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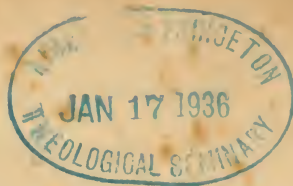


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THE



FIRST REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION:

READ AT THEIR ANNUAL MEETING,

HELD IN THE

CITY OF PHILADELPHIA,

ON TUESDAY EVENING, MAY 24, 1825.

PHILADELPHIA:

PRINTED FOR THE AMERICAN SUNDAY-SCHOOL UNION,

By I. Ashmead & Co.

1825.

THE
FIRST REPORT

AMERICAN SUNDAY-SCHOOL UNION

NEW YORK: 1850

NEW YORK

NEW YORK

THE AMERICAN SUNDAY-SCHOOL UNION

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REPORT.

THE Managers of the American Sunday-school Union, in compliance with the constitution, respectfully submit to the Society, a report of their proceedings during the year.

The patrons and conductors of Sunday-schools rest their assurance of the Divine favour, not only upon the constructive testimony of providence in their behalf, which, up to this day, has been unbroken, but upon the surer warrant of inspiration: "Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children which have not known any thing, may hear and learn to fear the Lord your God, as long as ye live." In the spirit of this precept, the Board have considered themselves as addressed in the fact of their appointment, both by you and by Him, to whose service and glory you are devoted, and they regard the present occasion as a call from *both*, for a faithful account of the manner in which they have fulfilled the commission. They are not aware that they misconceive your true design, when they state, that while your benevolent purposes chiefly respect the rising generation, they comprehend the best interests not of one, but of every class and rank—*men and women, and children, and strangers within the gates*; within a field of labour, extending from Florida to Michigan, and from ocean to ocean. Nor can they suppose that you have been unimpressed with the animating conception, that among the instruments by which this vast region is to be clothed with moral verdure and luxuriance, the little nurseries of knowledge and piety under your care, are to hold a prominent, if not the highest place.

Having alluded to the extent to which your enterprise proposes to exert itself, it is natural on the first anniversary of the American Sunday-school Union, to advert to the circumstances connected with the recent organization of this Institution. The idea of a National Society had for several years engaged the thoughts of the friends of Sunday-schools in various parts of the country, and after correspondence on the subject, and a printed plan had been distributed for consideration, and the attendance of delegates from various and distant societies had been solicited, a meeting was held on the 11th of December, 1823, in the city of Philadelphia, when the expediency of forming a National Society was determined on; and the whole subject

referred to the ensuing annual meeting of the Philadelphia Sunday and Adult School Union. Accordingly, on the 25th of May, 1824, after the celebration of the Seventh Anniversary of the Sunday and Adult School Union, the constitution of the American Sunday-school Union was considered and adopted, and all the property of the Sunday and Adult School Union, amounting to upwards of five thousand dollars, was transferred by unanimous vote to the new institution.

The infancy of this Society has thus far liberally enjoyed His gracious protection, whose wisdom and goodness gave it birth. During the lapse of the year, not a single circumstance has occurred to discourage your most exalted hope, or in the least abate the ardour of your zeal. The plans which have been projected for the advancement of the cause, have to a great extent, received the prompt and efficient approbation of the public; and as far as we have ascertained, the voice of the nation is unanimous in your favour. Some schools indeed have been hindered by circumstances from attaching themselves to the Society; but for the most part, these circumstances they themselves lament: and we think it cannot be long before the advantages of a connexion with the American Sunday-school Union will be solicited by every Sabbath-school in the land.

One of the first acts of your Board was the establishment of the "AMERICAN SUNDAY SCHOOL MAGAZINE;"* a monthly production, devoted to the interests of the Society. The patronage of this work has not, perhaps, been so extensive as some have expected; its number of subscribers being little more than one thousand;—but expectation in regard to its success, should have been moderated by recollecting, that a thoughtful public are not disposed to encourage a religious publication, until they have had opportunity to know its nature and appreciate its importance; and that the public attention had been to a great degree pre-occupied by other periodical works.

In connexion with this subject, your Board, under deep conviction that a Sunday-school Magazine, properly conducted and supported, would exert an influence on the interests of the Society, scarcely inferior in usefulness to any other that can be thought of, cannot refrain from expressing the hope that there will be no want of encouragement to this undertaking, among the friends of Sabbath schools. As a vehicle of intelligence, of counsel, and of persuasion;—as a repository of useful and able discussions of subjects connected with Sunday-school operations;—as affording opportunities to distant friends of the common cause, who are never to see each other in the flesh, for

* Now a semi-monthly periodical, in newspaper form, called the "Sunday School Journal," and put at the low price of TWENTY-FIVE CENTS a year—four copies to one address.

suggesting plans, comparing views, and holding affectionate conference;—and as a witness to all whose eye it perchance may meet, of what the Christian world is doing by means of Sabbath-schools;—what advantage it may yield by cementing union, by increasing moral and physical strength,—it were impossible to either calculate or imagine. It can be easily conceived, however, that a number of our humble Magazine, falling into the hand of some benevolent Christian, living among a community of scoffers and Sabbath-breakers, in some unevangelized region of our country, may speak to his heart with such energy and effect, that shaking off his spiritual apathy, he shall begin to exert himself in our way of doing good; and Sabbath schools, ere the unchristian people are aware, shall begin to banish infidelity out of the place, and spread the loveliness of evangelical principle and purity over the face of the Society. In short so strong is the conviction of your Board of the importance of this work, that they cannot but recommend it to the Society's most unequivocal and unrestrained encouragement.

It has been but little more than three months since your Board began to issue another monthly publication called the "TEACHER'S OFFERING,"* specially designed for Sabbath scholars; and they have the pleasure to state, that there are already more than two thousand subscribers to this little work, and that the numbers are augmenting daily and rapidly. The merits and usefulness of this Magazine, they are intent to promote to the uttermost, confidently expecting, that it will become a very efficient support to the cause of Sabbath schools; and be extensively beneficial also, in circles of childhood and youth, not included within our peculiar sphere of labour. Besides these periodical works the Board have published during the year—

42,500	Reward Books,
51,000	Tracts,
10,000	Decalogue,
500	Minute Books,
4,000	Catechisms,
10,000	Christian Almanac,
10,000	Spelling Books,
726,000	Tickets,
25,000	Hymn Books,
1,000	Plan of Proceeding,
2,000	Hymns in Sheets,
650	Receiving Books,
11,000	Alphabetical Cards,
3,500	Seventh Annual report of the Sunday and Adult School Union,

* Now known under the title of the "Youth's Friend."

amounting in all to 1,082,650. In regard to the publications of the past year, it may be proper to state; that the Board at their first meeting appointed a COMMITTEE OF PUBLICATION, consisting of five persons of different Christian denominations, and that all the works which have been issued from the Society's press, have passed under their careful revision.

The large demand for the Society's publications has induced the Board to adopt the use of stereotype plates, of which they have now about one thousand pages.

Having found their former Depository too small for the augmented business of the Society, the Board on the 1st of January rented the entire house, No. 13 North Fourth street, which, for the present, affords convenient room for the Depository, the meetings of the Managers and the necessary officers.

To accommodate your auxiliaries with books, your Board have established Depositories in the cities of New York, Albany, New Haven, Hartford, Norwich and Baltimore, and in Utica.

Further to promote the objects of the Society, your Board have granted to those who become life members by the payment of thirty dollars at once, or annual members by the subscription of three dollars, the privilege of purchasing books at the reduced prices, and of receiving the Sunday-school Magazine without charge.

Impressed with the importance of well-directed missionary labours, and the formation of a separate missionary fund having from the beginning entered into their scheme of operations, your Board, during the year, have had in their employ for different portions of time, six missionaries, whose instructions required them to establish new Sabbath-schools, visit old ones, revive, animate and encourage such as *were languishing*, organize auxiliary unions, explain the objects of the Society, and by all proper means extend its influence and usefulness. And in proportion to the money and labour expended, no measure has been adopted by your Board with more signal success than these missionary appointments.

Having thus briefly hinted at the proceedings in which their own agency has been direct, your Board now pass with a high degree of pleasure to a rapid review of the operations of Sunday-schools in different parts of the United States, especially of the branches of the American Sunday-school Union.

And following geographical arrangement, they begin with

MAINE.

Here, it is perhaps matter of regret that they have to say, that the Society has not a single auxiliary. Reports from this

state, however, were solicited, and to some extent have been obtained; and from them we learn that in Bluchill, Sabbath schools were established in 1819, and with various success have been continued to the present time there, and in several neighbouring towns; that in Sullivan, there are four schools with 140 scholars and twenty-two teachers; of whom, nine of the former, and two of the latter, have, since their connexion with the schools, made a public profession of religion; and that there is the strongest reason to think, that missionary labours in this state, under the appointment of your Board, would be eminently successful. At a meeting of the General Association of

NEW HAMPSHIRE,

On the 9th of September, 1824, attended by the Rev. Dr. Spring of New York, as the representative of your Board, was organized the *First State Sunday-school Union*, in this country; and a committee for each of the seven counties of the state, was appointed to carry the plan of the state Union into effect. In the state of

VERMONT,

There are no schools auxiliary to the Union; it is known, however, that this section of the country is no stranger to the labours and advantages of Sunday-school instruction. There are schools in various parts of the state, and a report informs us, that in 1823 there were five in one town of 1526 inhabitants; and that in one of these schools seven teachers had, since their connexion with it, publicly professed religion. Your Board have a missionary now labouring in this state, and expect the happiest results from his exertions in their service. In

MASSACHUSETTS,

The Society have one auxiliary in the town of Salem, consisting of six schools, one hundred and twenty-eight teachers, and six hundred and thirty scholars. In Newburyport, Sabbath schools were established in 1817, and now contain seven hundred and eighty scholars, under the care of ninety-six teachers. The interesting reports which relates these facts, informs us that in the neighbouring towns also, Sabbath schools are in vigorous and successful operation. A report from Boston states that there are in that city, twenty-three schools, containing twenty-one hundred scholars, under the care of three hundred teachers; of whom fifty-two have joined the church, and seven are preachers of the gospel, one of them a missionary at the Sandwich Islands. Of the scholars, fourteen have professed religion with-

in the last three months, and two are in a course of preparation for the holy office. Though but few schools in Massachusetts have hitherto been connected with this Society, yet your Board have the pleasure to say, that a meeting was appointed to be held in Boston at this very hour, for the purpose of forming an auxiliary state Union.

RHODE ISLAND

Contains a considerable number of schools, but there are none in connexion with this Society except four in the town of Providence, containing six hundred and twenty-one scholars. "The Providence Sabbath-school Union" have taken measures for increasing the number of schools in that state; and in the month of November last, six schools were established by the minister of Warwick, in that place and its vicinity; containing upwards of five hundred scholars; and we have reason to expect the speedy formation of an auxiliary State Union in Rhode Island. In

CONNECTICUT,

During the year, a Sunday-school Union, embracing the whole state, has been organized, and forms the second state union in connexion with this Society. It already numbers thirty auxiliaries, and promises to become a very important and efficient supporter of your cause. In the state of

NEW YORK,

Ten Societies have become auxiliaries to the American Sunday School Union; of which the most important, whether we regard their location or their magnitude, are two in the city of New York, the "Female Union Society for the promotion of Sabbath Schools," embracing *thirty-eight schools*, with five hundred and twenty-eight teachers, and three thousand and fifty-two scholars; and the "Sunday-school Union Society," which reports *fifty-eight schools*, six hundred and sixteen conductors, and four thousand four hundred and thirty scholars. Among other expressions of their approbation of your Society, each of these auxiliaries paid *fifty dollars* into your treasury at joining the Union. The other eight auxiliaries in this state, are "Guilford Sabbath-school Association," "Painted Post Female Sabbath-school," "Columbia and Green County Sunday-school Union," "Albany Union Sunday-school Society," "Geneva Sabbath-school Union," "Oneida County Sabbath-school Union," "Washingtonville Sabbath-school," and "Newburgh

Sabbath-school Society." The ten auxiliaries have under their care one hundred and seventy schools embracing eighteen hundred and eighty-seven teachers, and twelve thousand seven hundred and eighty-six scholars. In an account of a revival of religion in this state, it is said that of thirty-five persons hopefully converted, twenty-seven belonged to the Sabbath schools of the place; and that of one hundred who joined the church in the course of the year, ninety-eight had enjoyed the benefit of Sabbath school instruction. There are in

NEW JERSEY

Forty-six auxiliaries, thirty of which report one hundred schools, one thousand and seventy-two teachers, and eight thousand and fourteen scholars. From Somerville we learn, that about one hundred young persons have been united to the church, who were either as teachers or scholars connected with the Sabbath schools of the congregation; and we are convinced, adds the report, that the knowledge imparted in these schools was a great means, in the hands of the Lord, of enlightening society generally, and preparing the way for the great revival of 1822, when upwards of two hundred persons were added to the church. And of a single school in Newark, it is said, that within the last six months, twenty-five teachers and twenty scholars have become hopefully pious. From

PENNSYLVANIA,

Which numbers one hundred and seventy auxiliaries, the reports of one hundred and eleven give account of two hundred and eighty-nine schools, two thousand five hundred and seventy-five teachers, and twenty thousand two hundred and thirty-five scholars. In the city of Philadelphia there are eight thousand four hundred and fifty-three scholars, of whom seven thousand four hundred and ninety-nine belong to this Society. The total number of schools in this state under your care is three hundred and ninety-seven, containing three thousand seven hundred and forty-two teachers, and twenty-eight thousand two hundred and twenty-eight scholars. The state of

DELAWARE

Reports thirteen auxiliaries, embracing twenty-seven schools, one hundred and eighty-nine teachers, and one thousand seven hundred and thirty-six scholars. Sunday schools in this state, by legislative provision, receive twenty cents a year for each white scholar.

MARYLAND

Contains fourteen auxiliaries, including forty-one schools, five hundred and ninety-one teachers, and three thousand and ninety-six scholars. There are many flourishing Sunday schools in Maryland, not connected with the American Sunday-school Union. We rejoice in their prosperity, and hope the day is not distant, when they will all have the advantages of membership in your body.

VIRGINIA

Has twenty-four auxiliaries, embracing forty-five schools, four hundred and seventy-six teachers, and three thousand four hundred and seventy-six scholars. Your Board have a missionary now labouring in this state, which presents a wide and interesting field for Sunday school exertions. In

NORTH CAROLINA

You have nine auxiliaries, thirty-seven schools, two hundred and eighty-nine teachers, two thousand two hundred and ninety-two scholars: in

SOUTH CAROLINA,

Four auxiliaries, with twenty-one schools, one hundred and eighty-nine teachers, and one thousand three hundred and eleven scholars: and in

GEORGIA,

Franklin county, one auxiliary, containing fourteen schools, one hundred and twenty-four teachers, and eight hundred and eleven scholars. By a report from the "Savannah Sabbath-school Teacher's Society," not yet an auxiliary, your Board are informed that they have one school of eighteen teachers, and one hundred and seventy scholars, and that measures have been taken to form a "Georgia Sunday-school Union," to be auxiliary to this Society.

ALABAMA

Has one auxiliary at Huntsville, from which no report has been received. We have been informed, that there are Sunday schools at Mobile, and in various parts of the state. In

MISSISSIPPI

There are two auxiliaries, containing three schools, twenty-four teachers, and one hundred and sixty-three scholars. In a

school at Natchez, of fourteen teachers, seven have become hopefully pious during the last year. Your auxiliary at the Chickasaw station has two schools containing sixty-three scholars, in successful operation, and the establishment of others is contemplated.

LOUISIANA

Has no auxiliary, but some schools; of which the information of your Board is too vague to present a definite account. In

TENNESSEE

There are two auxiliaries, three schools, thirty-six teachers, and two hundred and eighty-one scholars:—schools have been established at Greenville College, Poplar Creek, Jonesborough, and many other places; but we have no definite information except from Knoxville, where a school was commenced in 1817, which is now confined to coloured persons, and taught by them. Reports from

KENTUCKY

Inform us, that there are many schools in that state; but there are only four auxiliaries, embracing six hundred and forty-one scholars, and seventy-seven teachers. We are gratified to learn that there is a prospect of the speedy formation of a State Union in Kentucky.

OHIO

Contains five auxiliaries, four of which report fifteen schools, two hundred and eight teachers, and one thousand four hundred and forty scholars; from the Sunday-school Union of the "Western Reserve," recently instituted, no report has been received. It deserves distinct mention, that the auxiliary in Cincinnati, a town of 13,000 inhabitants, embraces eight schools and nine hundred scholars. Your Board have a missionary now labouring in this state, who has recently established seven unions to be enrolled on the list of your auxiliaries.

INDIANA

Has one auxiliary of one hundred and thirty-four scholars and eighteen teachers. The general Sunday-school Union for

MISSOURI AND ILLINOIS,

Was organized at St. Louis on the 6th of March, 1825, chiefly by the instrumentality of a gentleman, now one of your mis-

sionaries. This Union embraces fifty-six schools, one hundred and eighty-eight teachers, and one thousand five hundred and sixty-seven scholars. These, and indeed all the western states, present a very encouraging field of labour; and it is most earnestly to be desired, that the rapidly increasing population in this fertile and extensive part of our country should share as largely as possible the advantages of the Sunday-school system. Thus terminates a sketch of your operations in the twenty-four United States. In our newly acquired

TERRITORY OF FLORIDA,

At St. Augustine, a school was commenced in 1823, and measures have been taken to form an auxiliary Union. The

TERRITORY OF MICHIGAN

Has one auxiliary of eighteen teachers and one hundred and forty-three scholars; and from the active zeal of its patrons we have reason to expect a large increase. There are in the

DISTRICT OF COLUMBIA

Three auxiliaries, embracing twenty-six schools, four hundred and thirty-seven teachers, and two thousand six hundred and five scholars.

On the whole, according to the information received by your Board, at the time of preparing this report, there are in connexion with this Society *three hundred and twenty-one auxiliaries, one thousand one hundred and fifty schools, eleven thousand two hundred and ninety-five teachers, and eighty-two thousand six hundred and ninety-seven scholars.* The whole amount of teachers and scholars who have become hopefully pious during the year has not been ascertained, many of the reports having omitted to give the numbers; but we have authority to announce more than two thousand of the former, and more than one thousand of the latter, as having joined the church since their connexion with the Sunday-schools. Of Sunday scholars not connected with the American Sunday-school Union, there are in our country, according to the best estimate we have been able to form, about forty-five thousand, which, added to the eighty-two thousand under your care, make the total amount *one hundred and twenty-seven thousand* Sunday scholars in the United States of America.

Passing beyond the boundary of the United States into

BRITISH AMERICA,

We are still gratified to find Sunday schools in successful ope-

ration. Montreal is the seat of a Sunday-school Union, which proposes to extend its influence over both the Canadas, and there are already four thousand scholars; chiefly belonging to this establishment. In the province of *Nova Scotia*, there is a Sunday-school Union of four hundred and fifty-eight scholars; and the schools of *Newfoundland* number not less than eight hundred and fifty-eight: besides which, there are in British America other schools, containing, together with those which have been mentioned, about seven thousand scholars. Proceeding with our survey to the

WEST INDIA ISLANDS,

Your Board have the pleasure to announce, that through the agency of a friend who visited *Hayti*, Sunday-schools have been founded at several places in that island, and furnished with books from your Depository: that in twenty-four of the islands there are six thousand nine hundred and twenty-three scholars, and that the whole number of scholars in the West Indies is not less than nine thousand. In

SOUTH AMERICA,

At Buenos Ayres, a Sunday-school which has been in operation since March last, has been supplied with books from your Depository. Time must disclose the good which shall result from this small beginning, in this vast and populous country, which perhaps as much as any part of the globe, invites the labours of Sabbath schools. In

EUROPE,

Excepting Great Britain and Ireland, there are in a population of one hundred and eighty millions, not more than ten thousand Sunday scholars. But the exception here mentioned, relieves, in some degree, the darkness of the scene: for in these islands, justly styled "the land of Sunday-schools," there are seven thousand five hundred and thirty-seven schools, seventy-four thousand six hundred and fourteen teachers, and eight hundred and twelve thousand three hundred and five scholars. In

ASIA,

The missionaries have founded numerous schools of a religious character, but not strictly embraced in our system. There are, however, many Sunday schools in this continent and its isles, estimated as containing not less than fifteen thousand scholars. In

AFRICA,

There are Sunday-schools at Liberia, Sierra Leone, Capetown and the vicinity, and in the adjacent islands, all containing about three thousand scholars: besides which there are many others not strictly Sunday-schools, connected with the several missions. In

AUSTRALASIA

There are at New South Wales, and Van Dieman's Land, several Sunday-schools supposed to contain about one thousand scholars: and in

POLYNESIA,

With which we conclude this statistical view, the Sunday-schools established by the missionaries in the Society and Sandwich Islands, include not less than one thousand five hundred scholars, and are in a prosperous condition.

The number of Sunday scholars therefore on whom your system is at this moment exerting a direct influence, may be safely estimated at more than one million.

Animating as it is to contemplate the growing number and zeal of the friends of Sabbath schools, yet as they depend for success on the blessing of God, it is a fact entitled to thankful recognition, that there is an agreement among Sabbath-school teachers in different parts of the country, *to meet on the second Monday evening of each month*, for the purpose of united prayer to the Father of mercies, in behalf of Sunday-schools throughout the world. Let this CONCERT become general, and the period will not fail to arrive, when instead of one million, there will be more than one hundred millions in training for heaven, by means of Sabbath-schools.

Among our motives to increased diligence, is the recollection, that during the year, not a few of the ardent and devoted friends of our cause, have ceased from their labours and their prayers, by reason of death. Of the number, your Board cannot refrain from the reverential mention of one, than whom perhaps there survive few superiors in zeal and usefulness. The memory of BETHUNE deserves to be embalmed in the best affections of our hearts: a Christian whose life and whose death were such as became the gospel, and whose early and unremitting exertions in behalf of Sunday schools, now that they are ended, call for our devout lamentations, and teach us at once our dependence on God, and our obligation to abound yet more and more in these labours of love.

To this report, which from its necessary brevity, gives but an

inadequate view of the operations of the year, your Board have subjoined an appendix containing, with other matters, the details out of which these summary statements have been formed.

In conclusion, may your Board be permitted to remark, as the lesson chiefly impressed by the foregoing review, that whatever Sunday-schools may have already achieved, their work is but little more than just begun!—If there be nine hundred millions of men, and if but one out of nine, fall within their province, there remains to be possessed by them, of the moral desert of the world, one hundred times more than that which they have already cultivated. In the United States of America, instead of 100,000, there should be at the lowest calculation more than 1,000,000, now receiving instruction in Sabbath-schools. But our population doubles itself in twenty-five years, and “if no change takes place in the course of nature, our country will contain, before the children of some now living will die, two hundred millions of inhabitants.”* How rapidly must Sabbath-schools multiply, in order just to maintain the proportion now existing between what is, and what ought to be done? When there shall be 200,000,000 of inhabitants in this country, there must be two millions of Sunday scholars, or the proportion will sink: and no feeble efforts must be made, to increase our present number twenty fold in about 100 years. But if instead of 100,000, there should now be at least ten times that number, there ought *then* to be, instead of two, twenty millions of Sunday-scholars. And were it only for the spiritual benefit of these twenty millions, that the American Sunday-school Union began its labours, the importance of that institution were unmeasurably great. But the advantages of the Sabbath-school system are but partially considered by those who confine their view to the benefit which it imparts in the school room. While it there blesses both the teachers and the taught, it makes them blessings to the world;—and of those who would otherwise have signalized themselves in the ranks of impiety and crime, the Sunday-school has been the avenue, not only to worldly respectability and comfort, but to the communion table and the pulpit—to the bar and the hall of legislation. Enjoying decisively the high patronage of God, it has peculiar claims to the countenance and co-operation of men; and its claims begin to be extensively acknowledged. Among the benevolent institutions of this interesting age, Sunday-schools are admitted to an honourable rank, and their cause is eloquently pleaded by patriots, philanthropists, statesmen and ministers of religion. But they more successfully plead their own cause. Their usefulness is ascertained by their

* Dr. Rice's sermon, “Charity at Home.”

fruits. They have restrained and banished immorality: they have introduced order and happiness into families, where discord and vice once reigned: of thousands they have instrumentally effected the eternal salvation:—upon them the influences of the Holy Spirit have descended, and are resting at this moment with power and great glory:—they are laying obligations on generations to be born: and are contributing in no imperceptible degree to the bringing to pass that promised day, “when they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall know me, from the least of them to the greatest of them, saith the Lord.” WHEREFORE, BELOVED BRETHREN, LET US BE STEADFAST, IMMOVEABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS WE KNOW THAT OUR LABOUR IS NOT IN VAIN IN THE LORD.

TREASURER'S REPORT.

DR. *Hugh Dehaven, jun. Treasurer, in account with the* CR.
American Sunday-school Union.

1824—May 20.			
To balance,	\$ 570 52	By Cash. Paper,	\$2,151 74
Cash. Amount of sales,	5,563 93	Do. Printing,	2,444 65
Do. Adm'ssion fees of } S. S. Societies. }	203 00	Do. Binding,	710 83
Do. N. Y. S. S. Un. Soc.	50 00	Do. Stitching,	279 35
Do. Annual subscriptions,	126 00	Do. Engravings,	133 00
Do. Life subscriptions,	544 62	Do. Stereotype plates,	448 42
Do. Donations,	103 50	Do. Wilder & Camb- bell for trans- fer of subscrip. of N. Y. Mag.	100 00
Do. Sun. Sc. Magazine,	929 54	Do. Ed. of Magazine,	
Do. Teacher's Offering,	341 87	Do. Alexander Hen- ry, Esq. in full of loan made in year 1821,	400 00
Do. Loan obtained } from J. Farr, }	1400 00	Do. J. Farr on acco't loan of \$1400, of last year.	
		Do. Books & station- ery for sale,	100 00
		Do. Sundries,	88 18
		Do. Incidental Ex- penses of store,	513 31
		Do. Interest,	17 33
		Do. Rent,	81 25
		Do. Insurance, ^{1c}	16 67
		Do. Agent,	625 00
		Do. Balance in hands } of Treasurer, }	623 27
	<hr/>		<hr/>
	\$9,852 98		\$9,852 98

Balance in the hands of the Treasurer, May 20th, 1825, \$623 27.

The Treasurer states that there is due a loan of one thousand dollars to Mr. John Farr, obtained at an interest of five per cent. per annum.

We certify that we have examined and compared the above account with the vouchers, and find it correct, and that there is a balance of six hundred and twenty-three dollars and twenty-seven cents in the hands of the treasurer, due the Society.

JOSEPH L. INGLIS, }
WILLIAM A. BUDD, } *Committee.*

Philadelphia, May 21, 1825.

DR. *Hugh De Haven, jun. in account with the Missionary Fund.* CR.

1823.			1823.		
July 17.	To cash from Saving Bank,	\$100 00	June 6.	By cash, A. Henry, Esq. for Mr. Alden,	\$25 00
Nov. 15.	Summerville, Sunday S. Society,	3 00	July 5.	Mr. Remly,	50 00
1824.			July 18.	R. Piggot,	35 00
June 14.	From Saving Bank,	145 00	1824.		
1825.	Interest from do.	9 59	March 18.	Rev. T. Allen,	20 00
March 19.	For Wagon sold,	38 00	May 18.	Do.	40 00
Jan. 14	Monthly Concert,	5 56	May 19.	A. Claxton,	15 00
Nov.	Do. Do.	3 67	June 4.	Rev. T. Allen, for carriage on box,	7 48
Feb. 14.	Do. Do.	8 94	Feb. 8.	Jackson's bill,	26 00
March 14.	Do. Do.	10 00	April 14.	Rev. T. Allen,	50 00
April 11.	Do. Do.	7 00			
		\$330 76			\$268 48

Balance in the hands of the Treasurer, May 20, 1825, \$62 28.

We have examined the above account and find it correct, and that there is a balance of sixty-two dollars twenty-eight cents in the hands of Hugh Dehaven, Jun. due the Missionary Fund.

JOSEPH L. INGLIS, }
WILLIAM A. BUDD, } *Committee.*

Philadelphia, May 21, 1825.

FIRST ANNIVERSARY

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

The first anniversary of this Institution was celebrated on Tuesday, May 24, in the First Presbyterian church, Washington Square. The chair was taken by the President of the Society, ALEXANDER HENRY, Esq. at a little past 7 o'clock, and the exercises were introduced with singing a part of the 72d hymn of the Union Hymn Book, and prayer by the Rev.

JOSHUA T. RUSSEL, of the Presbyterian Church, Newark, N. J. The Annual Report of the Board of Managers was read by the Rev. GREGORY T. BEDELL, of the Episcopal church, Philadelphia. After the report was concluded,

On motion of the Rev. J. S. CHRISTMAS, of the Presbyterian church, Montreal, L. C. seconded by the Rev. JAMES KEYTE, of the Methodist Episcopal church, St. Louis, Missouri,

Resolved, That the report just read be accepted and adopted, and published under the direction of the Board of Managers.

On motion of PETER HAWES, Esq. Vice President of the city of New York, seconded by the Rev. WILLIAM STAUGHTON, D. D. of the Baptist church, President of Columbian College, Washington city,

Resolved, That the experience of the past year, as exhibited in the report, furnishes the most gratifying evidence of the advantages of the National Institution, which, by concentrating the exertions of every district of our country, diffuses most happily the salutary influence of Sunday-school instruction.

On motion of the Rev. JOSEPH HOLDICH, of the Methodist Episcopal church of Philadelphia, seconded by the Rev. HOWARD MALCOLM, of the Baptist church of Hudson, New York,

Resolved, That the Society contemplate with high satisfaction, the increasing interest manifested by the ministers of the Gospel in the prosperity of Sunday-schools.

On motion of the Rev. JOHN BRECKENRIDGE, of the Presbyterian church of Lexington, Kentucky, seconded by Mr. TIMOTHY D. WILLIAMS, Vice President, of New Haven, Connecticut,

Resolved, That the objects of this Society are alike interesting to the Christian and the Patriot, the permanency of our religious and civil institutions being inseparably connected with the character of the rising generation.

With the exception of the Rev. Mr. Keyte, who had just arrived in the city as a delegate from the "General Sunday-school Union of Missouri and Illinois," and Mr. Williams, the delegate from the Connecticut auxiliary Union, who offered but a few remarks, each of the gentlemen who moved and seconded the resolutions, addressed the meeting.

At the conclusion of the addresses, the Rev. Mr. Bedell read the following ODE, written for the occasion, by Mr. W. B. TAPPAN, of this city, which was sung by the choir, and after the benediction was pronounced by the Rev. MATTHEW BROWN, D. D. President of Jefferson College, Pa. the Society proceeded to the election of twelve managers to fill the places of those whose term of service had expired.

ODE

SUNG AT THE FIRST ANNIVERSARY OF THE AMERICAN
SUNDAY-SCHOOL UNION,

May 24, 1825.

The angel ranks that gird the throne
Of Majesty, stand not alone ;
To mortals disenthral'd, 'tis given
To join the choral hymn of heaven.
Hark ! even now, a richer strain
Comes floating o'er th' eternal plain ;
To infant choirs those harps belong,
And children's voices swell that song.

Gabriel ne'er touch'd a sweeter string,
His legions listen as they sing ;
O whence those cherub minstrels,—say,—
Clad in Immanuel's bright array ?
In scenes where thoughtless worldlings dwell,
Their lot was cast, whose lyres now swell
The thrilling melody above,
Thine be the praise, O God of love.

THE SUNDAY-SCHOOL ! Earth has no name
Worthier to fill the breath of fame—
The untold blessings it hath shed
Shall be reveal'd when worlds have fled.
O Thou of Beth'lem ! once a child,
Jesus ! compassionate and mild,
Approve thy work—be this the sum
Of all our toil—"THY KINGDOM COME."

Every arrangement had been made to accommodate the greatest number which the spacious house was capable of containing, and yet a very large number were obliged to retire for want of room. A platform was erected in front of the pulpit for the accommodation of the officers, delegates from auxiliary unions, and gentlemen who took part in the exercises ; the Rev. Moderator and members of the General Assembly, then in session in this city, having been invited to attend, occupied the nave of the church, the venerable Pastor of the church, and Drs. Brown and Brownlee, and the Rev. Messrs. Russell and Bedell were in the pulpit. Although the exercises continued nearly three hours, the attention and stillness of the audience manifested the deep interest which was felt in the whole proceedings.

OFFICERS AND MANAGERS OF THE AMERICAN SUNDAY-SCHOOL UNION.

PRESIDENT.

ALEXANDER HENRY, *Philadelphia.*

VICE-PRESIDENTS.

THOMAS LATIMER, *Philadelphia.*JOSEPH L. INGLIS, *Philadelphia.*PETER HAWES, *New York City.*TIMOTHY D. WILLIAMS, *Connecticut.*CHARLES F. MERCER, *Virginia.*JOHN BROWNLEE, *South Carolina.*DAVID L. MORRIL, *New Hampshire.*FREDERICK W. PORTER, *Corresponding Secretary.*ABRAHAM MARTIN, *Recording Secretary.*HUGH DE HAVEN, *Jun. Treasurer.*

MANAGERS.

*For one year.**

WILLIAM ALEXANDER,

JOHN ANDREWS,

WILLIAM A. BUDD,

JOHN D. GEORGE,

JOHN S. HENRY,

E. W. SEELEY,

ABEL VINTON,

AMBROSE WHITE,

ANDREW ADGATE, *Maryland.*SAMUEL BAYARD, *New Jersey.*GEORGE W. COE, *Georgia.*FRANCIS S. KEY, *District of Columbia.**For two years.*

GEORGE B. CLAXTON,

JOSEPH H. DULLES,

FREDERICK ERRINGER,

AARON KILLIE,

JOHN M'MULLIN,

JOHN W. PETERS,

SAMUEL J. ROBBINS,

WILLIAM H. RICHARDS.

SAMUEL HUBBARD, *Massachusetts.*JAMES HARPER, *Kentucky.*SAMUEL THOMPSON, *Pittsburg, Pa.*JOSIAH VINTON, *Jun. Massachusetts.**For three years.*

JOHN M. ATWOOD,

SOLOMON ALLEN,

JOHN FARR,

ISRAEL KINSMAN,

JAMES B. LONGACRE,

JOSEPH NAGLEE,

JOHN OWEN,

JOHN C. PECHIN,

T. S. GOODMAN, *Ohio.*GEORGE HUNTINGTON, *Rome, N. Y.*JAMES H. PECK, *Missouri.*THOMAS STOKES, *New York City.*

The MANAGERS meet at the Society's House, No. 13 North Fourth Street, the Second Tuesday in every month, and at other times on their own adjournment.

The COMMITTEE OF PUBLICATION meet at the same place every Tuesday and Friday evening.

* By a provision of the Constitution, the Board of Managers are "divided into three classes, whose term of service shall be one, two and three years, one third of whom shall go out of office each year, but may be re-elected.

APPENDIX.

I.

ADDRESS,

To the Conductors and Friends of Sunday-schools in the United States of America.

THE American Sunday-school Union was formed with a view of uniting all who are engaged in the delightful work of Sabbath teaching; and by enabling them to act wisely and simultaneously, to render their labours more efficient in enlarging the number and increasing the usefulness of Sunday-schools. With the same view the Board of Managers now address you on the subject of organizing Unions in the states where you respectively reside.* They invite you to co-operate with them in their endeavours to place the means of learning to read and understand the Sacred Scriptures within the reach of every individual in our country. The united force and combined zeal of all the teachers and other friends of Sunday-schools in our land, followed by the Divine blessing, (without which all human efforts are vain,) will be required to accomplish this most noble purpose.

The anticipations of the early friends of a National Sunday-school Institution have been more than realized in the success which has attended the American Sunday-school Union since its formation in the city of Philadelphia, on the 25th of May, 1824. There are now in connexion with this Society, three hundred and twenty-one auxiliaries, one thousand one hundred and fifty schools, eleven thousand two hundred and ninety-five teachers, eighty-two thousand six hundred and ninety-seven scholars. During the first year more than one million copies of various Sunday-school books have been issued from the General Depository, and circulated in parts of every state in the Union, to aid in spreading the blessings of education and virtue over the dark and rude minds of the ignorant and depraved, or ministering to the improvement of the more enlightened. The Managers are not able to state the precise number of pupils in the Sabbath-schools in the United States, not con-

* In some part of the country, Unions have been organized embracing whole states. This plan, in many instances, is doubtless the best; but in those states near the seat of the American Sunday-school Union, the formation of county Unions, to be directly auxiliary to the National Society, is, on the whole, considered most judicious.

nected with the American Sunday-school Union, but they believe it exceeds forty-five thousand, making a total of more than one hundred and twenty-seven thousand in the United States of America. They most earnestly desire that this number may be greatly increased to diffuse the rich and enlivening rays of wisdom and piety into the deathless minds of millions who are now ignorant of God's Holy Word, and his great salvation; and thus bestow the aid of our labours and prayers to conduct them to a blissful immortality. This is an object worthy the severest efforts of the church of Christ, whose prosperity has been greatly augmented by the institution of Sunday-schools, and still depends much on the manner in which the rising generation are trained; it is an object too from which the teachers and friends of Sunday-schools cannot turn with indifference.

By uniting the schools in a large district under the management of one general board, with smaller associations in the several smaller districts, you will be able to concentrate that information which, however valuable, would otherwise be lost, or certainly unavailable to the benefit of the common cause. The advantages which flow from union are those which will naturally occur to you, as the result of sympathy of feeling and concert of action among those who are engaged in any common object of Christian benevolence, and these are indeed truly great and very desirable. Besides these advantages, which will be alike experienced in the local connexions and operations of the Unions proposed to be formed, there are many which will result from the connexion of these Unions with the National Society. This institution will be able to furnish all the Sunday-schools in the United States with those publications necessary for them, at the very lowest prices at which they can be published; and arrangements have been made for transporting books, ordered by the schools, to every part of the continent. The pecuniary advantages afforded in the purchase of books by a connexion with the American Sunday-school Union, may be known by a reference to the Union's Catalogue; and these advantages are increased by the duty imposed on the Agent to serve all orders with despatch and without charge. The Board have established a Monthly Magazine, which serves as a centre, and channel of communication, and places within the reach of every Sunday-school teacher all the improvements in the system, and presents incentives to action and general information on subjects which may render their labours easy and efficient.

THE
SECOND REPORT
OF THE
AMERICAN SUNDAY-SCHOOL UNION:
READ AT THEIR ANNUAL MEETING,
HELD IN THE
CITY OF PHILADELPHIA,
ON TUESDAY EVENING, MAY 23, 1826.

PHILADELPHIA:
PRINTED FOR THE AMERICAN SUNDAY-SCHOOL UNION,
By I. Ashmead & Co.
1826.

SECOND REPORT

OF THE

ASSOCIATION OF SUNDAY-SCHOOL TEACHERS

FOR THE YEAR 1887

NEW YORK

1888

PRINTED BY THE ASSOCIATION

NEW YORK

1888

NEW YORK

1888

REPORT.

ON the second anniversary of the American Sunday-school Union, it becomes the duty of its Managers to submit to the Society, and with its approbation, to the Christian public, the annual report of their proceedings.

It is a duty to the discharge of which they come with a deep sense of their responsibility to God and their countrymen; and with gratitude that so many have been found to aid them in their arduous labours, and that heaven, with approving kindness, has given to those labours some proofs of present, and some pleasing earnest of future success.

In their report they are to erect a memorial which shall endure so long as the objects of this Society remain to be accomplished; and they would therefore make it a faithful record of past labours, and a pledge which cannot be withdrawn, of future exertion. By these means, they know that while they afford encouragement to those friends of Zion who are interested in their cause, they must stand committed never to remit their exertions, but to extend and increase them as they shall receive the support of the patriotic and Christian community.

At the commencement of the past year, your Board felt more deeply than ever the immensity of their work: and they have striven, as they were able, to proportion their exertions to the wants of our growing country. While they look on what they have been assisted to do, their hearts in gratitude exclaim, *Hitherto hath the Lord helped us*; but when the spiritual wants of 12,000,000 of people come before them, they feel that they are engaged in a *great work* which is only commenced. They have felt that the 82,000 scholars which they, at the last anniversary, reported as being in connexion with this Society, are but a small portion of the 3,000,000, who, in our country, stand in need of Sabbath-school instruction. These 3,000,000 the fact of your organization as a National Society, brings before your Board as the subjects of their immediate labours. To arouse public attention to the welfare of these; to awaken Christians, who are asleep, to exertions for their instruction; and to furnish means for such instruction, we feel to be a work to which our endeavours are equal, only as they shall be seconded by the co-operation of the good, and the blessing of our heavenly Father. But to these objects, great as they truly are, the attention of your Board has not been confined. The past

operations of the Society, and the responsibilities assumed at its formation, have led us to suppose that any judicious system of operations, suited to promote the religious education of the young, would be sanctioned by the general design of this society, and should be so far encouraged by us, as is compatible with entire faithfulness on our part to the specific object we have in view, viz: the promotion of Sabbath-school instruction. If, then, we can create and meet a demand for books adapted to improve the heart of the young, we are called to do so by the design of your Society—that of training up the child *in the way he should go*, that when he is old he may not depart from it. For your Board are aware that there is an adaptation in the means to produce the ends they are designed to accomplish, and if proper care is taken to place before youth none but fair examples, and to put into their hands only those books which will store the mind with useful knowledge, and convey to it religious truth, with the blessing of God, they will grow up with a character respectable and virtuous.

The demands of your Society on the labours of its Managers are of so varied a character, that we have felt it necessary to appoint committees from our own number, in order to conduct its business with greater precision and despatch.

The COMMITTEE OF PUBLICATION, which came into existence with the Philadelphia Sunday and Adult School Union, has a large and important field of exertion allotted to it in the operations of your Board. Fifteen hundred copies of the American Sunday-school Magazine, issued under the superintendence of this committee, have been published monthly during the past year. The subscriptions to this work entirely cover its expense, and would, if increased to the extent its utility justifies, become a source of considerable income to the Society. Though on account of the pressure of our business, this publication has not been prepared with that attention which its importance demands, we have abundant reason to believe its influence has been great and salutary. It has been the means of diffusing a knowledge of Sabbath-school exertions; of leading, in several instances, to the formation of new schools and auxiliaries; and of advancing, in various ways, the interests of your Society. Your Managers have observed with regret, that improper books are too generally placed in the hands of youth—books abounding with foolishness, vulgarity and falsehood, or otherwise deficient in relation to their moral influence. And the experience of the civilized world demonstrates that the character of the man is built on the principles instilled into the mind of the child. Your Board have felt desirous, therefore, not only of furnishing their own schools with suitable books; but of introducing such books into schools of a different description, and of rendering them so abun-

dant as to force out of circulation those which tend to mislead the mind, and to fill it with what must be injurious to it in subsequent life. This object they think of an importance equalled only by the value of character in this world, and the soul's everlasting welfare in the next. Feeling thus, they have endeavoured to increase the number and size, and to elevate the character of their publications.

In pursuing this department of their labours, your Board have been able to find but few books, which, without alteration, are suitable to be placed in the hands of children. They have not been backward therefore to assume the high responsibility of revising and altering the books they have published, wherever alterations seemed necessary. They have chosen to do this rather than tamely issue sentiments which in their consciences, they believe to be false, or inconsistent with the purity of divine truth.

The title of the little magazine alluded to in the last report, under the name of "Teacher's Offering," has been changed to **YOUTH'S FRIEND**. It was commenced in January, 1825, with an edition of 3000 copies, and less than *fifty* subscribers. In August of the same year the edition was increased to 5000 and the back numbers reprinted. In April of the present year, the edition was increased to 7000, and subsequently to 10,000. This little publication is eagerly sought for by the children of our schools, and finds its way into families of different persuasions. Were the rapidity, with which it has gone into circulation, a sure test of its utility, that utility would be almost unexampled. Two thousand copies are subscribed for, in this city alone, and exertions will be made to circulate it in other places.

A Primer has been compiled by a member of your Board and presented to the Society, with the stereotype plates from which it is printed; on condition that twenty-five cents on every hundred copies sold, be appropriated to the Missionary Fund.

Besides the periodical works, the following books have been published by your Board during the year.

201,500 Reward Books,
 46,000 Tracts,
 5,296 Decalogues,
 14,000 Catechisms,
 9,000 Spelling Books,
 460,000 Tickets,
 18,500 Hymn Books,
 2,000 Appendix to Hymn Book,
 11,000 Alphabetical Cards,
 8,500 Catalogues,

4,000 Adult Spelling Books,
 2,250 Primers,
 3,000 First Annual Report,
 27,807 Other Publications,

amounting in all to 904,403.

Besides these your Board have received from the London Sunday-school Union a donation of upwards of 300 premium and other books, for which they most heartily thank that Society, not only on account of its intrinsic value to us, but because it is a pledge of their countenance and brotherly affection.

The stereotype plates of your Society have increased from 1000 pages to 3181 in the past year.

At the last anniversary, the Depositories for the sale of your publications, amounted to seven: their number has been increased to forty-seven. Their multiplication seems indispensably connected with the prosperity of the Sabbath-school cause. We would therefore recommend the establishment of Depositories to the attention of your auxiliaries, and can safely assure them, that their contributions cannot be expended in a manner better calculated to promote the object of this Society.

During the year your Board have organized a COMMITTEE OF MISSIONS, within their own body. Under their direction, thirty one missionaries have been employed. In reports of schools in connexion with your Society, we have unequivocal testimony that missionary labours would be gratefully received and attended with signal success. They are called for by the necessity which exists of rousing Christians to Sabbath-school exertions, and directing their early endeavours; by the ignorance of your plans which too widely prevails; and by the importance of reviving some schools now languishing, and of modifying others which may not be in all respects judiciously conducted. Missionaries seem to your Board well nigh indispensable, whether we consider the prosperity of schools now existing, or the necessity of a further execution of your projects.

Impressed with this belief, we have resolved that the sums paid by societies, when becoming auxiliary, shall be appropriated to the Missionary Fund. We have also observed, with pleasure, that some associations of teachers have made a similar appropriation of their collections at the Sunday-school Concert of Prayer; and we would recommend their example to the imitation of all teachers of schools in connexion with this Union.

But, without a very considerable augmentation of our annual income, we shall be compelled, not only to refrain from those extensive operations, absolutely necessary to complete success in our undertaking, but to relinquish many promising plans, the

execution of which is already commenced. This is sufficiently evident from the fact, that your treasury is in debt to the amount of four thousand dollars.

Your Board have felt that while such was the state of your treasury, it behooved them, either entirely to suspend their operations, or to take most vigorous measures for the purpose of increasing their funds. Accordingly, in October last, they appointed a committee "whose duty it should be to devise, and as far as practicable execute, with the consent of the Board, plans for increasing the funds of the Union." At the recommendation of this committee, your Board determined to appoint a general agent, who shall obtain subscriptions to the Society and its magazine; form auxiliaries; visit and establish Sunday-schools; correspond with individuals favourable to our cause; awaken interest, and obtain funds in our principal cities and towns; and employ such, and so many persons, as your Board shall approve, to aid him in his labours.

Your Board have appointed a person, in whom they can repose entire confidence, to this responsible and arduous office.

This Board confidently expect that the labours of their committee and agent will be attended with such success as entirely to relieve them from their embarrassments. They cannot believe that a generous and Christian public, feeling the importance to this country and the world, of the religious education of youth, can suffer this society to languish through want of that pecuniary support which can be so easily furnished. We trust men who love their country, and Christians to whom the welfare of souls ready to perish is dear, will so far encourage us with their contributions as to give to our operations a wider scope and freer progress.

During the year, a bindery for your Society's publications has been established under the same roof with the General Depository. The necessity of having the whole business of the Board conducted under its immediate superintendence, and the increasing amount of that business, render it indispensable, in the view of your Board, that some suitable building should be erected in this city for the accommodation of the Society. They are desirous of drawing the attention of the citizens of Philadelphia to this object, believing that they would willingly afford that aid to the only charitable society strictly national, having its seat here, which the inhabitants of a neighbouring city have so nobly furnished to two of our national societies located among them.

In giving a brief view of the state of the schools in connexion with this Union, we shall pursue the arrangement adopted in our last report, beginning with

MAINE.

Early in the present year, a State Union, auxiliary to this Society, was formed at Portland, under favourable auspices; but on account of its recent organization, the particulars in relation to all its schools have not been ascertained. But from the report we judge there cannot be less than one hundred schools, thirteen hundred teachers, and six thousand scholars in the state. The system observed in the school at Gorham merits particular attention. In this school the customary system of rewards is dispensed with, and the use of the library substituted in its place. A depository of your books has been established at Portland, which, if judiciously managed, cannot fail to advance the cause of Sabbath-schools, already flourishing in the state of Maine. During the past year, Sabbath-schools in

NEW HAMPSHIRE

have greatly increased in number, and the subject of Sabbath-school instruction is beginning to receive the attention which its importance demands. The first anniversary of the New Hampshire Union, celebrated at Lyme, was attended by two clergymen, who were delegates from your Society. From actual returns, there are in this state sixty-six schools, four hundred and ninety teachers, and five thousand scholars. But, from more recent information, we judge there cannot be less than one hundred and thirty-two schools, fourteen hundred teachers, and eight thousand scholars.

VERMONT,

during the past year, has organized a State Union. It embraces, according to our estimate, sixty schools, four hundred teachers, and four thousand eight hundred scholars. A missionary in your employ succeeded in forming, in this state, ten smaller societies auxiliary to the American Sunday-school Union, having in their connexion twenty-five schools, one hundred and thirty-eight teachers, and nine hundred and twenty-three scholars; making in this state eighty-five schools, five hundred and thirty-two teachers, and five thousand seven hundred and twenty-three scholars. In the state of

MASSACHUSETTS,

where education is so generally diffused, Sabbath-schools are not thought unnecessary by the friends of youth. On the evening of our last anniversary, a State Union was formed in Boston, auxiliary to this Society. This Union reports eighty-

one schools, eight hundred and thirty-five teachers, and six thousand and seventy-eight scholars. Your Board are aware that this account exhibits but a part of the Sabbath-school operations of this state. They are happy in learning that the managers of the State Union have now in their employ agents, whose duty it is to visit the towns in Massachusetts, for the purpose of forming Sabbath-schools to be united with their Society. You have also an auxiliary at Salem, from which no report has been received. The two societies in

RHODE ISLAND,

reported last year as auxiliaries, are now embraced in a State Union, which was organized at Providence in July last. A missionary has been appointed by your Board to labour within its bounds. The returns from this society are too imperfect to enable us to state the exact number of schools or scholars. But we suppose there cannot be less than twenty-eight of the former, and seventeen hundred of the latter, under the care of two hundred and eighty teachers. The

CONNECTICUT

State Union reports fifty-four schools, twelve hundred and forty-one teachers, and seven thousand and eighty-three scholars. In the state of

NEW YORK

fourteen auxiliaries have been organized during the past year, principally through the efforts of missionaries appointed by your Board. Next to the two auxiliaries in the city of New York, the most important, perhaps, is the Western Sunday-school Union. Your Board would mention as a fact of peculiar interest, that, during the past year, fifty teachers, and two hundred scholars, in connexion with that society, have made a public profession of religion. The Female Union of New York city, have thirty-five schools, four hundred and eight teachers, two thousand six hundred and forty-two scholars: twenty-three teachers and eighty-eight scholars have made a public profession of religion since your last anniversary, and since the formation of this society in 1816, five hundred and sixty-three teachers and scholars have united with the visible church. The Male Union in the same city has sixty schools, seven hundred and seventy-four teachers, five thousand and one scholars: forty-six teachers, and thirteen scholars have professed religion during the past year, which, added to those before reported, make four hundred and thirteen scholars and

teachers, who, since the formation of this Society, have united themselves with the people of God. In this state there are twenty-two auxiliaries, three hundred and forty-one schools, three thousand two hundred and ninety-five teachers, and twenty-two thousand eight hundred and eleven scholars, and Sunday-school libraries containing in all 4158 volumes. During the year a total of one hundred and twenty-eight teachers and three hundred and nineteen scholars, have made a public profession of their attachment to Christ.

NEW JERSEY

has forty-seven auxiliaries; one which was in existence last year has been dissolved; three have been united with the Essex County Union, and five new ones formed. These forty-seven auxiliaries embrace two hundred and ninety-three schools, two thousand and twenty-five teachers, and thirteen thousand seven hundred and ten scholars. One hundred and seventeen teachers, and forty-four scholars have professed religion during the past year. It is stated, in the report of the Essex County Union, that the late revival in Newark commenced in a Sabbath-school concert of prayer. At the time of making our last annual report, there were, in the state of

PENNSYLVANIA,

one hundred and seventy auxiliaries. Of these one has been discontinued; five have been connected with auxiliary unions; nineteen new auxiliaries have been formed, making the present number one hundred and eighty-three. These auxiliaries, exclusive of those in the city, have under their patronage four hundred and sixty-eight schools, three thousand six hundred and twenty-eight teachers, and twenty-five thousand one hundred and fifty-seven scholars. In the city of Philadelphia and its immediate suburbs, there are eighty-nine schools, twelve hundred and fifteen teachers, and eleven thousand two hundred and forty scholars; being an increase during the last two years of four thousand scholars. In the whole state there are five hundred and fifty-seven schools, four thousand eight hundred and forty-three teachers, and thirty-six thousand three hundred and ninety-nine scholars in connexion with your Society. In

MARYLAND

there are forty-five schools, four hundred and sixteen teachers, and three thousand one hundred and fifty-eight scholars. Nineteen teachers and ten scholars have made public profession of religion within the past year. In the state of

DELAWARE

are twenty-seven schools, one hundred and eighty-seven teachers, one thousand six hundred and forty-one scholars. Eleven teachers, and twenty-seven scholars have professed religion during the past year. The Sabbath-schools now existing in this state expend only about one third of the appropriation made by the legislature for the support of such schools. Six new auxiliaries have been formed in

VIRGINIA,

making the present number fifty-six. Under their care are fifty-six schools, six hundred and five teachers, and four thousand five hundred and eighty-eight scholars.

NORTH CAROLINA

contains forty-six schools, three hundred and fifty-two teachers, two thousand six hundred and forty-eight scholars. Some missionary service has been performed in this state during the past year which has been attended with success.

SOUTH CAROLINA

has twenty-nine schools, two hundred and seventy-nine teachers, and one thousand nine hundred and twenty-five scholars. In

GEORGIA,

there are thirty-three schools, two hundred and fifty-four teachers, one thousand nine hundred and eighty scholars. A depository has been established at Augusta which is conducted with spirit and is highly useful. In

ALABAMA

are four schools, thirty-nine teachers, three hundred and fifty-two scholars. Your Board have a depository at Mobile, and a missionary labouring in this state.

MISSISSIPPI

has three schools, twenty-four teachers, and one hundred and seventy-two scholars.

LOUISIANA,

one auxiliary, one school, five teachers and fifty scholars; and

TENNESSEE,

one auxiliary, three schools, thirty-five teachers, two hundred and sixty-one scholars. We regret to say that the two schools at Nashville in this state have been discontinued. In

KENTUCKY

there are eight schools, eighty-two teachers, seven hundred and thirty-two scholars. A depository has been established at Louisville.

OHIO

reports sixty schools, three hundred and thirty-nine teachers, two thousand nine hundred and twenty-nine scholars. Depositories have been established at Cincinnati and Warren in this state.

INDIANA

has several auxiliaries, one of which is a State Union. But the accounts we have received from it are too imperfect to enable us to state the number of schools and scholars with precision. The schools in the state of

MISSOURI AND ILLINOIS

are connected under one general union. By the labours of your missionary they have been increased in the past year to one hundred and six schools, instructed by four hundred and seventy-two teachers, and containing three thousand six hundred and ninety-seven scholars. Of the teachers and scholars seventy-one have made a profession of religion since our last annual report. In the

ARKANSAS TERRITORY

you have one auxiliary connected with the interesting mission at Dwight in the Cherokee nation. In the

TERRITORY OF FLORIDA

you have one auxiliary, from which no report has been received. In the

TERRITORY OF MICHIGAN

you have one auxiliary, two schools, twenty-nine teachers, two hundred and eighty scholars: And in the

DISTRICT OF COLUMBIA

there are twenty-two schools, two hundred and seventy-five teachers, two thousand four hundred and fifty-two scholars.

According to the accounts received by your Board during the year, we are able to state that there are, in connexion with your society, *four hundred auxiliaries, two thousand one hundred and thirty-one schools, nineteen thousand two hundred and ninety-eight teachers, and one hundred and thirty-five thousand and seventy-four scholars.* Your auxiliaries report four hundred and sixty-eight teachers, and five hundred and thirty-two scholars, as having become hopefully pious since the last anniversary. These added to the amount reported, according to the estimate your Board were at that time able to make, give a grand total of four thousand. But we have reason to believe that the reports of your auxiliaries embrace not more than one half of those who have become christians since their connexion with your schools. The increase of Sabbath scholars in connexion with your society, during the past year, is forty-two thousand three hundred and seventy-seven. Estimating the number of Sunday scholars in the United States not connected with this union, at forty-four thousand nine hundred and twenty-six, gives a grand total of one hundred and eighty thousand who in this country actually receive the benefit of Sabbath-school instruction.

In the last report, your managers presented a general survey of Sunday-schools throughout the world so far as information could be obtained, and their number, exclusive of those in the United States, was supposed to be eight hundred and fifty-seven thousand nine hundred and five. Our information concerning foreign countries has not since that period, been greatly augmented, though we are able to state that Great Britain and Ireland report an increase of one hundred and ninety-four schools, six hundred and seventy teachers, and twenty-five thousand seven hundred and twenty-two scholars. If the present number of scholars in foreign countries is nine hundred thousand, and your board think the number cannot be less, and if the number in the United States not connected with this society be, as before stated, the one hundred and thirty-five thousand and seventy-four under your care being added, will give a grand total of one million and eighty thousand Sabbath scholars in the world. But this sum, though large, is only the one thousand and fiftieth part of that portion of the population of this earth, who, were proper means employed, might be brought under the influence of Sabbath-school instruction.

We are happy in being able to report, that there have been, both in this country and Great Britain, manifest improvements

in the mode of conducting Sabbath-schools. One of these, in which your Managers cannot refrain from expressing their most hearty concurrence, is the limitation of Scripture lessons and the allotment of the same lesson to the class or classes which may be engaged in the study of the sacred Scriptures. Though your Board are pleased with the diligence which is exhibited in committing many passages of the word of God to memory, they cannot refrain from saying that they consider the number of verses recited no unequivocal evidence of the advancement of your scholars in divine knowledge. The words which are learned to day may be forgotten to-morrow; but what is clearly understood and forcibly felt, may remain to enlighten the mind and purify the heart forever. Your Board would therefore recommend to their teachers, and they would urge it as a matter of first importance, that they discourage, as far as they can safely do so, the reciting of Scripture lessons by rote, merely for the sake of repeating a great number of verses: and that they endeavour to make their scholars understand and apply to themselves the truth of revelation. For we would wish it to be distinctly understood, that your object is to hasten, by the most judicious systems of instructing the rising generation in religious truth, the fulfilment of that prophecy which says *the earth shall be full of the knowledge of the Lord*. In this endeavour it is in the power of your clerical brethren to render you much assistance by explaining to the teachers, in Bible classes or otherwise, during the week, the lesson to be recited on the succeeding Sabbath.

Another improvement, the good effects of which are too obvious to be overlooked, is the establishment of juvenile libraries in connexion with Sabbath-schools. In some schools the privilege of using the library is the only reward of merit, and the forfeiture of that privilege the only punishment inflicted. But the benefit of the library is by no means confined to the scholars. By it a taste for reading is created in the older inhabitants of a neighbourhood, and religious knowledge, communicated in the most instructing way, finds an entrance into families to which it could gain access by no other means. The mother of one of our boys, says the tenth report of the New York Union, will ever have cause to praise God for the institution of the Sabbath-school library. The Life of Mrs. Graham, obtained at school by her son, was the means which God blessed to the saving of her soul.

In a few of your schools, another improvement has been introduced worthy of general imitation. It is the formation of those into Bible classes who have enjoyed, for some time, the common advantages of religious instruction, which Sabbath-schools afford, and have arrived at a suitable age. By means

of these, youth, when they have become too old willingly to submit to the usual exercises of the school, may yet receive the benefit and be subject to the restraints of religious instruction. The promotion of Bible classes in connexion with their other operations has come before your Board as a subject of high interest. Facts too numerous and well attested to be doubted for a moment, speak of the value of Bible class instruction; and your Board feel constrained, by the design of their organization, to take such measures as are consistent with their other duties, for its extension, and do therefore recommend it to the earnest adoption of every friend of their cause.

We are able to say that your society has made a decided progress during the past year in the favour of the wise and good. The number of its friends is greater, and their concurrence in its plans more earnest and hearty than at any preceding time. Among them more of system and union exists. Acquaintance has been formed between those who pursued their benevolent labours at a distance from each other, and they have co-operated in the work of training the young in the way they should go. One of the means which has operated to produce this result, is the circulation of your Magazine; another is the Sunday-school Concert of Prayer, held on the second Monday evening in the month. This meeting, though it met at first with some opposition, has been extensively observed, and followed by results greater and happier than your Board dared to anticipate.

In conclusion, though your Board claim not for your society a rank the highest in the scale of christian charity, they do claim that it holds a place distinct and peculiar, and that its object is one in behalf of which the church, with its united energies, and the patriot, with his most disinterested services, should eagerly enlist. That it consults the interest as well of the poor as of the rich, and that its operations are silent and unobtrusive, and consist in great part of minuteness and detail, do by no means diminish its utility and importance. If, from the young the church is to look chiefly for its increase, then is your society consulting the best interest of the church, and deserves the countenance of all who can say to Zion, *peace be within thy walls, and prosperity within thy palaces*. If the virtue of a people depend on the principles imbibed in youth, and if, in a government like ours, the prosperity of the nation depend, as without controversy it does, on the virtue of the people; then is your society, in common with other causes, laying the foundation of our nation's prosperity. It is implanting in the hearts of the people those principles which alone can qualify them to be good citizens, and can preserve the nation from that ruin with which it will be overwhelmed, should vice and infidelity

loosen the restraints of virtue, and make our population a turbulent mass of moral pollution. Other societies have urged the unparalleled increase of our country as a reason why their objects should hold a prominent place in public estimation. We have done so also, and repeat this plea only because we would have it rest with tenfold weight and urgency on the minds of every member of this society. For it is a fact which it is not the part of wisdom to contradict,—that an increase of population is no unequivocal evidence of national prosperity, unless it can also be shown that moral restraints increase in their due proportion. But we have sad evidence to fear, that, in relation to our own country, this is not the fact. The increase of population far outstrips the extension of christian knowledge. But, divesting themselves as far as they are able, of any undue partiality for this society, your Board see in it an engine, which, when put into full operation, will work with great and unexampled power. When it has extended itself to every hamlet where teachers can be obtained, and has spread itself over the whole ground of the religious education of youth, its operations will keep pace with every increase of our population; it will be the means of training up a people comparatively virtuous; it will fill our vacant pulpits with preachers of righteousness, furnish missionaries for the Pagan world, and people the deserted tents of Zion. Already many who were your scholars are preparing for the ministry, some are proclaiming the unsearchable riches of Christ, one is preaching the gospel in a heathen land; and, by persisting in the course you have commenced, unless providence in its operations ceases to be immutable, you will hasten the day so strikingly portrayed in that Scripture which your Board has adopted as its motto and signet, when the passions of men represented under the figure of wild beasts, shall be tamed, when **THE WOLF SHALL DWELL WITH THE LAMB, AND THE LEOPARD SHALL LIE DOWN WITH THE KID; AND THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN: FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD.**

TREASURER'S REPORT.

DR. *Hugh De Haven, Treasurer, in account with the* CR.
American Sunday-School Union.

1825—May 20.

To Balance,	\$ 623 27
Cash. Amount of sales received from the agent.	8,399 07
Do. Life subscriptions,	1,120 00
Do. Annual subscrip's.	417 00
Do. Initiatory fee of S. S. Societies,	48 00
Do. Donations,	947 49
Do. Youth's Friend,	546 55
Do. S. S. Magazine,	981 05
Do. Collected by a missionary,	15 25
Do. Rent of back room,	25 00
Do. Loans,	3,100 00

\$16,222 68

By Cash. Paper,	\$5,889 29
Do. Printing,	2,728 43
Do. Stereotype plates,	1,671 91
Do. Binding,	1,727 39
Do. Stitching,	753 46
Do. Rent,	325 00
Do. Missionary fund,	48 00
Do. Incidental Ex- penses of the Depository & Com. Rooms.	735 74
Do. Editor and Cor- respond. Sec.	700 00
Do. Agent,	550 00
Do. Books and sta- tionery acc't.	200 00
Do. Wilbur's Testa- ment,	76 40
Do. Engravings,	400 37
Do. Collector,	130 00
Do. Interest on Loans,	82 50
Do. Insurance on stock of \$5000,	13 33
Do. Sundries,	133 59
Do. Balance,	57 27

\$16,222 68

Balance in the hands of the Treasurer, May 22, 1826, \$57 27.

There was due to John Farr, at the Annual Meeting of May, 1825, one thousand dollars. The following loans have been procured during the past year, viz:

John Farr, fifteen hundred dollars.

Alexander Henry, seven hundred and fifty dollars.

Asheton Claxton, seven hundred and fifty dollars.

The New York Female Union, one hundred dollars.

Making the whole debt four thousand one hundred dollars. Four thousand dollars bearing an interest of six per cent. per annum, and one hundred from the New York Female Union Society without interest.

We certify that we have examined and compared the above account with the vouchers, and find it correct, and that there is a balance in the hands of the Treasurer, of fifty-seven dollars and twenty-seven cents due to the Society.

JOSEPH L. INGLIS, }
WILLIAM A. BUDD, } *Committee.*

Philadelphia, May 22, 1826.

Dr. *Hugh De Haven, in account with the Missionary Fund.* Cr.

1825.			1825.		
May 20,	To Balance,	\$62 28		By cash, Abner Morse,	\$50 00
	Cash, New Haven } concert of prayer, }	6 00		Do. Jos. Myers,	25 00
	Do. Utica, do.	13 00		Do. Low-Finlow,	5 00
	Do. Boston, do.	12 40		Do. A. Henry for am't advan- ced for a mis- sionary. }	25 00
	Do. Phila. do.	118 37		Do. A. Claxton,	4 50
	Do. Life subscription,	30 00		Do. do.	43 50
	Do. Donation,	58 37		Do. T. Alden,	20 00
	Do. Am. S. S. Union,	48 00		Do. H. Wilbur,	50 00
	Do. Initiatory fee of S.S. Societies. }	138 00		Do. Jas. Crawford,	25 00
				Do. John W. Peck,	66 50
				Do. do.	8 50
				Do. T. Alden,	30 00
				Balance,	133 42
		\$486 42			\$486 42

Balance in the hands of the Treasurer, \$133 42.

We have examined the above account and find it correct, and that there is a balance in the hands of the Treasurer of one hundred and thirty-three dollars and forty-two cents due the Missionary Fund.

JOSEPH L. INGLIS, }
WILLIAM A. BUDD, } *Committee.*

Philadelphia, May 22, 1825.

SECOND ANNIVERSARY
OF THE
AMERICAN SUNDAY-SCHOOL UNION.

The second anniversary of this institution was celebrated in Philadelphia on Tuesday the 23d of May inst. in the First Presbyterian church, Washington Square. ALEXANDER HENRY, Esq. President, took the chair at half-past seven o'clock, P. M. and the throne of grace was addressed by the Rev. JAMES LAURIE, D. D. of the Presbyterian church, Washington City. The Rev. GEORGE BOYD, of the Episcopal church, Philadelphia, read the Ode written for the occasion by Mr. W. B. TAPPAN, which having been sung to the tune "*Italy*," that inimitable composition of Sacchini, the Treasurer's report was read by SILAS E. WIER, Esq. Vice President. The annual report of the Board of Managers was then read by the Rev. GEORGE HOWE, of the Theological Seminary, Andover, by whom it was written.

On motion of the Rev. WILLIAM HAWLEY, of the Episcopal church, of Washington City, seconded by Mr. JOSIAH BISSELL, Jun. of Rochester, New York,

Resolved, That the Report just read be accepted and adopted, and published under the direction of the Board of Managers.

On motion of the Rev. W. T. BRANTLY, of the Baptist Church, (late of Georgia,) of Philadelphia, seconded by WILLIAM H. MAXWELL, Esq. of Norfolk, Virginia,

Resolved, That the retrospect of the past year affords the most animating encouragement to the friends of the American Sunday-school Union; and that the blessing it has conferred on our country demands a return of the cordial support and liberal patronage of every christian and patriot.

On motion of J. K. MITCHELL, M. D. of Philadelphia, seconded by SAMUEL WILSON, M. D. of Philadelphia,

Resolved, That the location of this National Institution in Philadelphia has been a signal blessing to her population as evidenced by the great increase of Sabbath-scholars; and that it is both the duty and privilege of her citizens to furnish the managers with ample means to prosecute the important objects of the Society.

On motion of the Rev. S. MERWIN, of the Methodist Episcopal church, of Philadelphia, seconded by the Corresponding Secretary,

Resolved, That the facts stated in the report, furnish unequivocal evidence of the increasing prosperity of Sabbath-schools, and call for the expression of devout gratitude to God for the special favour with which he has crowned the labours of his servants in this interesting sphere of Christian benevolence.

On motion of the Rev. B. B. WISNER, of the Congregational church, of Boston, Massachusetts, seconded by the Rev. Z. S. BARSTOW, of the Presbyterian church, New Hampshire,

Resolved, That this meeting view with the liveliest interest the missionary enterprise as connected with this society, in promoting the formation of new schools and auxiliaries to the American Sunday-school Union, and that it be recommended to the managers to prosecute this department of their labours to the utmost possible extent.

On motion of the Rev. JOHN CHESTER, D. D. of the Presbyterian church, of Albany, New York, seconded by the Rev. JUSTIN EDWARDS, of the Congregational church, Andover, Massachusetts,

Resolved, That the rapidly increasing population of our country calls upon the friends of Sabbath-schools, and upon ministers of the Gospel especially, to employ their greatest efforts in promoting the number and efficiency of these benevolent institutions in every part of our land.

The question having been taken on the last resolution, the exercises were concluded with the benediction, pronounced by the Rev. THOMAS M'AULEY, D. D. LL. D. of New York, Moderator of the General Assembly; and the Society proceeded to consider some amendments of the Constitution, which had been recommended by the managers, and these having been adopted, twelve managers were elected to fill the vacancies of those whose term of service had expired.

In moving and seconding the above resolutions, the following gentlemen addressed the meeting, viz: Rev. Messrs. Hawley, Brantley, Merwin, Wisner, the Rev. Dr. Chester, and Dr. Mitchell, and Messrs. Bissel and Maxwell, the substance of whose remarks are preparing for the press.

The following gentlemen attended as delegates from auxiliary societies, viz:

Rev. B. B. Wisner,	Massachusetts Sunday-school Union.
Mr. Harvey Fisk,	Western Sunday-school Union.
Rev. Z. S. Barstow,	New Hampshire Sunday-school Union.
Rev. Samuel Tait,	} Mercer County Sunday-school Union.
Rev. Jas. Munson,	
Mr. Josiah Bissell, Jr.	Monroe County Sunday-school Union.
Rev. John Chester, D. D.	} Albany Co. S. S. Union.
Rev. H. R. Weed,	

Rev. Norris Bull, Livingston County Sunday-school Union.
 James H. Handy, Esq. }
 Rev. James Laurie, D. D. } District Columbia S. S. Union.
 Rev. Reuben Post, }
 Rev. Mr. Vernon, Rhode Island Sunday-school Union.
 Rev. Charles A. Boardman, } Connecticut S. S. Union.
 Jeremy L. Cross, Esq. }
 Joshua W. Raynsford, Esq. Susquehanna Co. S. S. Union.

Every arrangement was made for the accommodation of the audience which the spacious house would afford, but many hundreds who came to the doors were unable to obtain seats.

ODE

SUNG AT THE SECOND ANNIVERSARY OF THE AMERICAN
 SUNDAY-SCHOOL UNION,

May 23, 1826.

IF this low vale of strife and tears
 Were never sunn'd by Mercy's beam,
 Where gladness now, O God, appears,
 How dark would thy creation seem !
 Reveal'd in splendours was thy name,
 When morn her banners first unfurl'd ;
 Yet lovelier is the Light that came,
 Shedding redemption o'er a world.

To this high impulse man has bow'd,
 And frigid hearts have learned to love ;
 The fierce are humbled, on the proud
 Sits meekness like a peaceful dove ;
 Now are the mighty of the earth
 Workers with God—now hoary age
 Pants to partake the second birth,
 Now children are his heritage.

Earth has a theme allied to heaven,
 And joys like those that linger there,
 When to these lispings ones is given
 The artless eloquence of prayer ;
 They waken too, a trembling string,
 —While holy rapture warms and thrills,
 With hymns as sweet as seraphs sing
 Upon those everlasting hills.

Our hearts rejoice—our bosoms glow—
 This hour what cheering visions rise!
 These children nurtur'd thus below
 Shall swell the assemblies of the skies!
 Glorious will be his diadem,
 And songs and ecstasies unknown,
 Who forms for God one beauteous gem
 To sparkle on th' eternal throne!

OFFICERS OF THE AMERICAN SUNDAY-SCHOOL UNION.—1826-27.

PRESIDENT.

ALEXANDER HENRY, *Philadelphia.*

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HUGH DE HAVEN, *Philadelphia.*

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FREDERICK W. PORTER, *Corresponding Secretary.*

ABRAHAM MARTIN, *Recording Secretary.*

MANAGERS.

For one year.

GEORGE B. CLAXTON,
JOSEPH H. DULLES,
FREDERICK ERRINGER,
JOSEPH P. ENGLER,

THOMAS LATIMER,
JOHN W. PETERS,
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JOSIAH VINTON, Jun. *Brighton, Massachusetts.*

For two years.

JOHN M. ATWOOD,
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JOHN FARR,
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THOMAS STOKES, *of the City of New York.*

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ANDREW ADGATE, *Baltimore, Maryland.*

GEORGE W. COE, *Savannah, Georgia.*

WILLIAM MAXWELL, *Norfolk, Virginia.*

THE
THIRD REPORT
OF THE
AMERICAN SUNDAY-SCHOOL UNION:
READ AT THEIR ANNUAL MEETING,
HELD IN THE
CITY OF PHILADELPHIA,
ON TUESDAY AFTERNOON, MAY 22, 1827.

PHILADELPHIA:
PRINTED FOR THE AMERICAN SUNDAY-SCHOOL UNION,
By I. Ashmead & Co.
1827.

THE REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR THE PROPAGATION OF THE GOSPEL

AMONG THE INDIANS

IN THE NORTH-WEST TERRITORY

AND IN THE STATE OF CALIFORNIA

FOR THE YEAR 1867

NEW YORK

AMERICAN BOARD OF COMMISSIONERS

FOR THE PROPAGATION OF THE GOSPEL

AMONG THE INDIANS

IN THE NORTH-WEST TERRITORY

REPORT.

In the year which terminates with this anniversary, the American Sunday-school Union have published 11,000 Tracts, 1,000 sheets of Hymns in sheets, 3,000 Teacher's Manual, 6,500 Select Scripture Lessons, 10,000 Alphabetical Cards, 2,500 Class Books, 2,000 Bible Questions, 484,000 Premium Books, 2,000 Teacher's Hymn Books, 23,000 Sunday-school Magazines, 2,000 Teacher's Guide, 4,000 Testaments, 2,000 Reference Testaments, 2,500 Reports, 11,500 Decalogues, 606,000 Tickets, 17,000 Primers, 4,000 Catalogues, 10,000 Spelling Books, 2,250 Regulations, 48,000 Catechisms, 35,000 Hymn Books, and 289,250 other publications, making 1,616,796 publications, which, added to those issued by the Society in the two preceding years, make a grand total of 3,741,849.

The circulation of the American Sunday-school Magazine has much increased, and the edition now consists of 2,500 copies monthly. Of the smaller magazine, 10,000 copies are still published; and did the limits of this report admit of details, your Board could furnish most interesting proofs of the beneficent influence of this little publication.

To meet the great and unexampled demand for books, from every quarter, your Board have adopted the most systematic and vigorous exertions. They are now reaping the advantages of their early attention to stereotyping the various works, and are happy to announce that the "American Sunday-school Union" is, by the blessing of God, most efficiently accomplishing the great objects expected from a national institution. Of the character of the publications it is not improper to assert, that they convey the most important truths in a pleasing form; that they are adapted to the minds of young people; and have been read with avidity by thousands of persons who have little taste for any other religious books. We have known some of them to have been read aloud in family circles on the evening of the Sabbath, and the whole group, consisting of father and mother, son and daughter, men servants and maid servants, have wept, and wept, until the piece was ended, and the scene closed with prayer. How much good has been done by them, and will yet be accomplished, none can say; for they have already diffused to millions of readers large portions of that blessed truth by which the world is to be sanctified. In the days of our fathers, and even in the childhood of some middle aged persons among us, entertaining and instructive little books

of a religious tendency were few indeed, and when a youth had perused Janeway's Token for Children, the Pilgrim's Progress, and the Holy War, where could he have found another volume, besides the Bible, in which experimental religion is attractively exhibited in the forms of colloquy and narrative? Now, our sons and daughters have fifty volumes calculated to engage their attention and their best affections at the same time, where their parents had one.

There are now established in different parts of the United States, in whole or in part on the capital of this Union, 67 depositories for the sale and distribution of the Society's publications.

MAINE

Sabbath-school Union reports 16 auxiliaries, from which, and other sources, they have been able to enumerate 1,300 teachers and 6000 scholars, in about 100 schools; but this forms so small a portion of the whole number of Sabbath-schools in the state, that the Managers cannot make a probable estimate of the total amount of the instructors and pupils employed in them. "The Managers of the Maine Sabbath-school Union have to regret that neither the anticipations of the public, nor their own, with regard to the good to be effected by their exertions, have been fully realized." Still the Managers have full confidence in the ultimate success of the great object which they have in view, for they are determined to persevere; and they perceive a general spirit of inquiry in relation to this important subject; a readiness to adopt all the improved methods of instruction which have been found successful in other places; and a very commendable and promising diligence in distributing the good seed, in the confident persuasion that *He who is Lord of the sower, the soil, and the seed*, will, in due season, bring forward the harvest.

NEW HAMPSHIRE

has a Sunday-school Union, embracing 70 schools, from which they have received returns, and in which 649 teachers instruct 5000 scholars.

VERMONT

Sabbath-school Union embraces 161 schools, 1,196 superintendents and teachers, and 6,767 scholars. Of these, the estimated number not connected with their State Union are 80 schools, 600 superintendents and teachers, and 3,500 scholars.

MASSACHUSETTS

State Union contains 200 schools, 2,765 teachers, and 20,714 scholars, being an increase during the year of 119 schools, 1,930 teachers, and 14,636 scholars. The whole number of schools auxiliary in this state is 210, containing 2,933 teachers, and 21,944 scholars. This auxiliary circulates a very large number of the Parent Society's publications; and some portion of the year they have employed 24 agents to visit the towns in the state, and form schools.

RHODE ISLAND

Sunday-school Union embraces 16 auxiliary societies, 40 schools, 183 teachers, and 2,409 scholars. This auxiliary has adopted new and vigorous measures to extend the schools to every part of the state. The

CONNECTICUT

Sabbath-school Union reports 81 schools, 1,610 teachers, and 10,100 scholars. During the last year 141 of the teachers, and 127 of the scholars, have made a public profession of religion. Your Board have established three depositories in this state for the sale and distribution of books.

NEW YORK

contains 31 auxiliaries to the general Union. Of these, the New York Sunday-school Union Society reports 64 schools, 995 teachers, and 6,796 scholars; showing an increase during the last year of 12 schools, 321 instructors, and 1,795 pupils. In the same time, there have been gathered into the church, 84 teachers, and 54 scholars; which, added to those of former years, make 380 teachers, and 192 scholars,—total 572. With the exception of a few schools, a general want of teachers is apparent to the Managers of this Union; but in all, the attendance of the scholars is numerous, regular, and punctual, to such a degree, that only 25 of the schools employ visitors of absentees. To produce a sufficient number of well qualified teachers, "the plan has been suggested of opening a school for teachers on some week day or Sabbath evening," in which, a thorough acquaintance with the best plan of teaching a class, and a uniform system of instruction, as far as is practicable, may be communicated.

The New York Female Union Society return 40 schools, 354 teachers, and 3,553 scholars. Of these, 37 teachers, and 24 scholars have, in the judgment of charity, during the last year, passed from death in sin to life eternal; making a total

of hopeful converts, in connexion with this society, 1816, of 626.

The Western Sunday-school Union of the state of New York, includes 13 county societies, which embrace 275 schools, 1,900 teachers, and 15,000 scholars. We extract from the report of this most efficient and active auxiliary, the following most cheering statement.

“ We come now with the liveliest sensations of pleasure, and we humbly trust, with heartfelt gratitude, to speak of the conversions, which, during the late revivals of religion in Oneida county, have taken place in our schools. According to the most moderate computation, the number of hopeful converts among the children of the Sabbath-school, is FOUR HUNDRED in this single county, and of Sabbath-school teachers not less than ONE HUNDRED. What is the number in other counties, we have not ascertained. We have abundant reason for joy, that God has thus far vouchsafed to us what should always be the ultimate object of our labours. Abundant reason have we for devout and humble thanksgiving, that the imperfection of our faith, that the feebleness of our endeavours, have not frustrated the grace of God. So many lambs of the lost flock, has the Good Shepherd, we have reason to hope, sought and brought home to the safe fold. So many has he rescued from the paw of the lion. “ His be the glory, our’s the boundless bliss ”

From twenty other reports of societies in the state of New York, we learn they preside over the interests of 272 schools, 1,331 teachers, and 12,190 scholars.

These give us a total in the state of New York, in connexion with the American Union, of 732 schools, 6,113 teachers, and 43,912 scholars. Of these teachers, 212, and of these scholars, 290, making a total of, 652 have been returned as the hopeful converts in these schools, during the last year. Many more are confidently believed to have been born of the Spirit through the truth, whose cases have not been numbered on earth, though registered in heaven.

NEW JERSEY

has reported 33 auxiliaries ; a smaller number than last year ; but this must be imputed, as in many other cases, to the comprehension of several in a more extensive union. Thus, *Essex County Sabbath-School Union* has 28 auxiliary societies, embracing 67 schools, 795 teachers, and 5,032 scholars ; of which, 58 teachers, and 18 pupils, have, during the last year, made a public profession of religion. Six schools, in the same county, are not connected with the union ; and their pupils would make the

aggregate amount of 6,000, who now enjoy this blessed kind of instruction, which our God has delighted to honour.

The other 32 auxiliaries in New Jersey, report 120 schools, 910 teachers, and 6,647 scholars; with 45 teachers, and 46 pupils, hopefully converted during the last year.

The total amount for New Jersey, is 307 schools, 2,669 teachers, 20,524 scholars.

PENNSYLVANIA.

Your Managers regret that the imperfect returns from the auxiliaries in Pennsylvania, oblige them to state the numbers much below what they really are. A considerable number of new auxiliaries have been formed; and many of them now embrace several, in each, whose names were before on our list; so that the present number is 150, being 33 less than the number reported last year. In Philadelphia and vicinity, three unions have been formed,—one embraces the city, one embraces all *south* of the city and north of the junction of the Delaware and Schuylkill rivers, and the other a large district of the county *north* of the city. Neither of these unions have become so completely organized, as to present a satisfactory statement of the numbers taught; owing, principally, to the change from the *immediate* relationship which the respective schools formerly sustained to the parent Society, to its larger auxiliaries. We hope that before the close of another year, all the schools in the city and suburbs, will become connected with one or another of these auxiliaries, by which means the cause might be promoted, and more exact information in respect to Sunday-school instruction, be obtained. The whole number of scholars in Philadelphia, is not less than 12,000, and probably exceeds that number. The estimate for this state, in connexion with the Union, is 480 schools, 4,459 teachers, and 34,261 scholars.

DELAWARE

contains 17 auxiliaries, 29 schools, 226 teachers, 1,835 scholars; and reports 10 hopeful converts during the last year, of whom 4 were teachers and 6 scholars.

MARYLAND

reports 14 auxiliaries, 40 schools, 416 teachers, 2,816 scholars; and 7 of these teachers lately made wise unto salvation. We are happy to announce, that the Maryland State Union has recently connected itself with our National Society.

DISTRICT OF COLUMBIA

has 3 auxiliaries, 25 schools, 338 teachers, and 2,813 scholars. During the last year, 27 of the teachers, and 3 of the pupils, have made a profession of experimental religion. From

VIRGINIA

we have received reports from 19, only, of our 27 auxiliaries. In that state there are 46 schools, in which are 520 teachers, 3,640 scholars. Six of the teachers, and 9 of the scholars, have lately professed saving knowledge of Jesus Christ.

NORTH CAROLINA

has 12 auxiliaries, containing 45 schools, 379 teachers, 2,407 scholars; 6 teachers and 9 scholars are thought to have become pious during the year.

SOUTH CAROLINA

Sunday-School Union comprehends 14 schools, but only 7 have reported to their state auxiliary. These seven schools have 130 teachers, and 914 scholars. "There is much, even in these few reports," say the Managers, "to cheer the heart of every friend of Sabbath schools, and every lover of Zion." The whole number of schools connected with the National Society in this state is 20, containing 174 teachers, and 1260 scholars.

GEORGIA

reports 7 auxiliaries, 32 schools, 236 teachers, and 1920 scholars. Fourteen of the teachers, and 12 of their pupils, have, within the year, turned unto the Lord, apparently, with their whole heart.

ALABAMA

has reported 4 auxiliaries, containing 4 schools, 40 teachers, and 412 scholars; several of whom appear to have derived saving benefit, either from teaching, or being taught. In

MISSISSIPPI

are 2 auxiliaries; one of which, at Natchez, reports 1 school, 22 teachers, and 150 scholars. In this state are 3 schools, 32 teachers, and 213 scholars.

LOUISIANA.

There is a Sabbath school at New Orleans, of 13 teachers,

(three of whom, within a year, have made a public profession of religion,) and 55 scholars. In the

TERRITORY OF ARKANSAS,

is the Dwight Mission Sunday-School, having 8 teachers, and 67 scholars. One of these teachers has lately professed faith in Christ. From

TENNESSEE

we have no returns, since the publication of the last Report, in which were enumerated 3 schools, 35 teachers, and 261 scholars. From

KENTUCKY

we are pleased to acknowledge returns from 6 auxiliaries, which comprehend 6 schools, 69 teachers, and 597 scholars; besides 6 other schools not connected with our Union, which contain upwards of 560 pupils. There are auxiliary in this state, 9 schools, 113 teachers, 722 scholars. The

MISSOURI AND ILLINOIS

General Sunday-School Union, by the Report of 1826, embraced 106 schools, 472 teachers, 3697 scholars. They inform us, by their annual report of April 2d, 1827, that more schools are now in operation, containing more teachers and scholars than at any former time, but the precise numbers are not given. It is much to be regretted, that "through the inattention of societies, and of the conductors of schools, reports to this Union have been few and partial. Those which have been received," say the Managers, "are highly satisfactory, and commend the zeal and ability with which the teachers and superintendents have discharged the high trust reposed in them."

INDIANA

has a State Union; but our only returns are from the school at Indianapolis, which consists of 26 teachers, and 208 scholars. Two of these teachers, and one scholar, have, within the last year, been joined to the Lord. There are about 62 schools, 394 teachers, and 3342 scholars, auxiliary in this state. From

OHIO,

we have returns from 6 auxiliaries, of 13 schools, 204 teachers, and 1263 scholars. The whole number of schools auxiliary are 36, containing 315 teachers, and 2367 scholars. The

TERRITORY OF MICHIGAN

has one auxiliary, and one school, with 22 teachers, and 220 scholars.

On a review of the preceding we are able to state, that during the past year, 63 auxiliaries have been added to our list, making 463 auxiliaries recognized by the Board. Of these, 101 have either been discontinued, or united with larger auxiliaries. There are now connected with the American Sunday-School Union, 362 auxiliaries, 2600 schools, 24,307 teachers, and 174,191 scholars; showing an increase of 279 schools, 5009 teachers, and 39,117 scholars. During the last year, 723 teachers, in these schools, and 758 pupils, giving a total of 1481 persons, have made a profession of religion. This number exceeds the amount of converts in the preceding year, by 481. If we add 1481 to the 4000 before returned, as the first fruits unto God of our Sabbath-schools in the United States, we shall have the glorious total of 5481.

In the last report presented by your Board, they took notice of the inconvenience sustained in their various business operations, from the want of a more suitable building; in which, by concentrating the different departments of their business, greater advantage, as well as security, would accrue to the property of the society. They at the same time expressed their wishes, that the attention of the citizens of Philadelphia could be directed to this object; for however apparent they deemed the necessity of such a measure, the sacred obligations which they could not but feel in reference to the actual funds of the institution, was sufficient to prevent the adoption of any measure, which by any possible fortuity, might compromise its future usefulness. It is, therefore, with feelings of peculiar satisfaction, they are now able to inform you, that their wishes have been met in a manner, most eminently calculated to encourage their labours.

In the very partial appeal that has been made to the liberality of their fellow citizens, they have, with few exceptions, evinced by their munificent donations, the lively interest with which they regard the well-being of an institution that has grown up among *themselves* for the benefit of a *nation*.

From these donations, already amounting to \$14,000, your Board have been enabled to purchase a lot of ground, with buildings thereon, in a measure suited to their purpose for the location of their Bookstore, situated in Chestnut street between Sixth and Seventh streets, on which they are now erecting a building for the accommodation of their stereotype founder, printing office, bindery, &c., the whole expense of which, when

completed, including the amount of the original purchase, is estimated at \$36,000.

It is calculated that the rents arising from the different parts of these buildings, will leave their Bookstore unincumbered with the expense of rent.

The General Agent, in discharging his duties, has already travelled more than *three thousand miles*, and has collected \$3,856 87, of which \$1500 have been left with the managers of local Depositories. And besides, his labours have been eminently successful in awakening a new and lively interest in the cause of Sunday-schools in all the places he has visited, and the improved methods of conducting these establishments have been rendered familiar to thousands by his pulpit addresses and personal inspection of the schools.

The great benefits to the cause of Sunday-schools, which have followed the employment of missionaries under the direction of the Board, have induced the Managers to continue their attention to this important part of their duty; with a firm purpose to omit no feasible measures to extend the benefits of our system to every part of the land.

The Sabbath-school Concert of Prayer continues to be attended with lively interest in places in which it was formerly observed, and has been commenced in a large number of towns and congregations during the past year.

It is now common for Sabbath-schools to enjoy the benefits of an interesting and instructive Library; and to contain Bible Classes, composed of the best informed pupils, or the highest class of scholars, who prove and defend the great doctrines of the Scriptures, by the quotation of appropriate texts. To be admitted into one of these classes is an honourable distinction; and in this connexion, more than in any other way, we apprehend Bible Classes are likely to be perpetuated, for the edification of the rising generation, in knowledge and true holiness. Indeed, we have been surprised and charmed to find, that children of these Bible Classes in Sabbath-schools, have been more eager to attend on the instructions of their teachers, and to be prepared with the most apposite quotations, than to enjoy their necessary food.

Let us dig deep, and lay the living stones on the sure foundation. Let pious parental care, or infant schools for the little ones, conducted by wise and tender matrons, prepare the way for Sabbath-schools. Let Bible Societies furnish the word of God to be read; while our schools give a taste for reading the best things, and teach all in early life to search the sacred Scriptures. Let Missionary Societies send forth the heralds of the gospel with these Bibles in their hands, to be explained and applied to those who in Sabbath-schools have become

familiarly acquainted with them ; and finally, let all Christians do their duty in supplicating the influences of the Holy Spirit, in their convincing, enlightening, vivifying, and purifying power, and in promoting all these means of grace, and then, the whole world of mankind will soon be converted to God—find their names recorded in the Lamb's book of life, and receive the gracious rewards of those who know and do the will of their Father in heaven.

We are unwilling to close this report without again advertising to the success with which it has pleased the Almighty to crown the exertions of this year, in behalf of Sabbath-schools. It would argue blindness beyond hope of cure, not to discern the mighty power of God in the signal prosperity we have enjoyed. The prayer of faith and united supplication has, indeed, ascended in fervency of spirit ; the unwearied toil, the patient endurance of teachers and superintendents have effected much—the influence of the National Society has been felt in its fostering and active efficiency throughout our borders, but *the blessing of God has gone far beyond them all*, even beyond the limits of our own sanguine hopes. Let confidence, for the future, mingle then with our grateful recollections of the past, and our efforts *never cease until heaven shall cease to bless*.

STATEMENT

OF

*Receipts and Expenditures of the American Sunday-School Union,
from May 20, 1826, to April 30, 1827, inclusive.*

DR.

CR.

Balance,	\$ 57 27	Cash paid for Paper, . .	\$6,381 42
Merchandise,	19,018 53	" Printing,	4,463 36
Donations, Life and An- } nual Subscriptions, }	3,376 93	" Binding,	5,991 36
Loans,	5,300 00	" Stereotype Plates, . .	1,766 54
		" Rent,	325 00
		" Commission for collecting, .	128 77
		" Salary Cor. Sec. Edito and Assistant Editor, from May 20, 1826, } to April 30, 1827, } inclusive,	1,045 20
		" — General Agent, Aug. 1, 1826, to April 30, 1827, inclusive, }	750 00
		" — late Agent, May 20, 1826, to Oct. 21, }	260 67
		" — Clerk to Cor. Sec. May 20, 1826, to April 30, 1827, . }	189 00
		" — Book-keeper, Oc- tober 23, 1826, to April 30, 1827, . }	155 76
		" — Salesman, Dec. 21, 1826, to April 30, 1827, }	107 38
		" — two Boys, in De- pository, }	138 69
		" — Porter, Oct. 24, 1826, to April 30, 1827, }	77 48
		Cash Loan,	750 00
		" Travelling Expenses General Agent, . }	126 45
		" Interest,	183 30
		" Merchandise,	3,402 06
		" Expense (incidental) .	642 56
		" Postage,	221 06
		" in hands of Cor. Sec. .	616 45
		" do. Treasurer, . . .	30 22
	<u>\$27,752 73</u>		<u>\$27,752 73</u>

Amount of loans of 1825 and 1826 unpaid, \$3,250 00

During the past year the Society have procured the
following loans: from William Howe,

\$1,300 00

John Farr,

1,600 00

H. Malcom,

400 00

Building Committee,

2,000 00

5,300 00

\$8,550 00

Making the whole debt eight thousand five hundred and fifty dollars, bearing an interest of six per cent. per annum.

The above statement we have examined and compared with the vouchers and find it correct, and that there is a balance in the hands of the Corresponding Secretary of six hundred and sixteen dollars and forty-five cents, and in the hands of the Treasurer thirty dollars and twenty-two cents.

ABEL VINTON,
E. W. SEELEY,
Committee of Accounts.

DR. <i>Hugh De Haven in account with Missionary Fund.</i>		CR.
To Balance,	\$133 42	By Cash, Low Finlow, . . . \$ 5 00
Cash received admitting } Auxiliaries, . . . }	161 00	" J. M. Gordon, 88 86
" Donations,	155 72	" Thomas L. Janeway, . . 50 00
" Life Subscription, . . .	43 00	" J. B. M'Creary, 50 00
" Philad. Concert of Prayer, 132 51		" James Crawford, 25 00
" New Haven do. 12 00		" Oren Hyde, 8 33
" Connecticut do. 20 00		" Charles Whitehead, . . 166 66
" Boston do. 46 54		" J. B. Robinson, 50 00
" Winchester do. 7 00		" Armstrong & Wallace, . 12 92
		Balance, 254 42
	<u>\$711 19</u>	<u>\$711 19</u>

April 30, 1827. Balance in the hands of Treasurer, \$254 42.

We have examined the Treasurer's account Missionary Fund, and find it correct, and that there is a balance in his hands of two hundred fifty-four dollars forty-two cents.

ABEL VINTON,
E. W. SEELEY,
Committee of Accounts.

THIRD ANNIVERSARY

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

The Third Anniversary of this institution was celebrated on Tuesday, 22d May, in the church on Washington Square, in the presence of a large and attentive assembly:—

ALEXANDER HENRY, Esq. President of the Society, took the chair at four o'clock, P. M. The Throne of Grace was fervently addressed by the Rev. Dr. HILLYER, of the Presbyterian Church of Orange, New Jersey; after which, the following ode,

written for the occasion by W. B. Tappan, was read by the Rev. Mr. Dougherty, of the Methodist Church of this city, and sung by the congregation.

ODE.

God, our God, his power revealing,
 In this latter harvest time—
 Bids his Sun, with wings of healing,
 Rise on each benighted clime :
 See! o'er vale and humbled mountain,
 Rolls his conquering car to-day ;
 See! his brightness like a fountain,
 Flooding all the glad highway.

By the Mission Ships that wander,
 Messengers to every sea,—
 By his servants toiling yonder,
 Where stern idols claim the knee,—
 Bibles, news of peace declaring,
 To the wretch by sin undone,
 Tracts, obedient missives, bearing
 Liberty to thralldom's son :

By the tender mercies glowing,
 Where reign'd hatred and misrule ;
 And the thousand blessings flowing
 From his chosen Sunday-school ;
 He is error's night dispelling,
 Bidding grace in rivers flow,
 From Antarctic, to the dwelling
 Of the lowly Esquimaux.

Wake the harp, ye angels! ever
 Warble, ye melodious choirs!
 Sweet your minstrelsy, yet never
 With Redemption thrill those wires :
 'Tis *our* song, and all your glory,
 Starry crowns and hymns above,
 Fade, while children lip the story
 Of a Saviour's dying love.

The report of the Treasurer was read by SILAS E. WEIR, Esq. Vice President of the Society.

The annual report of the Board of Managers was then read by the Rev. Dr. ELY, of the Third Presbyterian Church, by whom it was written. Whereupon the subjoined resolutions were proposed and adopted.

On motion of the Rev. JOHN L. DAGG, of the Baptist Church in Sansom street, seconded by the Hon. HEMAN LINCOLN, of Boston, Massachusetts,

Resolved, That the annual report be printed, and distributed under the direction of the Board of Managers.

On motion of the Rev. Dr. RICE of the Presbyterian Church, Virginia, seconded by GEORGE S. WILSON, Esq. of Utica, New York,

Resolved, That the thanks of this Society be presented to its numerous auxiliaries and friends, for their exertions in the establishment and support of Sunday-schools, and that they be earnestly solicited to increase their efforts until all the children and youth of our country partake of their highest benefits.

On motion of the Rev. G. W. RIDGELEY, of the Episcopal church, Philadelphia, seconded by the Rev. WM. YATES, Baptist Missionary from Calcutta,

Resolved, That while the Society feel a deep and lively sense of gratitude to Almighty God, for the extensive accommodations provided for them, they would also present their unfeigned acknowledgments to their fellow citizens, who have so liberally contributed to this object.

On motion of Dr. MEIGS, of Philadelphia, seconded by the Rev. Mr. MERWIN, of the Methodist church, Philadelphia,

Resolved, That the concurrence of public sentiment in the design and execution of the Sunday-school plan of instruction, is highly encouraging as the warrant of its ultimate triumph in the United States, and the world.

On moving and seconding the above resolutions, addresses were delivered by all the gentlemen above named, excepting the Hon. Mr. Lincoln.

The subjoined hymn, also written for the occasion by Mr. Tappan, was then sung with much spirit and effect by the children, who thronged the galleries.

HYMN.

Union prevails in heaven, from him
Who all its spangled sheet unroll'd,
Down to the flaming cherubim
That veils his face with wings of gold.

Union is written on each star,
That walks in music as it shines;
And the dim worlds that float afar,
Reveal it, trac'd in living lines.

In Union have our fathers plac'd
The stone that God will not forbid,

Polish'd and sure—whereon is bas'd
The Sunday-school's fair pyramid.

In Union went the cloud of prayer,
Their embassy to yonder skies;
Falt'ring, and yet accepted there,
For God approved the sacrifice.

O, Thou! that sendest blessings down,
The hearing and the answering One!
Smile on their toil, and give the crown,
And give the world to Christ thy Son.

The Rev. Dr. ASHBEL GREEN, of this city, then closed the exercises with the Apostolic Benediction.

OFFICERS OF THE AMERICAN SUNDAY-SCHOOL UNION.—1827-28.

PRESIDENT.

ALEXANDER HENRY, *Philadelphia.*

VICE-PRESIDENTS.

JOSEPH L. INGLIS, *Philadelphia.*
 SILAS E. WEIR, *Philadelphia.*
 PAUL BECK, Jr. *Philadelphia.*
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 Hon. CHARLES F. MERCER, *Loudon, Virginia.*
 JOHN BROWNLEE, Esq. *Charleston, South Carolina.*
 His Ex. DAVID LAWRENCE MORRIL, Gov'r. of *N. Hampshire, Goffstown.*
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 His Ex. EDWARD COLES, *Governor of Illinois, Vandalia.*
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Mount Vernon, D. C.
 Hon. THOMAS WORTHINGTON, *Chillicothe, Ohio.*

TREASURER.

PAUL BECK, Jr. *Philadelphia.*

SECRETARIES.

FREDERICK W. PORTER, *Corresponding Secretary.*
ABRAHAM MARTIN, *Recording Secretary.*

MANAGERS.

For one year.

JOHN M. ATWOOD,	ALEXANDER COOK,
SOLOMON ALLEN,	JOHN OWEN,
JOHN FARR,	JOHN C. PECHIN,
JAMES B. LONGACRE,	(<i>Vacant.</i>)
T. S. GOODMAN,	<i>Cincinnati, Ohio.</i>
GEORGE HUNTINGTON,	<i>Rome, N. Y.</i>
EUROTA P. HASTINGS,	<i>Detroit, Michigan.</i>
THOMAS STOKES,	<i>of the City of New York:</i>

For two years.

WILLIAM A. BUDD,	E. W. SEELEY,
JOHN CLARK,	CORNELIUS STEVENSON,
JOHN GODDARD,	ABEL VINTON,
LEVI GARRETT,	AMBROSE WHITE,
TIMOTHY D. WILLIAMS,	<i>New York City.</i>
ANDREW ADGATE,	<i>Baltimore, Maryland.</i>
GEORGE W. COE,	<i>Savannah, Georgia.</i>
WILLIAM MAXWELL,	<i>Norfolk, Virginia.</i>

For three years.

HUGH DE HAVEN,	THOMAS LATIMER,
JOSEPH H. DULLES,	JOHN W. PETERS,
FREDERICK ERRINGER,	SAMUEL J. ROBBINS,
JOSEPH P. ENGLS,	WILLIAM H. RICHARDS.
WILLARD HALL,	<i>Wilmington, Del.</i>
JOHN TAPPAN,	<i>Boston, Mass.</i>
H. POTTER,	<i>Fayetteville, N. C.</i>
FRANCIS HALL,	<i>New York City.</i>

RECAPITULATION.

At the time of publishing the last Report, there were in connexion with the Union 400 auxiliaries; during the last year 63 have been added; making a total of 463. Within the year, 101 of these have been dissolved, or united with larger auxiliaries, leaving the present number of auxiliaries 362, being a decrease of 38 since the last report.

	<i>Schools.</i>	<i>Teachers.</i>	<i>Scholars.</i>
Returns for 1827,	2,600	24,307	174,191
“ 1826,	2,321	19,298	135,074
	<hr/>	<hr/>	<hr/>
Increase,	279	5,000	39,117

THE CATHEDRAL

The Cathedral of St. John the Baptist is one of the most important and beautiful churches in the city. It was founded in 1622 by the Jesuits, and was completed in 1650. The church is a masterpiece of Baroque architecture, and is a fine example of the work of the Jesuit order. The interior is decorated with beautiful frescoes and sculptures, and the altar is a masterpiece of Baroque art. The church is a fine example of the work of the Jesuit order, and is a fine example of the work of the Jesuit order.

1622	1650	1650	1650
1622	1650	1650	1650
1622	1650	1650	1650
1622	1650	1650	1650

THE
FOURTH REPORT
OF THE
AMERICAN SUNDAY-SCHOOL UNION:
READ AT THEIR ANNUAL MEETING,
HELD IN THE
CITY OF PHILADELPHIA,
ON TUESDAY AFTERNOON, MAY 20, 1828.

PHILADELPHIA:
PRINTED FOR THE AMERICAN SUNDAY-SCHOOL UNION,
By I. Ashmead & Co.
1828.

FOURTH REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR THE PROPAGATION OF THE GOSPEL

AMONG THE INDIANS

OF THE UNITED STATES

FOR THE YEAR 1887

NEW YORK

1888

PRINTED BY THE AMERICAN BOARD OF COMMISSIONERS

FOR THE PROPAGATION OF THE GOSPEL

AMONG THE INDIANS

REPORT.

WITH feelings of devout gratitude to God, the Managers of the American Sunday-school Union present to the Society their Fourth Annual Report. The salutary influence of this Institution has been felt and acknowledged in every state and territory of our country, and the labours of the year have been crowned with signal success. Its unexampled prosperity and increasing importance have excited peculiar interest; its claims to the support of the Christian community have been investigated, and as far as its design has been fully understood, the confidence and patronage of the wise and good have been secured.

A summary report of what has been done will now be given, commencing with an account of the

SOCIETY'S BUILDINGS.

The operations of the Union made it very soon obvious, that in order to prosecute fairly the great work they had undertaken, it was necessary that the Society should enjoy permanent possession of a property where they might gather about them, and keep under their immediate observance, the various artificers employed in making books. The lot, with a part of the buildings now occupied, was bought in March 1827, for the sum of \$28,000. The buildings on Chestnut street have been altered to suit the purposes of the Society, and its various tenants; and an extensive Printing Office has been built, together with a fire-proof ware-house. The expense of all the improvements is \$13,764 79. The entire cost of the whole property, including a perpetual insurance on \$18,000, is \$42,654. The amount received in donations from the citizens of Philadelphia for this building, is \$15,381 94; and in order to raise the requisite funds to meet the payments, the property has been mortgaged to the amount of \$20,000, and a temporary loan has been made for \$6,388 33.

In addition to the room used by the Society, and that rented to the Mercantile Library Company, Loud & Brothers, and J. B. Longacre, the premises are occupied by Printers, Stereotype-founders, Bookbinders and Engravers, each paying their separate rents, and holding no other connexion with the Society than giving them the preference in the work to be done, at the current rates in the city. By means of this arrange-

ment, the utmost facility is given to the operations of the Union.

It is of the greatest importance that this property, the possession of which is so essential to the well-being of the Society, should be free from any incumbrance; and that the entire revenue of the building should go to increase the general fund, which at present is far too limited for the operations of the Society under the pressing demand for its publications. The whole amount of donations for the building, viz., \$15,381 94, has been given by 246 persons, leaving a very large number of our citizens the opportunity of contributing their means to establish a permanent institution, from which may flow, as from a fountain, streams of light and knowledge, to fertilize the many thousand nurseries of the church of God, which are springing up in every section of the land.

SOCIETY'S PUBLICATIONS.

The following table exhibits the number and character of the Society's publications during the fourth year of its operations.

Alphabetical Cards,	-	-	-	-	13,500
Spelling Books,	-	-	-	-	22,000
Decalogues,	-	-	-	-	19,500
Primers,	-	-	-	-	18,150
Hymn Books,	-	-	-	-	50,000
Sheets of Hymns in sheets,	-	-	-	-	1,000
Teachers' Hymn Books,	-	-	-	-	2,000
Catechisms,	-	-	-	-	51,500
Teachers' Guide,	-	-	-	-	1,500
Teachers' Manual,	-	-	-	-	1,000
Sunday-school Magazines,	-	-	-	-	30,000
Youth's Friend, (small magazine,)	-	-	-	-	156,000
Class Books,	-	-	-	-	6,960
Premiums,	-	-	-	-	929,000
Tracts,	-	-	-	-	18,000
Testaments,	-	-	-	-	18,250
Catalogues,	-	-	-	-	250
Judson's Questions,	-	-	-	-	36,000
Reports,	-	-	-	-	2,500
Other Publications,	-	-	-	-	85,000

Making a total in the fourth year, (exclusive of 1,007,500 Picture Reward Tickets) of 1,462,960 publications, which, added to those issued in the preceding three years, makes a total of 5,204,909 copies of works printed by the Society.

The number of stereotyped pages has been increased to

10,591. From these details, may be gathered the most emphatic illustration of the mighty influence, which this Institution is daily and hourly exerting on the destinies of our beloved country. This increase of publications is but a natural and necessary consequence of an increased demand, while the temporary supply becomes in its turn the most efficient means of creating a new and greater thirst for knowledge and improvement. What limits may be assigned to this department of labour it is useless to inquire. We have long since passed the boundaries which the expectations of the most sanguine originally assigned to our exertions, and the prospect is still spreading wider and wider as we advance. In the preparation of the various works for the press, there has been an invariable adherence to the principles adopted at the formation of the Society. No book has received the imprint but with the consent of at least *three* different denominations of Christians; and in no instance has a publication been ordered against a single dissenting voice. Nor has this harmony been preserved with difficulty, and only by the aid of imposed restraints on the freedom of thought and discussion. It has flowed from an union of feeling, arising from the influence of common motives, and the impulse of a common aim. The experience of your Board, in all the history of their official connexion, has satisfactorily demonstrated that the grand and leading principle on which this national association of the friends of Sabbath-schools was originally based—an union of the great and cardinal points of Christian belief, is as practicable in operation, as it is noble in principle; and time has but the more firmly cemented that bond whose early rupture was so confidently predicted.

Of the "American Sunday-school Magazine" 2500 copies are published monthly. Your Board are in possession of proofs of the healthful influence of this Journal on the cause of Sunday-schools, as conclusive as they are interesting.

It may be briefly stated, that while in its extensive circulation it has cheered and assisted the labours of the teacher in his self-denying task, by the expression of kindred sympathy and the assurance of energetic co-operation; by the details of the history and results of varied experiments, and the accumulated evidences of gratifying success, the Magazine has in other quarters diffused a salutary knowledge of the design and progress of this great enterprise in which you are enlisted, and has effectually identified the Sunday-school system, as a most important part of the great moral machinery, whose gigantic operations are signalizing the age in which we live, as a new and marked era, from which may be here dated the dawning of brighter prospects for a fallen world.

The "Youth's Friend" is also still attended with increasing

popularity, and it has been found necessary to enlarge the edition to 13,000 copies. This favourite little Magazine finds its way into some circles where it is almost the sole herald of gospel truth, and we indulge a hope, which we believe neither chimerical nor unwarranted, that its circulation will be the means of blessings hereafter to be richly developed in the fruits of future piety.

Eighty-four depositories have been established by the Parent and Auxiliary Societies for the sale of Sunday-school publications. Of these, there are on

the capital of the Parent Society	17
do. of Auxiliaries	61
and of Individuals	6
	<hr/>
Total,	84

Several of the depositories attached to the larger auxiliaries, are under the charge of agents whose time is exclusively devoted to their management. The increase of establishments of this character, forms one of the most prominent features in the history of the last year's progress, and is especially gratifying, as it indicates a growth of that systematic and vigorous exertion which can scarcely fail of ultimate success.

During the past year a portion of our attention has been given to

THE MISSIONARY DEPARTMENT,

and thirty-five persons of *eight* different denominations, have been commissioned by the Board, and twenty-eight of them have performed in the aggregate three hundred and sixty-six weeks' services, in establishing schools, and otherwise promoting the general interest of the Union in fourteen states; of the other seven, three did not enter upon the duties of their appointment, and four rendered gratuitous services. The amount of money received into the Missionary Fund during the year, from initiatory subscriptions, collections at the Sunday-school Concerts of Prayer, and donations, is \$760 53. The amount paid is \$848 18; leaving a deficiency of \$87 65; which has been supplied by loan. Including this deficiency, the demands upon this fund to meet present engagements amount to more than one thousand dollars.

The advantage which the Managers have found to result from the labours of Missionaries, are such as to prompt them to appeal to the liberality of the Christian public, for funds sufficient to enable them to prosecute this department of their duties to a far greater extent.

Since our last report a change has taken place in the

GENERAL AGENCY,

by the resignation of the Rev. Howard Malcom, to take charge of a church in the city of Boston, and the appointment of the Rev. George Boyd, who entered on the duties of the office on the first of January last. During the year, twelve other agents have been employed by the Board, who have laboured in more than sixteen of the United States, to collect funds and disseminate information, and these efforts have been instrumental in awakening attention to the subject of Sunday-schools, and the formation of a number of Unions, some of which have become auxiliary to the Parent Society.

DONATIONS.

The amount of life and annual subscriptions, and donations to the general fund received during the year, principally through the General, and other agents, is \$3342 87, to which if we add \$760 53, received into the Missionary Fund, and \$15,381 94 received for the buildings, makes a total of donations made to the Society in the fourth year, of \$19,484.

AUXILIARIES.

The number of auxiliaries to this Society at our last report was 362; during the year, 59 have been added, 2 have withdrawn, 5 have been dissolved, 20 have been united with county unions, leaving the present number 394. These auxiliaries have under their care 3,760 schools, 32,806 teachers, and 259,656 scholars, showing an increase of 32 auxiliaries, 1,160 schools, 8,499 teachers, and 85,465 scholars.

The following table exhibits at one view the number of schools, teachers and scholars, connected with the Union in the respective states; also the number of teachers and scholars, who, after their connexion with the school, have made a public profession of religion during the past year, *so far as reported*, and the number of volumes in the libraries. We hope that *every auxiliary* will, next April, furnish us with the most exact information on these subjects that can be obtained.

TABLE,

NAMES OF STATES.	Schools.	Teachers.	Scholars.	Teachers Professing.	Scholars Professing.	Vols. in Library.
Maine,	230	1,700	11,600	244	28	4,609
New Hampshire,	310	3,100	12,319	22	44	1,871
Vermont,	224	1,362	8,946	5	5	2,590
Massachusetts,	321	5,041	36,501	180	162	58,420
Rhode Island,	27	322	3,085	10	10	1,799
Connecticut,	90	1,920	12,000	41	46	5,114
New York,	958	10,288	80,755	365	248	32,048
New Jersey,	306	2,803	19,880	47	23	4,055
Pennsylvania,	525	4,522	38,114	138	142	8,317
Delaware,	35	346	2,787	6	6	1,037
Maryland,	71	676	5,646			150
Virginia,	55	656	4,397	35	10	1,570
North Carolina,	45	392	2,457	6	3	505
South Carolina,	16	142	1,080			
Georgia,	42	167	2,397			688
Alabama,	10	93	723	8	5	500
Mississippi,	6	46	298			
Louisiana,	3	34	255			
Tennessee,	7	83	564			
Kentucky,	13	189	1,355	19	29	150
Ohio,	43	399	2,749	1		1,120
Indiana,	80	577	4,438	2	2	200
Illinois,	1	3	40			
Missouri and Illinois,	106	472	3,697			175
Arkansas,	2	14	99			100
Michigan Territory,	1	22	220			100
Florida,	1	12	110			
District of Columbia,	29	351	2,924	40	14	1,024
State not specified,	3	24	220			
*Total,	3,560	32,756	259,656	1,169	777	126,142

If the increase of schools not auxiliary to this Society, has been in the same ratio during two years past, the total number of children receiving Sabbath-school instruction in the United States, may be estimated at 345,000, or about one-seventh of that portion of our population which is between the ages of 5 and 15 years.

The most recent accounts from foreign countries enable us to estimate the present number of Sunday-scholars in the world, at *one million three hundred and fifty thousand*.

* The number of teachers and scholars professing, should be 1269 of the former, and 909 of the latter, as stated on page 10.

RESULTS.

It is much regretted that very few of the reports received from auxiliaries, mention the number of teachers and scholars who have made a profession of religion in the past year: the number of the former actually reported is 1269, and of the latter 909; which being added to those before reported, makes 7659; but we believe this is not one fourth of the teachers and pupils, who, after their connexion with Sabbath-schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ. These are the fruits of Sunday-schools, for which the Christian offers his grateful thanks; these are the trophies of that victory over the world, the flesh, and the devil, which excites the envy, hatred, and opposition of the wicked, but is the song of praise and thanksgiving of all the redeemed, and swells the notes of joy among the angels of heaven.

OPPOSITION.

But while Sunday-schools have thus been shedding their benign light abroad, and the evidence of their salutary efficacy was coming up from every quarter; while in view of their peaceful but powerful influence, the heart of the Christian swelled high with the hope of a new and brighter era in the history of man—this was the hour which infidelity chose to assail their character with the bitterness of a virulent and unsparing malice. There were found men, who, masking the motives of their deadly hostility under a feigned regard for religious liberty, have endeavoured to arrest the progress of a system, which by its own perpetuity would securely guarantee both civil and religious freedom down to the remotest generation.

It was neither hoped nor expected, that this hostility to Sabbath-schools, should spare a Society identified with their prosperity, and whose undivided energies are directed to increase their efficiency and extend their influence. Accordingly, the views and objects of your association, have been the favourite subject of untiring misrepresentation and abuse. Charges the most absurd and incongruous have been alleged, the belief of which would suppose a degree of credulity, little flattering to that public on whom they were designed to impose. Among these, your Board of Managers, selected by your votes from different churches, and embracing six distinct denominations of Christians, have been strangely accused of a mutual combination to advance the predominance of an individual sect, over the rights and interest of the rest. But to notice and repel these unfounded imputations is not the present object of your Board, nor would it become this solemn occasion, when

our sole emotion should be gratitude to that Being, who, as this report has manifested, has so richly smiled upon the exertions of the past year in this peculiar walk of beneficence. Thus much only they may say, in justice to their own character and the American Sunday-school Union, that they have never lent themselves to schisms of political advancement, or sectarian ascendancy, nor has this Society any other objects, than those which have ever been *most freely and frankly* disclosed, which have been exemplified in all its operations and in all its bearings on the community. To extend to every town and hamlet of our extensive country, the blessings of early instruction in virtue and knowledge—to circulate as widely as possible, a class of publications designed to illustrate by example, and to enforce by precept, those plain and simple gospel truths, which are peculiar to NO sect, but of vital importance to ALL; these are the objects, and to *accomplish* these will be the *glory* of the American Sunday-school Union.

DECEASED OFFICERS.

In the midst of that unbroken chain of prosperity, which has marked the course of the American Sunday-school Union through its varied and extensive operations, there is one cause of deep and painful sorrow: the arm of the destroyer has visited our ranks, and within the past year the well known and venerated PHILLIPS of Massachusetts, ADGATE, the zealous and pious advocate of Sunday-schools in Maryland, and the lamented governor WORTHINGTON of Ohio, three distinguished patrons and officers of the Union, have been removed from their labours; and their example is left a legacy to their country. The Lord has come even into the midst of us, and for the first time, since the existence of the Society, we are called upon to lament the loss of a resident Manager. Our zealous, active, enterprising, generous and beloved WEIR, is taken from us, and his place is vacant. When we contemplate the melancholy event, and remember him who but a few days since was exerting the energies of his benevolent mind in the service of the Union, our loss appears great and irreparable.

As a man, Mr. Weir was universally known throughout our city, and as decidedly respected. The ardent attachment of those who enjoyed his familiar intercourse was peculiar, and the number of those who claim him as their best and earliest friend, is far greater than could be imagined by any who did not know the benevolence of his heart. There was no enterprise, whether of public usefulness or charity, in which his generous co-operation was not with certainty relied upon. His exertions were ever on the side of virtue, and in open defiance

of vice. No man doubted the ground on which he would stand in the conflict, and every gospel institution in the land has lost a powerful advocate and support.

As an officer of the American Sunday-school Union, he was active and energetic. In all the departments of its operations he took a lively interest, and to his labours and liberality, is the institution largely indebted for that distinguished prosperity which it now enjoys. He saw and felt its great happy influence, and in the feeling of a Christian and a patriot, he strenuously laboured in its cause. His work with us has ceased, but not until he had rendered services invaluable, and we owe the liveliest gratitude to that gracious God, who raised him up an instrument of so much usefulness, and spared him to us so long.

He has left a world of anxiety and trials for one of safety and bliss. He has ascended to that happy region, whence he may perhaps be permitted to look down upon us and share the triumphs of this day, when a voice from 259,000 immortal souls proclaim the benefits of this Society, and the rapid progress of that light which is preparing the way of the Lord. He has ascended from a field of victory.

That this Society should have shared in so large a measure, the time, the talents and the labours of a man so pure in principle, so exalted in public estimation, and on whose care every public institution laid its claims,—a man so capable of seeing into all its operations, and judging of all its consequences, is evidence of its intrinsic value, that pleads more loudly in its favour than words can speak. Notwithstanding these afflictive dispensations, and the opposition of some, and the indifference of many to this glorious cause, the *Sunday-school* will hasten the time, when “the ransomed of the *Lord* shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness; and sorrow and sighing shall flee away”—for we hear a voice—“Arise, shine, for thy light is come, and the glory of the *Lord* is risen upon thee.”

FOURTH ANNIVERSARY

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

The fourth anniversary of the American Sunday-school Union was celebrated on Tuesday, the 20th day of May, 1828, at 4 o'clock, P. M. in the Rev. Dr. Wilson's Church, in Washington Square, Philadelphia.

The chair was taken by ALEXANDER HENRY, Esq. the President, and prayer was offered by the Rev. GILBERT R. LIVINGSTON, of the Reformed Dutch Church, of Philadelphia. A hymn, written for the occasion, by W. B. TAPPAN, read by the Rev. JOHN V. E. THORN, of the Episcopal Church, of Carlisle, Pa. was sung by about one hundred youths of both sexes, who are members of a Bible Class.

Where warrior feet once press'd the soil,
And Freedom led her thousands on,
Hath knowledge gather'd goodly spoil,
And meek Religion trophies won.

O'er valleys where repose the brave,
Her lovely stars hath Peace unfurl'd;
And harvests on the hill-tops wave,
Where once the cloud of battle curl'd.

There bow'd the hostile ranks in death—
There bent our sires the willing knee,
And from that ground, Lord God! the breath
Of glad thanksgiving rose to Thee.

Thou who didst nerve their dauntless hosts,
And gave them victory on that field,
From deadlier foemen guard these coasts,
From *sin*, O God! the children shield.

Thou went'st before them, King of kings!
And on their camp thy power shone out;
O, that the shadow of thy wings,
Might ever compass *these* about.

Make thou this land a heritage
Refresh'd by kindly sun and shower—
Whose youth shall bloom, from age to age,
Thy right-hand plants of fairest flower.

Thy smiles they need, their care to crown,
Who watch the gate or build the dome;
Lord! on *our* toil send unction down,
To gather these immortals home.

And be the pearls of lustre ours,
The gems that heaven might seek to wear—
Children array'd in yonder bowers,
Led by our tears and watchings there.

The Treasurer, PAUL BECK, Jr. Esq., read his annual report; and an abstract of the annual report of the Board of Managers was read by the Rev. WILLIAM T. BRANTLEY, of the Baptist Church, of Philadelphia; after which, the following resolutions were proposed to a very large and respectable audience, collected from nearly, if not quite, every state in the Union, and unanimously adopted.

On motion of the Rev. GREGORY T. BEDELL, of the Episcopal Church, of Philadelphia, seconded by WILLIAM WILLIAMS, Esq. of Norwich, Connecticut,

Resolved, That the annual report of the Managers be accepted and published under their direction.

On motion of the Rev. JOB F. HALSEY, of the Presbyterian Church of New Jersey, and seconded by WILLIAM DARLING, Esq. of Reading, Penn.

Resolved, That the members of this meeting pledge themselves individually that something more efficient shall be done to extend the influence of the American Sunday-school Union during the present year.

On motion of the Rev. LYMAN BEECHER, D. D. of the Congregational Church, of Boston, Mass. seconded by the Rev. JOHN FROST, of the Presbyterian Church, of Whitesborough, N. Y.

Resolved, That this meeting regard this Institution with high satisfaction, as eminently adapted to promote the intellectual and moral culture of the nation, to perpetuate our republican and religious institutions, and to reconcile eminent national prosperity with moral purity and future blessedness.

The gentlemen who made the above motions, and Mr. J. B. Longacre, addressed the meeting, and the exercises were concluded with the benediction by the Rev. Charles Walker, of Vermont, and singing the following hymn, written by Mr. Tappan.

O, God! this universal frame,
Reveals the splendour of thy Name,
And on the heavens that thou hast spann'd,
Its characters in beauty stand.

Of Thee, redeem'd ones sweetly sing,
Where errand-angels plume their wing;
That mellow music bursts and dies,
Ever along those upper skies.

Yet nobler than this matchless frame,
Or heaven of heavens where dwells thy Name,
Is he who once this footstool trod,
A sufferer—risen Son of God!

And richer is his word of love,
 Than notes that shake the throne above,
 When he invites his children home,
 Saying "Forbid them not to come."

MEETING OF THE BOARD WITH THE DELEGATES.

On Monday, the 19th of May, the Board of Managers met the delegates from auxiliary societies, at the Society's house, at 4 o'clock, P. M.; Mr. Beck, Vice President, in the chair.—The meeting was opened with prayer by the Rev. Charles Walker, Secretary, and delegate from the Vermont State Union. The following gentlemen were delegates from auxiliary societies, and most of them were present, viz:

Rev. D. C. Lansing, D. D. Rev. E. D. Wells, Rev. John Sessions, Rev. Samuel C. Aiken, Rev. John Frost, Rev. Noah Coe, Western Sunday-school Union, N. Y.

F. A. Packard, Esq. Hampden county, (Mass.) Sunday-school Union.

Liberty Knowles, Esq. St. Lawrence county, (N. Y.) Sunday-school Union.

Mr. John Smith, Maryland Sunday-school Union.

Rev. T. P. Gillet, Rev. Z. Swift, Connecticut Sunday-school Union.

Wm. Darling, Esq. Elijah Dechert, Esq. Berks and Schuylkill county, Pa. Sunday-school Union.

Rev. Joseph Penney, Joel Parker, Genesee Sunday-school Union, N. Y.

Rev. John Stockton, Cross Roads Sunday-school, Pa.

Rev. James M. Brown, Rev. J. Beecher, Jefferson and Berkeley county, (Va.) Sunday-school Union.

Mr. J. B. Loring, Rev. A. Judson, Mr. John J. Labagh, New York Sunday-school Union.

Rev. Ezra Fisk, D. D. Goshen, (N. Y.) Sunday-school.

Rev. Chas. Walker, Vermont Sunday-school Union.

Rev. L. Halsey, Rev. Samuel Miller, D. D. Rev. Robt. Baird, Princeton and Trenton, N. J. Sunday-school Union.

The following persons being present, were invited to take a part in the discussions.

Rev. Robert Cathcart, D. D. York, Pa.

Rev. Benjamin Tappan, Augusta, Me.

Rev. Mr. Scovell, Woodbury, N. J.

William Williams, Jr. Esq. Norwich, Conn.

Mr. Jones, Louisville, Ky.

Dr. Frederick A. Waldo, Cincinnati, Ohio.

Rev. Giles H. Cowles, D. D. Rev. Edson Hart, Western Reserve, Ohio.

Rev. Job F. Halsey, Central Sunday-school Union, Albany, N. Y.

Rev. Lyman Beecher, D. D. Boston, Mass.

Rev. John L. Grant, Philad. City Sunday-school Union.

Benjamin Naglee, Mr. Huggins, Northern Sunday-school Union, Philadelphia county.

A. J. Dallas, Southern Sunday-school, Philadelphia county.

The meeting was addressed by the following gentlemen, viz: Frederick A. Packard, Esq. Wm. Williams, Esq. Professor Halsey, Rev. Messrs. Crane, Walker, Gilbert, J. F. Halsey, Baird, Smith, Judson, and Dr. Cathcart, and several others, and much important information communicated. The meeting, on the whole, was one of intense interest, and we doubt not, of much profit. May the feelings it excited continue to animate us all to greater diligence in our own work during the new Sabbath-school year upon which we have entered, and may those who shall assemble in this place at the close of it, hear still more wonderful results of Sunday-school instruction.

MEETING OF THE DELEGATES.

After the adjournment of the meeting on Monday, a desire was expressed by many of the representatives of auxiliary societies; "to have a meeting of delegates *alone*, to confer upon the state of the Union; and devise, if possible, some means of promoting its interest." We have been furnished with the following minute of their proceedings, which we take great pleasure in laying before the auxiliary societies, and the friends of Sunday-schools generally.

Accordingly, on Tuesday at 8 o'clock, P. M. after the anniversary of the Society had been celebrated, a large and highly respectable meeting of the delegates was held at the Union's House, composed of delegates from Auxiliaries in the following states:—Maine, New Hampshire, Vermont, Massachusetts, Rhode-Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Ohio, and Kentucky.

The Rev. Robert Cathcart, D. D. of York, Pa. was called to the Chair; and the Rev. Elias W. Crane, of Jamaica, Long-Island, was elected Secretary. After prayer by the Chairman, the meeting proceeded to business; and having continued their session until a late hour, they adjourned until Wednesday at 9 o'clock, A. M. and then continued their session for several hours. With a view of learning fully the operations of the Society and its Board of Managers, it was unanimously resolved to request the Corresponding Secretary of the Society, FREDERICK W. PORTER, to meet with the delegates.

At these meetings of the delegates, upon mature deliberation,

and after a minute and careful investigation of the affairs of the Society, the following resolutions were unanimously adopted.

The delegates feeling deeply that it is of great importance that the operations of the American Sunday-school Union should not be embarrassed for want of funds—

Resolved, That they will urge upon the Societies which they represent, always to send remittances of money for the books which they order from the Depository of the Union, at the time of sending the order; and that they recommend, and they hereby do most earnestly recommend, that all the other auxiliaries pursue, as far as practicable, the same course.

Resolved, That each member of this delegation will exert his influence to have collections made at the monthly Sabbath-school Concert, in the Union to which he belongs, for the promotion of the cause of Sabbath-schools.

Resolved, That it is, in the opinion of this meeting, the duty of every Society auxiliary to the American Sunday-school Union, to make special and immediate exertion to raise and forward to the Treasurer, the money now due to this Institution.

Resolved, That, in the opinion of this meeting, the time has come when the American Sunday-school Union is called upon by the Christian community, greatly to enlarge its operations in the preparation and publication of suitable books for the Sunday-schools of our country; to establish more extensively Sabbath-schools among our German population, and to commence the translation of their publications into the German language; to establish Sabbath-schools among our seamen and other classes of people, who are not yet brought under the influence of the Sabbath-school system; and to employ an increased number of energetic agents, with a view to raise the necessary funds, and accomplish these measures. And that the delegates composing this meeting will use their influence to induce the auxiliaries which they represent, to aid in procuring the means necessary to accomplish these objects.

Resolved, That it be recommended to the Board to make an urgent appeal forthwith, to the friends of Sabbath-schools in the principal cities and towns of our country, to obtain funds to be *immediately* applied to extend with renewed zeal and energy, the benefits of this Institution.

Resolved, That this meeting recommend to the Board, the importance of adopting measures to excite in the minds of the Officers and Managers of this Union not resident in this city, a greater interest in the operations of this Institution, and a greater sense of the responsibility which their official connexion with this Union imposes upon them.

Resolved, That this meeting, deeply impressed with the importance of more decided attention to our still greatly neglected

seamen, recommend to the Board, the immediate establishment of Sabbath-schools for *adult seamen* belonging to all the seaports of our country.

Resolved, That this meeting recommend to the Board, the employment of one or more men of suitable qualifications and attainments, to aid the Publishing Committee in their continually increasing labours.

Resolved, That it be recommended to the Board to offer suitable premiums, for the purpose of enlisting more pens, to increase the number of the publications of this Union.

Resolved, That this meeting, after having possessed and employed the most ample means of investigating the proceedings of the American Sunday-school Union, do cordially and unanimously approve of the open and undisguised manner in which its affairs have been conducted, and hereby express their high commendation of the zeal, discretion, self-denial, and diligence of its Board of Managers.

Signed by order of the meeting,

ROBERT CATHCART, *Chairman*.

ELIAS W. CRANE, *Secretary*.

Philadelphia, May 21, 1828.

SPECIAL MEETING.

The Delegates appointed to represent the Auxiliaries at the fourth anniversary of the American Sunday-school Union, the Managers of the said Union and several of the citizens of the city of Philadelphia, assembled at the house of the American Sunday-school Union on the evening of the 26th May, 1828. Thomas Bradford Jr. Esq. was appointed Chairman, and Samuel J. Robbins, Secretary.

The proceedings of the meeting of the Delegates on the 20th and 21st inst. was read by the Corresponding Secretary. It was on motion,

Resolved, That the Corresponding Secretary of the American Sunday-school Union be requested to inform this meeting, of the state of the Society's means and its operations during the past year. Whereupon the Corresponding Secretary gave a view of the Society's operations and its wants.

He stated that the Union now has auxiliaries in each of the United States and Territories, embracing under their care 259,000 Sunday-scholars, being an increase during the past year of 85,000. That the amount of books issued from the depository in the first year was

	\$4000
Second year	9000
Third year	19,250
Fourth year	53,650

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That the Society commenced in 1824 with a capital, contributed by the citizens of Philadelphia, of less than \$5000. At the close of the third year, the capital of the Society amounted to \$20,000, and it is now probably less than \$25,000, exclusive of the buildings. Of this sum the citizens of Philadelphia have contributed nearly \$20,000, besides \$15,000 for the Society's buildings, and loans to the amount of \$35,000, making the total sum of \$70,000, the half of which is of course to be repaid when the Society is able to do so. Besides this debt of \$35,000, the Society is indebted for paper, &c. to a large amount; yet it should be here remarked that the debts due by the Society to persons employed, (not less than 200 in number,) are punctually paid at maturity. There is now due to the Society from auxiliary societies and individuals for books, about \$20,000. The demand for the Society's publications, and the large stock which it is necessary to keep on hand to meet the demand promptly, requires that the Society should have a capital larger, by many thousands, than it now possesses. In conclusion, he remarked that it was the intention of the Board, to charge such prices on the books as would cover all the cost and charges, or expenses of carrying on the business, and no more; and that a large reduction in prices has been made during the past year.

The meeting was then addressed by the Rev. Lyman Beecher, D. D. of Boston, after which the Rev. Robert Baird offered the following preamble and resolution:

PREAMBLE.

WHEREAS, this meeting deems the success of the American Sunday-school Union, to be intimately connected with the universal establishment, and predicted prosperity of the kingdom of the Lord Jesus Christ upon the earth, and considers the present time as highly auspicious for a far greater extension of its operations, in order to meet the wants of our increasing population, and the widening and ripening fields of usefulness now presented to it, on which it may diffuse the blessing of the Sabbath-school system among many classes that have not yet experienced its blessings: And whereas, this meeting rejoice to learn that the Delegates from Auxiliary Unions who attended the recent anniversary, have recommended that efforts should be forthwith made to raise means in every part of our country, to enable the Society to carry on its operations in a manner, and to an extent, corresponding in some measure to the magnitude and excellence of the object which it aims at accomplishing; therefore

Resolved, That the American Sunday-school Union ought to take immediate measures to establish, or cause, or procure to

be established, Sabbath-schools in every place in the United States and Territories, where there is a sufficient population.

Resolved, That with a view of accomplishing the objects set forth in the preceding preamble and resolution, that a subscription be now circulated in this meeting, and that we will pay to the Treasurer of the American Sunday-school Union, on or before the 1st day of April, 1829, the sums attached to our respective names.

Remarks were made by the Rev. Joel Parker, Delegate from Genesee Union, Rev. Samuel Miller, D. D. Professor, &c. Delegate from Princeton, New Jersey, Sunday-school Union; Rev. Dr. Cathcart, of York, Pennsylvania; Rev. John Sessions, of Jefferson Co. New York, and Delegate from Western Sunday-school Union; Rev. Job F. Halsey, of New Jersey; William Williams, Esq. of Norwich, Connecticut; Mr. Harvey Fiske, of New Jersey, and several other gentlemen.

The preamble and resolution, having been unanimously adopted, papers were then circulated, and subscriptions were made to the amount of \$4760, and referred to the Board to solicit further aid; and the meeting adjourned.

THOMAS BRADFORD, Jun. Chairman.

SAMUEL J. ROBBINS, Secretary.

Philadelphia, May 28th, 1828.

OFFICERS OF THE AMERICAN SUNDAY-SCHOOL UNION.—1828-29.

PRESIDENT.

ALEXANDER HENRY, *Philadelphia.*

VICE PRESIDENTS.

JOSEPH L. INGLIS, *Philadelphia.*
 PAUL BECK, Jr. *Philadelphia.*
 CHARLES CHAUNCEY, *Philadelphia.*
 LEVI GARRETT, *Philadelphia.*
 PETER HAWES, Esq. *New York City.*
 HON. CHARLES F. MERCER, *Loudon, Virginia.*
 HON. DAVID LAWRENCE MORRIL, *Goffstown, New Hampshire.*
 HON. CHARLES MARSH, *Woodstock, Vermont.*
 HON. NICHOLAS BROWN, *Providence, Rhode Island.*
 TIMOTHY DWIGHT, Esq. *New Haven, Connecticut.*
 HON. STEPHEN VAN RENSSALAER, LL.D. *Albany, New York.*
 GERRIT SMITH, Esq. *Peterborough, New York.*
 HON. THEODORE FRELINGHUYSEN, *Newark, New Jersey.*
 ROBERT OLIVER, Esq. *Baltimore, Maryland.*
 DR. GEORGE JONES, *Savannah, Georgia.*
 ALFRED HENEN, Esq. *New Orleans, Louisiana.*
 HON. JAMES H. PECK, *Judge of the U. S. District Court, St. Louis, Missouri.*
 HON. EDWARD COLES, *Vandalia, Illinois.*
 HON. BUSHROD WASHINGTON, *Justice of the Supreme Court of the United States, Mount Vernon.*
 RICHARD DURYEE, Jr. Esq. *New Brunswick, New Jersey.*
 WILLIAM ATKINSON, Esq. *Rochester, New York.*
 COL. GEORGE LOVE, *Fauquier Co. Virginia.*
 HON. WILLIAM REED, *Marblehead, Massachusetts.*
 THOMAS CUMMINGS, Esq. *Augusta, Georgia.*
 THOMAS NAPIER, Esq. *Charleston, South Carolina.*
 WILLIAM KIRKPATRICK, Esq. *Lancaster, Pennsylvania.*
 HON. ALEXANDER THOMPSON, *President Judge, &c. Chambersburg, Pennsylvania.*
 HON. ISAAC DAVIS, *Smyrna, Delaware.*
 HON. HENRY POTTER, *Fayetteville, North Carolina.*

TREASURER.

PAUL BECK, Jr. *Philadelphia.*

SECRETARIES.

FREDERICK W. PORTER, *Corresponding Secretary.*
 ABRAHAM MARTIN, *Recording Secretary.*

MANAGERS.

For one Year.

WILLIAM A. BUDD,
JOHN CLARK,
JOHN GODDARD,
LEVI GARRETT,

E. W. SEELEY,
CORNELIUS STEVENSON,
ABEL VINTON,
AMBROSE WHITE,
TIMOTHY D. WILLIAMS, *New York City.*
ROBERT ARMSTRONG, *Baltimore, Maryland.*
GEORGE W. COE, *Savannah, Georgia.*
WILLIAM MAXWELL, *New York City.*

For two years.

HUGH DE HAVEN,
JOSEPH H. DULLES,
FREDERICK ERRINGER,
JOSEPH P. ENGLES,

THOMAS LATIMER,
JOHN W. PETERS,
SAMUEL J. ROBBINS,
WILLIAM H. RICHARDS.
WILLARD HALL, *Wilmington, Del.*
JOHN TAPPAN, *Boston, Mass.*
FRANCIS HALL, *New York City.*
THOMAS FLEMMING, *Charleston, S. C.*

For three Years.

JOHN M. ATWOOD,
SOLOMON ALLEN,
JOHN FARR,
JAMES B. LONGACRE,

ALEXANDER COOK,
JOHN OWEN,
JOHN C. PECHIN,
JOSEPH S. WALTER,
THOMAS STOKES, *of the City of New York.*
GEORGE BURNETT, *Cincinnati, Ohio.*
THEODORE SPENCER, *Auburn, New York.*
GEORGE HEAD, *Boston, Mass.*

TREASURER'S REPORT.

The Treasurer of the American Sunday-school Union respectfully reports—that from the 1st of May, 1827, to the 1st of May, 1828, he has received and paid the following amounts, viz.

GENERAL FUND.

1827, May,	Rec'd, from F. W. Porter, Cor. Sec.	\$3,000 00	
" June,	" "	2,200 00	
" July,	" "	7,500 00	
" August,	" "	6,400 00	
" Sept.	" "	7,500 00	
" Oct.	" "	7,500 00	
" Nov.	" "	4,700 00	
" Dec.	" "	6,500 00	
1829 Jan.	" "	7,400 00	
" Feb.	" "	7,200 00	
" March,	" "	4,800 00	
" April,	" "	6,900 00	
	" for check short paid at bank,	44	
			71,600 44

Paid from 1st of May, 1827, to 1st of May, 1828,		
No. 1 to 481=481 orders, amounting to	69,907 15	
Paid 10 orders dated April, 1827, - -	1,208 65	
		71,115 80
		484 64

MISSIONARY FUND.

Received from F. W. Porter, from 1st of May, 1827,		
to 1st May, 1828, - - - -	900 00	
Paid 19 orders, L to Z, and A a to D d, - -	848 18	
		51 82

Balance on hand 1st of May, 1828, \$536 46

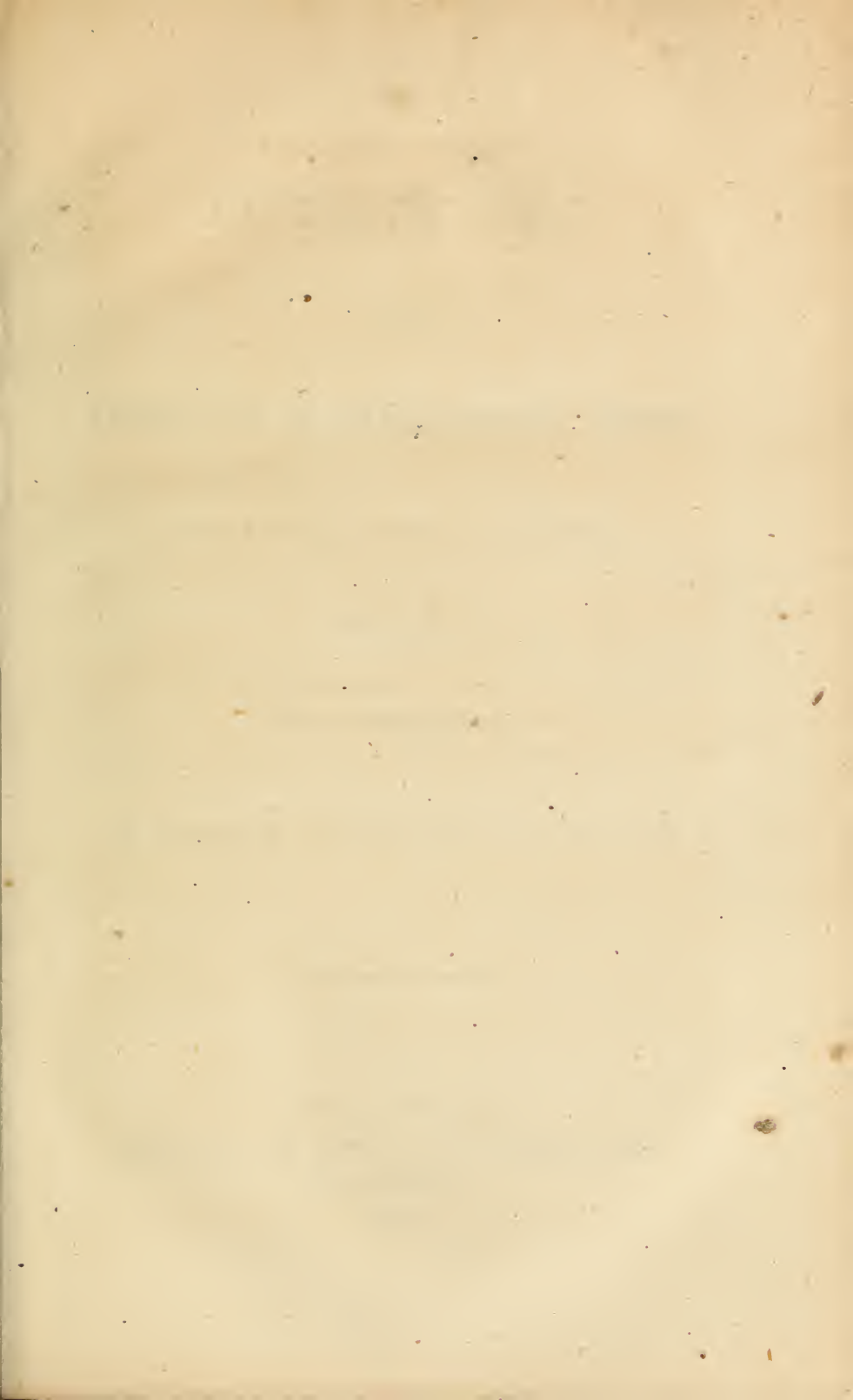
PAUL BECK, Jr., *Treasurer.*

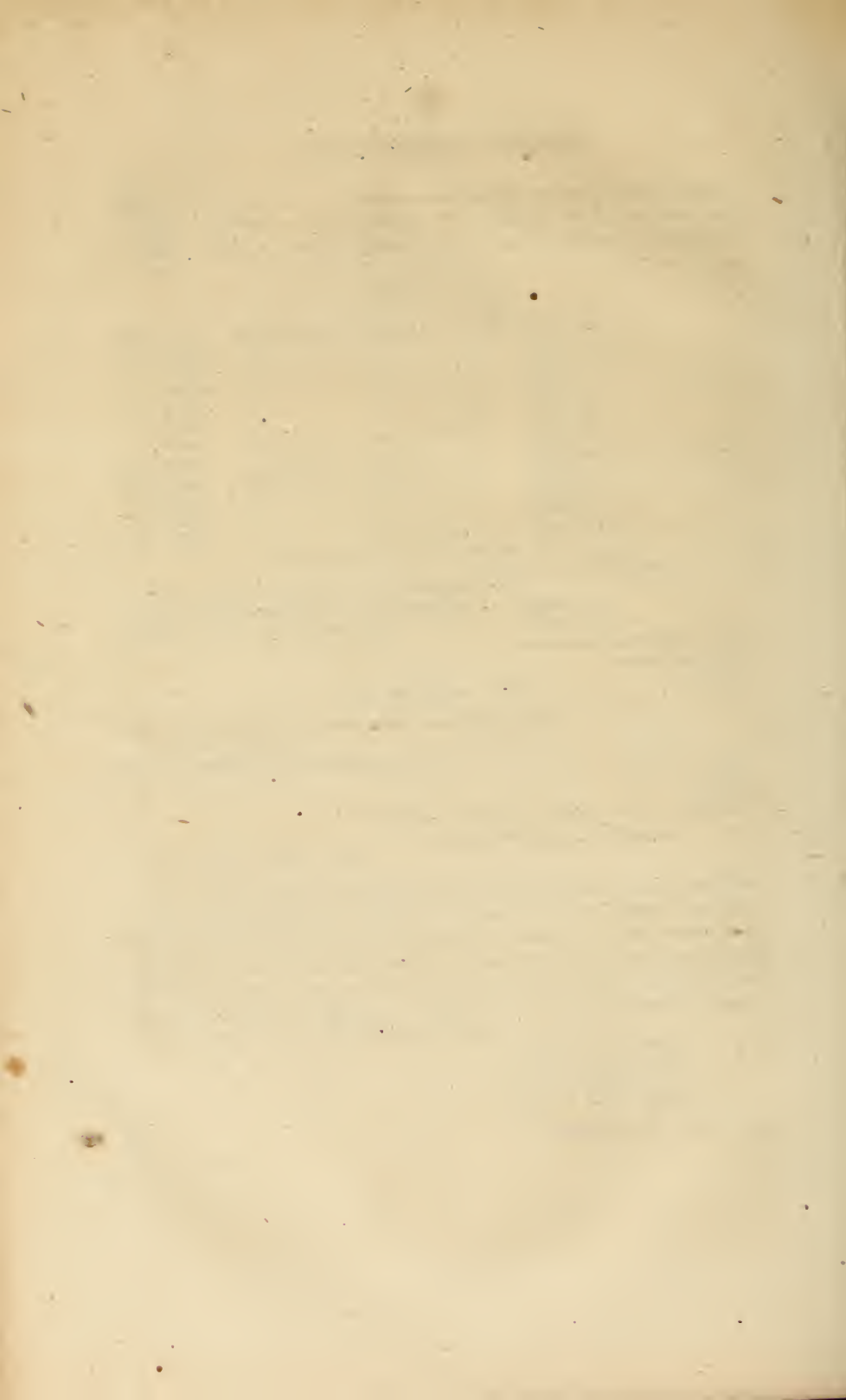
Philadelphia, May 1, 1828.

The Committee of Accounts have examined the Annual Report of Paul Beck, Jr., Esq., Treasurer of the American Sunday-school Union, and compared the same with the vouchers, and find it correct, exhibiting a balance in his hands on account of the general fund, of four hundred eighty-four dollars sixty-four cents, and a balance of fifty-one dollars eighty-two cents on account of the Missionary Fund.

ABLE VINTON,
E. W. SEELEY,
JOHN CLARKE,

Committee of Accounts.





THE
FIFTH REPORT

OF THE
AMERICAN SUNDAY-SCHOOL UNION:

READ AT THEIR ANNUAL MEETING,

HELD IN THE

CITY OF PHILADELPHIA,

ON TUESDAY AFTERNOON, MAY 26, 1829.



PHILADELPHIA:
PRINTED FOR THE AMERICAN SUNDAY-SCHOOL UNION,
By I. Ashmead & Co.

1829.

FIFTH REPORT

OF THE

COMMISSIONERS OF THE

STATE

OF MASSACHUSETTS

FOR THE YEAR 1875

ALBANY

1876

PRINTED BY THE STATE PRINTING OFFICE

UNDER THE SUPERVISION OF

JOHN A. BROWN

ANNUAL REPORT.

The stones which were taken out of the midst of Jordan, when its waters were cut off, so that the ark and the priests and the people of God might pass over,—were to serve as a memorial unto the children of Israel for ever—to remind them that it was the LORD their God who dried up the waters, and who caused the heart of all the kings of the land to melt, so that there was spirit in them no more. For a like purpose, your Board of Managers present a summary of the last year's proceedings, as well to excite your gratitude, as to give new impulse to your efforts.

The number of publications has been as follows :

To supply Sunday-school libraries, - - -	Vols. 447,000
Other publications, such as Bibles, Testaments, Question-books, Catechisms, Hymn-books, and apparatus for Sunday and Infant schools, -	237,740
Copies of the Magazine, - - - -	36,250
Copies of the Youth's Friend, - - - -	157,000
	<hr/>
Amounting to	877,990
publications, (exclusive of 462,600 reward tickets,) and making the whole number of copies of works printed by the Society dur- ing the five years, - - - -	6,098,899

The principles on which the business of this department of our labour is conducted, were fully disclosed in our last Report. They are those of charity and good will to all who "*love our Lord Jesus Christ in sincerity.*" So long as this blessed bond is preserved inviolate, we trust, no weapon formed against us will be suffered to prosper; but that we shall be so guided by the wisdom which cometh from above, as to deserve the confidence and answer the reasonable expectations of the community.

The supply of Sunday-school books, of course, increases the demand for them, and the manner of reading them often diminishes their usefulness. It is to be expected, that in the gradual improvement of the system, teachers will learn to select books with more discrimination, and to make the reading of them more profitable. There is danger that an appetite for new books because they are new, will be made more eager by indulgence,

and the only way of obviating the evil, without losing the good, is to make every child read every book in a thorough and intelligent manner.

The broad impress which we wish all our books to bear, is that of vital, active, elevated piety,—leading children to the knowledge and fear of God, and to a cheerful observance of all His commands. And, blessed be His name, He has not left us without evidence that some of them, in connexion with faithful, gospel instruction, have been instrumental in making many children wise unto salvation. To what extent this has been the case, we may know when time shall be no more.

It cannot, however, be supposed that this desirable character and tendency will be possessed in an *equal* degree by every publication; nor is it reasonable to expect that the present wide and urgent demand would be satisfied, at once, with such as are in all respects unexceptionable.

The prospect of an ultimate supply of true Sunday-school books has never been so flattering as it is at this moment, and measures are in progress to ensure all that the friends of the Institution, in any section of the country, can ask at your hands.

Among other measures, the Board recently authorized the Committee of Publication to offer premiums for such books, as in their opinion, will advance the moral and religious education of the young. This course has already produced encouraging results.

The Society's *MAGAZINE* continues to enjoy the confidence of those for whose use it is published. Though there are no means of ascertaining the extent of its circulation among Sunday-school teachers, it is probably altogether disproportioned to their number. Hereafter, it will be made more entirely what its title indicates—a Magazine for Sunday-school teachers. Much expense has just been incurred by your Board, in obtaining for it exclusive editorial care, and it is hoped, that a wider circulation will not only ensure its support, but make it the means of giving more character, intelligence, and system, to all the Sunday-school operations of our country.

There is now due on the subscription book of this periodical; the sum of \$2737, and the largest sum due from any one individual is probably less than six dollars. Such a weight of embarrassment as this delinquency occasions, would sink it for ever, were it not upheld by those who feel its importance.

Besides the "Youth's Friend," which we believe is truly what its title denotes, we have commenced the publication of a smaller work, the "*INFANTS' MAGAZINE*." These, if not means of revenue, are, as we have reason to believe, means of extensive good. Humble and unpretending as they are, and difficult as

is the art of preparing food for babes in knowledge, we trust they have caused many infant hearts to feel desires and form resolutions which shall have a happy bearing on their eternal destinies.

There have been employed fourteen Sunday-school missionaries, belonging to five different denominations. We know not but all of them have faithfully served their master in this vocation.

We have paid for their labour and expenses,	-	-	\$2,995	90
Towards balancing which, there has been received				
in donations and from auxiliary societies, on ad-				
mission, the sum of,	-	-	\$644	32
From Sunday-school Monthly Concert				
collections,	-	-	103	92
			748	24

Leaving the missionary fund in arrear, - - \$2,247 66

and showing that your Board have been compelled to withdraw from their general fund (though every dollar of it is needed in their ordinary business) nearly three-fourths of the whole amount expended for the support of this department.

The success which has attended this branch of our business is full of encouragement, and the reception of the missionaries by those to whom they have been sent, affords abundant evidence that they were needed. In the western and southern states particularly, their progress has been marked by the kindness, liberality, and co-operation of the community, and the warmest gratitude has been expressed to your Board for such acceptable tokens of their remembrance.

Never has the demand for missionaries been more imperious, —never has their reception been more cordial, —never has their labour been crowned with more abundant success, than during the past year. Shall it be again said, that the total amount received from all sources for your missionary fund, is less than eight hundred dollars?

The Rev. Mr. Boyd, who has so acceptably to the Board, and to the community, occupied the post of General Agent, for eighteen months, has signified his desire to be discharged after the first of July, when the Rev. Robert Baird, who has been elected to fill the vacancy, will enter upon the duties of that important office.

Besides the General Agent, the Board have authorized the appointment of three other persons, one of whom has been labouring in Maryland, another has met with most encouraging success in Georgia, and the third, the Rev. Mr. Eveleth, of the Baptist denomination, after a short season of judicious, conciliating, and successful labour, has been taken from us, and we

shall see his face no more. The memory of such a man is among our most precious treasures.

The amount received in donations, &c. has been \$5,964 22 and a considerable amount in the form of pledges and subscriptions is yet to be realized.

Our general intelligence furnishes us with new evidence, that in the economy of God's grace, Sunday-schools and revivals of religion are closely connected. An examination of the returns of auxiliaries shows the whole number of schools to be 5,901; of teachers, 52,663; of scholars, 349,202; of teachers professing religion, 930; of scholars professing religion, 1,169; and 234,587 volumes in Sunday-school libraries. Showing an increase during the year of 19,907 teachers, and 89,546 scholars.

TABLE,

Showing the items of which the above totals are constituted, and which is as complete as our imperfect returns will enable us to make it.

NAMES OF STATES.	Schools.	Teachers.	Scholars.	Teachers Professing.	Scholars Professing.	Vols. in Library.
Maine,	250	2,000	13,000	23	157	†1,000
*New Hampshire,	310	3,100	12,391			1,871
Vermont,	284	1,793	11,688	23	139	3,400
*Massachusetts,	321	5,041	36,501			58,420
Rhode Island,	29	446	3,728	17		†5,000
Connecticut,	161	3,792	20,450	3	58	5,414
New York,	2,512	18,662	114,410	381	380	73,833
New Jersey,	298	2,866	20,752	27	4	1,459
Pennsylvania,	620	5,283	44,192	144	158	14,669
Delaware,	67	462	4,136	7	9	3,890
Maryland,	157	1,695	14,371	8	2	6,200
Virginia,	94	1,224	7,630	55	47	3,494
North Carolina,	52	503	2,938	9	1	2,238
South Carolina,	30	328	2,095	20	15	6,500
Georgia,	90	697	4,433	30	22	2,937
Alabama,	26	230	1,558	19	14	1,459
Mississippi,	9	47	316			
Louisiana,	6	36	570			
Tennessee,	43	339	2,942	5	25	830
Kentucky,	20	253	1,697	18	8	1,321
Ohio,	276	2,313	16,910	67	95	14,547
Indiana,	100	741	5,651	6	8	6,990
Illinois and } Missouri, }	106	472	3,697			†5,000
Arkansas,	2	18	146	5		150
Michigan Territory,	1	23	160	1	1	390
Florida,	2	11	111			
District of Columbia,	28	348	2,729	62	26	1,855
Total,	5,901	52,665	349,202	930	1,169	234,587

* No returns.

† Estimated numbers.

The latest intelligence from abroad authorizes us to estimate the whole number of children in Christendom, now receiving Sunday-school instruction, at 1,567,000.

The report of the treasurer shows the amount of our annual receipts to have been - - - - - \$76,800 00

And the expenditures have amounted to - - - - - 76,574 69

The total amount of sales during the year has been \$58,273 57

And so great has been the reduction of the prices of books, which the Board have authorized, that the business of the Society during the year, will be barely sufficient to pay current expenses and cover probable losses.

The Society's buildings remain in the same state as when the last annual report was made, and the accounts show a reduction of the debt amounting to \$2,796 96, leaving \$23,400, still on loan and mortgage.

The amount of donations to the building during the year, has been \$1,643, making the whole amount received for this purpose \$17,024 94. If the present rents continue, the debt now due will not be absorbed by any existing means, in much less than eleven years; and it seems important to us, that this long period should be abridged. It may be done by a single effort, and when done, will add much to the stability and efficiency of our plans.

Our auxiliaries, whose various success will be found detailed in the appendix, are moving onward with steady steps, to the accomplishment of their high purpose. Many of the town and county societies, which once went to swell our catalogue, have associated under some more extensive organization; but our relation to them, though changed in form, remains unchanged in all that unites Christian hearts in Christian enterprises. We cannot think of the fifteen Sunday-school periodicals now issued in our country, and of the missionaries and agents who are traversing its various districts, to make known the worth, and promote the establishment of Sunday-schools, without strong feelings of gratitude and encouragement.

This review of our operations connects itself with the contemplation of *what is to be done*. And, it is obvious that the collection of the large amount due to the Society for books, periodicals, &c., and the incumbrance still existing upon its property, will require vigilant attention.

Teachers, in whose fitness and success we cannot but feel a deep interest, must be awakened to a more just sense of their responsibilities. To this end, their improvement in the science of teaching must become a more distinct and prominent object of the Board. We must look more directly and steadily at their defects and hinderances; and in dependence upon God's blessing, must seek the enlargement and elevation of their

views, and their encouragement in their labour of love. In the use of all the means afforded by Sabbath-school periodicals, which record the opinions and experience of their fellow labourers—in the diligent study of the Bible, which discloses the moral character, the wants, and the destinies of man; and in the exercise of secret and social prayer, which brings them to the fountain of wisdom, of strength, and of eternal love; they must be persuaded to qualify themselves for their most interesting and delightful occupation. And we cannot leave this topic without submitting a single suggestion to reflecting and observing men in the United States. We ask them to estimate (as far as it can be done by a pecuniary standard) *the amount which Sunday-school teachers contribute to educate our population.*—There are 52,663 teachers in connexion with our Society, and now engaged in this work, and some of them we know to be men and women, whose services in such an undertaking, your money would not purchase. But at *thirty-three cents* a Sabbath, which was the established rate, when Sunday-school teachers, as at the first, were paid, their compensation would amount to NINE HUNDRED AND THREE THOUSAND, SIX HUNDRED AND NINETY-SEVEN DOLLARS annually.

Sunday-school missionaries must be obtained, and our means of providing and sustaining them must be greatly multiplied. Every day deepens our conviction that missionaries and Sunday-schools were designed for each other. Is your purpose to inform the community that Sunday-schools deserve encouragement, you may accomplish it by circulars and journals; but if it is to bless them with the institution itself, nothing can be substituted for a true hearted Sunday-school missionary. On this subject no misapprehension must be hazarded. When we send out a missionary, it is on an errand of unmingled kindness. We seek for men of piety, zeal, prudence, and fidelity; and their commission contains all their authority. It requires them to establish Sunday-schools where they are most needed, to visit those in operation, to revive those that languish, and, by all proper means, to make known the plans, promote the object, and extend the usefulness of the Institution. They are required to avoid all vain disputation, and all improper reflections upon any denomination of Christians differing from their own; and thus are they to convince the world, that they have at heart, not the interests of a sect or party, but the glory of God and the happiness of mankind. They are moreover directed to impress the teachers and managers of schools with the importance of aiming in all their instructions, to give their pupils a knowledge of the Bible, and of their duty to God, their parents, brothers, sisters, school-mates, and mankind; and to urge them to repent of their sins and believe in the Lord Jesus Christ.

Their authority in relation to our pecuniary interests, is only to receive funds when private donations or public collections are voluntarily made. On this broad ground all our missionaries are placed, and whatever proceedings and propositions of theirs, are at variance with this principle, are neither desired nor sanctioned by this Board.

In this connexion, if the present circumstances would justify it, we would take pleasure in spreading before you evidence of the moral condition and prospects of the WESTERN WORLD. It comes from those who "*speak that they do know, and testify that they have seen.*" It would not, indeed, be uniform in its character, but it would refresh you with the sight of "*waters breaking out in the wilderness, and streams in the desert; of rivers opened in high places, and fountains in the midst of the valleys.*" We cannot forbear, however, to record here, and wherever the opportunity presents itself, our firm persuasion that the responsibility for the moral character and influence of our WESTERN POPULATION rests to a fearful extent on the *American Sunday-school Union*. The momentous decision, as to what that character and influence shall be, must be made before our day of effort closes; and if not made on the side of truth and sound morality—a tide of desolation will roll back from their rivers and valleys, before which *Bible, Tract, and Missionary Societies*, mighty as they are, will be swept away, and with our beloved *Sunday-school Union*, be lost in the overwhelming torrent.

It was the deep sense of this responsibility which recently led your Board to establish a depository at Cincinnati, in Ohio; and to the adoption of vigorous measures to make it the fountain of many streams that shall gladden the city of our God. Connected with the efforts with which our measures have been instantly seconded and sustained there, we have every hope that our enterprise will be crowned with complete success; and the results of complete success in *such* an enterprise *there*, every Christian, patriot, and philanthropist, must long to behold.

To the emotions which this rapid sketch must excite, we trust there will be added the serious and deliberate determination on the part of every friend to the cause, throughout the land, to put forth new efforts for its advancement. The tongue of the eloquent man may charm and animate us—the removal of friends and fellow labourers may startle us—and a view of the wretchedness and misery of man, as a moral being, may move our compassion and excite our sympathy,—but, under God, the prosperity of our cause is with that man who denies himself, takes up his cross, and follows Jesus.

It is said of the labourers upon a less glorious and durable edifice than ours, that "*they which builded the wall and they that bare burdens, with those that laded, every one, with one of*

his hands, wrought in the work, and with the other hand held a weapon." Blessed be God, such a work as ours defends itself, and our only weapon is the "sword of Israel's excellency."

TREASURER'S REPORT.

The Treasurer of the American Sunday-school Union respectfully reports—that from the 1st of May, 1828, to the 1st of May, 1829, he has received and paid the following amounts, viz.

GENERAL FUND.

1828, May 1, Balance in the Treasury this day,	\$484 64
" " Rec'd, from F. W. Porter, Cor. Sec.	\$6,050
" June, " " "	3,500
" July, " " "	6,800
" August, " " "	7,100
" Sept. " " "	9,700
" Oct. " " "	10,200
" Nov. " " "	5,009 30
" Dec. " " "	5,300
1829 Jan. " " "	7,703
" Feb. " " "	3,500
" March, " " "	6,540 70
" April, " " "	4,000
	<hr/> 75,400
	75,884 64
May 1, 1828, to May 1, 1829, paid 391 orders, Nos. 1 to 391, amounting to	<hr/> 75,222 96
	<hr/> 661 68

MISSIONARY FUND.

Received from F. W. Porter, Cor. Sec. from	
May 1, 1828, to May 1, 1829,	\$1,400
Balance in the Treasury on May 1, 1828,	51 82
	<hr/> 1,451 82
Paid 17 orders, A to Q,	1,351 73
	<hr/> 100 09
	<hr/> \$761 77

Errors excepted.

Philadelphia, May 12, 1829.

PAUL BECK, JR., *Treasurer.*

The Committee of Accounts have examined the accounts of Paul Beck, Jr., Esq., Treasurer of the American Sunday-school Union, and find there was a balance in his hands, on the 1st of May, 1829, to the credit of the General Fund, of six hundred and sixty-one dollars, and sixty-eight cents; and to the credit of the Missionary Fund, one hundred dollars, and nine cents.

E. W. SEELEY, *Chairman,*
JOHN CLARK,
JOSEPH P. ENGLES.

Philadelphia, May 26, 1829.

FIFTH ANNIVERSARY.

The fifth annual meeting of the Society, was held in the church in Washington Square, Philadelphia, on Tuesday, the 26th of May, 1829, at half past three o'clock, P. M.

ALEXANDER HENRY, Esq., President of the Society, took the chair at a quarter before four, and the exercises were commenced with prayer by the Rev. JACOB J. JANEWAY, D. D., Professor, &c., in the Theological Seminary of the Presbyterian Church of Pittsburg, Pa. The following hymn, written for the occasion, was then sung by about two hundred children in the gallery of the church.

HYMN.

Jesus, angel-bands adore thee,
In the house of praise, above;
Children, we, on earth before thee,
Feebly strive to lisp thy love.

Chorus—We would join our hallelujahs
With the angel-harps above.

Son of David! thou hast kindly
Shown thyself the children's friend;
And for those that seek thee early,
Thou hast blessings without end.

Then in long and loud hosannas,
Shall our praise to thee ascend.

Jesus! O for hearts to praise thee,
Serve thee—ever live for thee!
We, thy children, would embrace thee,
Love thee, thine for ever be!

Jesus, thou hast died to save us!
Jesus, we would live for thee!

Jesus, now thy presence grant us—
Bless our parents, teachers, friends;
In thy fear and favour keep us,
Till life's changing season ends.

Then admit us where thy worship,
In one ceaseless song ascends.

Saviour! shed thy balm of healing
On this world of sin and wo;
All the springs of raptur'd feeling,
Burst and bid them widely flow.

Praise him, praise him, all ye nations,
Him that saves from sin and wo!

The Treasurer, PAUL BECK, Jr. Esq., read his annual report, and the preceding annual report of the Board of Managers, was read by the Rev. STEPHEN H. TYNG, of the Episcopal church of Philadelphia; after which the following resolutions were proposed and adopted.

On motion of the Rev. EDWARD D. GRIFFIN, D. D., President of Williams College, of the Congregational church, seconded by the Rev. B. B. SMITH, of the Episcopal church, of Philadelphia,

Resolved, That the annual report of the Board of Managers, be accepted, and published under their direction.

On motion of D. M. REESE, M. D., of the Methodist Episcopal church, of New York City, seconded by the Rev. AUGUSTUS POMROY, of Gallia, Ohio,

Resolved, That this meeting regard Sunday-schools as a powerful auxiliary in imparting religious instruction to the rising generation of our country.

On motion of the Rev. THOMAS DE WITT, D. D., of the Reformed Dutch church, of New York, seconded by the Rev. R. W. CUSHMAN, of the Baptist church, of Philadelphia,

Resolved, That the American Sunday-school Union, from its truly catholic character, merits, and should receive, the cordial support of all denominations of Christians.

The services on the interesting occasion were concluded by singing the following hymn.

HYMN.

Praise the Lord, who reigns in heaven,
 For a living, deathless soul;
 Praise to his blest name be given,
 While eternal ages roll.
 Praise to him who dwells in glory,
 For the gift of Christ the Lord,
 And that all the wondrous story,
 Is recorded in his word.
 Low before his footstool bending,
 We would praise th' incarnate God,
 For the grace on us descending
 Through his own most precious blood.
 For our Sunday-school we bless thee:
 By our teachers' tender care,
 We are taught to know and love thee,
 And to breathe an infant's prayer.
 Be thy love our choicest treasure .
 While we sojourn here below;
 Be thy praise our dearest pleasure,—
 From our hearts, Lord, let it flow.

After which the benediction was pronounced by Bishop Chase, of Ohio.

OFFICERS OF THE AMERICAN SUNDAY-SCHOOL UNION.—1828-29.

PRESIDENT:

ALEXANDER HENRY, *Philadelphia.*

VICE PRESIDENTS.

JOSEPH L. INGLIS, *Philadelphia.*
 PAUL BECK, Jr. *Philadelphia.*
 CHARLES CHAUNCEY, *Philadelphia.*
 WILLIAM H. RICHARDS, *Philadelphia.*
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 JOHN McLEAN, *Justice of the Supreme Court of the United States, Cincinnati, Ohio.*
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TREASURER.

PAUL BECK, Jr. *Philadelphia.*

SECRETARIES.

FREDERICK W. PORTER, *Corresponding Secretary.*
 FREDERICK A. PACKARD, *Recording Secretary.*

MANAGERS.

For one Year.

MATTHEW ANDERSON,	THOMAS LATIMER,
JOSEPH H. DULLES,	JOHN W. PETERS,
FREDERICK ERRINGER,	SAMUEL J. ROBBINS,
JOSEPH P. ENGLER,	Vacant.
WILLARD HALL, <i>Wilmington, Del.</i>	
JOHN TAPPAN, <i>Boston, Mass.</i>	
FRANCIS HALL, <i>New York City.</i>	
THOMAS FLEMMING, <i>Charleston, S. C.</i>	

For two Years.

JOHN M. ATWOOD,	ALEXANDER COOK,
SOLOMON ALLEN,	JOHN OWEN,
JOHN FARR,	JOHN C. PECHIN,
JAMES B. LONGACRE,	JOSEPH S. WALTER,
THOMAS STOKES, <i>New York City.</i>	
GEORGE BURNETT, <i>Cincinnati, Ohio.</i>	
THEODORE SPENCER, <i>Auburn, New York.</i>	
GEORGE HEAD, <i>Boston, Mass.</i>	

For three Years.

AMBROSE WHITE,	JOHN GODDARD,
CORNELIUS STEVENSON,	JOHN CLARK,
THOMAS T. SMILEY,	E. W. SEELEY,
ABEL VINTON,	A. MARTIN,
TIMOTHY D. WILLIAMS, <i>New York City.</i>	
ROBERT ARMSTRONG, <i>Baltimore, Maryland.</i>	
GEORGE W. COE, <i>Savannah, Georgia.</i>	
SAMUEL T. M'CRACKEN, <i>Lancaster, Ohio.</i>	

The following extract from a late pamphlet, written by DR. ALEXANDER, of Princeton, N. J., is placed here that it may receive the attention of those for whom it is designed, and who may see it in no other form. It is

AN APPEAL

TO THE

MINISTERS OF THE LORD JESUS CHRIST.

DEAR BRETHREN,

I scarcely know a pastoral duty of higher responsibility, than to lend your utmost aid and influence to give efficiency and a right direction to Sunday-schools within the limits of your parishes and your vicinity. Providence has provided you with a piece of moral machinery, which it will not answer for you to leave in the hands of others. They may direct it well, or they may not; but as it is to operate on the youth of your charge, for whom you have an account to give, you ought yourself to attend to its operation. You ought to be solicitously attentive to, and be found in the midst of, all Sabbath-schools within your own charge—watching, from week to week, with that deep interest and anxiety which you cannot but feel, the course of instruction—the conduct and character of teachers and scholars—and the progress and prospects of the school; admonishing in love and pastoral faithfulness the labourers who may seem to be serious—giving encouragement to the faithful, and a word of exhortation to all. Thus you will make one of their number,—you will be intimately acquainted and connected with all their plans and proceedings, and may exercise over them all the kind care and salutary influence which belong to your place and duty, and for which they will return kindness, confidence, and gratitude. It is this faithful, constant, official inspection, which the officers and managers of the American Sunday-school Union greatly desire to see exercised over their schools by every minister of the LORD JESUS CHRIST;—they feel as if this was the right and province and duty of ministers, and they have often mourned over the distance which has seemed to separate the chief labourers in the vineyard from those whose design, responsibility, and success are so nearly allied to their own. Others may perform the laborious parts of the service, but it belongs to you, and it behooves you, to inspect these schools, and see that nothing is inculcated which is contrary to sound doctrine, and that no spirit of wild fanaticism is introduced by ignorant zealots. As a watchman on the walls of Zion, you cannot, you must not remain an indifferent spectator

of this powerful system. It will go forward whether you lend your assistance or not; but it is your incumbent duty to give it direction, so far as its operation affects those under your care. Why is it that some of you, my brethren, have so little discerned the signs of the times, as not to perceive, that a mightier moral engine has not been set in operation for ages? That it affords to the faithful pastor greater facilities for the instruction of his people than any thing before discovered? And is it possible that any of you have paid no serious attention to the progress of Sunday-schools, and have given no effectual aid to their establishment in your parishes? or that, having them there, you are contented that they may take their course, and whoever will, may have the superintendence of their instruction? I confess, I do not see how any man having the care of souls, can reconcile it to his conscience, or how he will answer it to his Master, if he continues to be indifferent to this important concern. But it is not sufficient that you approve the institution, and speak well of it, and give free consent to its introduction into your parish: much more than this is incumbent on you, and expected from you. It is a duty, the obligation of which you cannot evade, to give your personal aid and counsel to carry on this important work. Many ministers begin to have their eyes opened to see this business in a far different light from what they formerly did; and beginning to look upon Sunday-schools as the most important auxiliaries to their great work of rescuing immortal souls from everlasting destruction: and I hope the time is at hand, when every clergyman and every church-officer, will be found taking an active and a leading part in the affairs of this institution, so far as it is connected with their respective churches.

THE

SIXTH REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION:

PRESENTED AT THEIR

ANNUAL MEETING IN PHILADELPHIA,

MAY 25, 1830.

PHILADELPHIA:

No. 146 CHESTNUT STREET.

1830.

SIXTH REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION

FOR THE YEAR

ENDING AT THE CLOSE OF 1871

NEW YORK

1872

PRINTED BY J. B. LIPPINCOTT & CO.

1872

PROCEEDINGS

At the Sixth Anniversary of the American Sunday-school Union.

SUNDAY-SCHOOL SERMON.

By the request of the Board of Managers of the American Sunday-school Union, a sermon was preached, on the evening preceding the anniversary, by the Rev. DR. WAYLAND, *President of Brown University, (R. I.)* from Matthew vi. 10—"Thy kingdom come."

The just and important views which were illustrated and enforced, with great eloquence and power, in this sermon, will, we are persuaded, make a deep impression on the public mind; and it is hoped the Rev. preacher will comply with the request of the Board, and furnish a copy for the press.

ANNIVERSARY SERVICES.

The *sixth anniversary* of the American Sunday-school Union was held in the church, Washington Square, on Tuesday afternoon, May 25, 1830.

The president, ALEXANDER HENRY, Esq. took the chair precisely at half past three. The Rev. G. W. RIDGELY, Chaplain U. S. Navy, commenced the exercises by reading the 117th Psalm, which was sung by a choir of children.

The blessing of God upon the services of the occasion, was then implored by the Rev. DR. ALEXANDER, of New Jersey.

The following hymn was then sung by the children:

LORD we are spared again to meet
On this rejoicing day;
To bow before thy mercy-seat—
To praise thee, and to pray.

Many, since last we gathered here,
Have passed away like flowers;—
Perhaps, before another year,
Their dwelling may be ours!

To JESUS every eye we raise,
 On him for mercy rest;
 Young children, in his earthly days,
 He folded to his breast.

Our sinful hearts we hither bring,
 His pardoning love to crave—
 Then where, O Death! will be thy sting?
 And where thy victory, Grave?

The Annual Report of the financial transactions of the Society was then read by the Treasurer, PAUL BECK, Jun. Esq. and will be published in connexion with the report of the Board of Managers, which was read by their Secretary.

On motion of the Rev. STEPHEN H. TYNG, of the Episcopal Church of Philadelphia, seconded by the Rev. W. T. BRANTLY, of the Baptist Church of Philadelphia,

Resolved, That the annual report of the Board of Managers be accepted and published under their direction.

On motion of R. WILKINSON, Esq. of Poughkeepsie, N. Y. seconded by the Rev. J. BEECHER, of the German Reformed Church of Virginia,

Resolved, That the review of the transactions of the Society during the past year, which is presented in the annual report, is calculated to excite our gratitude, and animate our hopes.

On motion of the Rev. FRANCIS WAYLAND, D. D. President of Brown University, Rhode Island, seconded by RICHARD DURYEE, Jun. Esq., of New Jersey,

Resolved, That the obstacles to the universal establishment of Sunday-schools are such as, under the blessing of God, can be easily and only surmounted by the concentrated efforts of the wise and good.

The 23d hymn in the Sunday-school Teacher's Hymn Book was then sung by a choir of Sunday-school children.

On motion of the Rev. THOMAS McAULEY, D. D. L. L. D. of the Presbyterian Church of Philadelphia, seconded by the Rev. LYMAN BEECHER, D. D. of the Congregational Church of Massachusetts,

Resolved, THAT THE AMERICAN SUNDAY-SCHOOL UNION, IN RELIANCE UPON DIVINE AID, WILL, WITHIN TWO YEARS, ESTABLISH A SUNDAY-SCHOOL IN EVERY DESTITUTE PLACE WHERE IT IS PRACTICABLE, THROUGHOUT THE VALLEY OF THE MISSISSIPPI.

The Benediction was then pronounced by the Rev. Dr. FISKE, Moderator of the General Assembly of the Presbyterian Church.

Addresses were delivered by the Rev. Mr. TYNG, and by the Rev. Drs. McAULEY and BEECHER. The last resolution, more

important in its consequences probably than any previous act of the Society, was adopted by a unanimous vote, expressed by the rising of a congregation of more than two thousand people.

MEETING OF DELEGATES.

The resolution offered by the Rev. Dr. McAULEY, for supplying the destitute places in the Valley of the Mississippi with Sunday-schools, occasioned a very full meeting on Tuesday evening in the lecture room in Cherry Street, composed of delegates from auxiliary societies, clergymen of different denominations, and friends of Sunday-schools generally.

Robert Ralston, Esq. of Philadelphia, was called to the chair, and the *Rev. George Boyd*, of the Episcopal Church, Philadelphia, was appointed Secretary.

The throne of grace was addressed by the Rev. Dr. RICE of New York.

A letter was read from ALEXANDER HENRY, Esq., apologizing for his unavoidable absence from the meeting.

The object of the meeting was then briefly stated by Mr. BAIRD, Agent of the American Sunday-school Union. Information of the most interesting character was then communicated by gentlemen present, who reside in different parts of the Valley of the Mississippi. Among them were the Rev. Messrs. Hamilton, of Kentucky; Potts, of Missouri, and Jennings, of Mississippi. Dr. Beecher of Massachusetts also addressed the meeting. Some highly interesting facts were stated by Dr. Cornelius, Secretary of the American Education Society, who travelled through that part of our country a few months since.

It was proposed that subscriptions should be made at once for the means of accomplishing the enterprise; and it was stated that a gentleman in New York, had pledged to the Society, the sum of FOUR THOUSAND DOLLARS, to be appropriated, in a prescribed form, to this high and sacred purpose, if the Society would resolve upon it the present year.

A gentleman of Philadelphia, then addressed the meeting, and expressed his conviction that the contemplated effort required and would justify the most determined, vigorous and liberal measures; and closed his remarks by stating that he would make a like proposition in every respect with that made by the gentleman in *New York*, provided three other gentlemen would do the same.

Individual subscriptions were then received to the amount of more than two thousand dollars.

The following resolutions were then offered in the order in which they are printed, and were adopted:

Resolved, That in the opinion of this meeting, it is highly important, in view of the special effort to supply the Valley of the Mississippi, to obtain, as far as possible, the voluntary services of ministers of the gospel, as agents in promoting this great enterprise; and farther, that it is desirable that the offer of such services should be made during the continuance of the various ministers of the gospel now in this city.

Resolved, That it is important, in the opinion of this meeting, that ministers of the gospel who do not reside west of the mountains, should use their exertions to raise the necessary funds for carrying this object into execution.

Messrs. Solomon Allen, Ambrose White, Joseph L. Inglis, Dr. Matthew Anderson, W. H. Richards, John Farr, and Cornelius Stevenson, were then appointed a committee to solicit subscriptions.

A resolution was finally passed, recommending the great work on which the American Sunday-school Union have entered, to the fervent prayers of all who desire the success of the measure.

The exercises were closed with prayer, by Dr. CORNELIUS.

SUBSEQUENT PROCEEDINGS

Respecting the Valley of the Mississippi.

On Monday afternoon, May 31st, the General Assembly of the Presbyterian Church then in session, received a letter from the Managers of the American Sunday-school Union, accompanied with a copy of the resolutions, respecting the Mississippi Valley, and requesting that the Assembly would take such measures as in their judgment might seem best for the promotion of this important object. Whereupon the Assembly passed the following resolution:

Resolved, That it be earnestly recommended to the pastors and sessions of all our churches and congregations to present this subject to their people, and solicit their prayers, and labours, and contributions to aid the Society in the accomplishment of this important work.

On the evening of the same day, a number of the friends of Sunday-schools assembled in the lecture room of the church on Washington Square, for the purpose of concerting measures for carrying into effect the resolution which had already excited so much interest.

Rev. Wm. A. McDowell, of Charleston, S. C., was called to the chair, and Rev. James W. Alexander, of Trenton, N. J., was appointed Secretary.

After prayer by Dr. McAuley of Philadelphia, it was resolved, on motion of Dr. Cornelius, of Boston, That the friends of Sunday-schools immediately come forward, and pledge the money or services which they feel disposed to give. Whereupon pledges were offered by various gentlemen in the aggregate, as follows;

To form 150 schools.

To supply 32 counties, (exclusive of the 150 schools.)

To labour as estimated to the amount of three years, and to pay \$12,000 in money.

Other very acceptable offerings were made, which we have not room to state particularly, the following resolutions were then offered and adopted, viz.

Resolved, That the Managers of the American Sunday-school Union, be requested to prepare a condensed statement of the principal facts, illustrating the importance of the immediate establishment of Sunday-schools throughout the VALLEY OF THE MISSISSIPPI, and cause the same to be printed for the use of the members of this meeting.

Resolved, That the report, (on the general subject,) be recommended, in order that greater definiteness may be given to the subject of prayer, and that it be recommended to all friends of the cause, to offer unceasing prayers that God would raise up and qualify competent Teachers in the VALLEY OF THE MISSISSIPPI.

After prayer by Rev. Dr. Green, the meeting adjourned to meet again at some time to be designated by the Managers of the American Sunday-school Union.

A *third* meeting was held in the church on Washington Square on Thursday evening, June 4th. On motion, the *Hon. William Milnor*, Mayor of the city of Philadelphia, took the chair, and Rev. Messrs. *Frederick Ross* and *James W. Alexander*, were appointed Secretaries.

The meeting was opened with prayer, by Rev. Dr. Rice of Virginia, after which a concise statement was made by the Rev. Dr. McAuley, showing what had been done and what remained to be done.

Pledges of money, labour, &c. were then asked from gentlemen or ladies disposed to make them. From a large list of valuable offerings, the following are selected as showing in some degree the temper of the times.

From "the managers of the Female Society of St. Andrew's Church, (Philadelphia,) for the promotion of religion,"

\$200 00

From four gentlemen in behalf of the 1st Presbyterian Church,	2000 00
From ten Ladies,	50 00
From the Rev. Dr. McAuley's church in addition to \$5000 previously pledged,	500 00
The whole amount pledged at this third meeting is estimated at more than \$5,000.	

Measures will be adopted without delay, to present this great enterprise to every individual in the country, who may be supposed, from any motive, to feel interested in its success. May the work prove to be of God. May His blessing crown it in every step of its progress, and let the glory be His alone.

Proceedings at New York.

We have room only to say, that a most interesting meeting, respecting the MISSISSIPPI VALLEY enterprise, was held at the *Masonic Hall*, in the city of New York, June 9, so crowded that many hundreds who came were unable to obtain admittance. His Honour Chancellor WALWORTH, presided; and the subscriptions and collections taken on the spot, are supposed to amount to upwards of ELEVEN THOUSAND DOLLARS.

OFFICERS OF THE AMERICAN SUNDAY-SCHOOL UNION.—1830-31.

PRESIDENT.

ALEXANDER HENRY, *Philadelphia.*

VICE-PRESIDENTS.

JOSEPH L. INGLIS, *Philadelphia.*

PAUL BECK, Jr. *Philadelphia.*

CHARLES CHAUNCEY, *Philadelphia.*

WILLIAM H. RICHARDS, *Philadelphia.*

ARTHUR TAPPAN, *New York.*

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HON. NICHOLAS BROWN, *Providence, Rhode Island.*

GERRIT SMITH, *Peterborough, New York.*

HON. THEODORE FRELINGHUYSEN, *Newark, New Jersey.*

ROBERT OLIVER, Esq. *Baltimore, Maryland.*

ALFRED HENNEN, Esq. *New Orleans, Louisiana.*

HON. JOHN MARSHALL, *Chief Justice of the Supreme Court of the United States, Richmond, Virginia.*

RICHARD DURYEE, Jr. Esq. *New Brunswick, New Jersey.*

HON. WILLIAM REED, *Marblehead, Massachusetts.*

THOMAS CUMMINGS, Esq. *Augusta, Georgia.*

HON. HEMAN LINCOLN, *Boston, Massachusetts.*
 CHARLES EDMESTON, Esq. *Charleston, South Carolina.*
 WILLIAM KIRKPATRICK, Esq. *Lancaster, Pennsylvania.*
 HON. ALEXANDER THOMPSON, *Chambersburg, Pennsylvania.*
 HON. ISAAC DAVIS, *Smyrna, Delaware.*
 HON. HENRY POTTER, *Fayetteville, North Carolina.*
 JOHN M'LEAN, *Justice of the Supreme Court of the United States, Cincinnati, Ohio.*
 JOHN TILFORD, Esq. *Kentucky.*
 DOCTOR BOND, *Baltimore, Md.*
 HON. JOHN VOSE, *Pembroke, N. H.*
 WILSON LUMPKIN, Esq. *Oglethorpe, Georgia.*
 HON. ELIJAH PAINE, *Williamstown, Vermont.*
 JOHN SHACKFORD, *St. Louis, Missouri.*
 HON. LEWIS STRONG, *Northampton, Massachusetts.*
 HON. GABRIEL MOORE, *Tuscaloosa, Alabama.*
 JESSE P. HOLMAN, *Indiana.*
 THOMAS ADAMS, Esq. *Maine.*

TREASURER.

PAUL BECK, Jr. *Philadelphia.*

SECRETARIES.

FREDERICK W. PORTER, *Corresponding Secretary.*
 FREDERICK A. PACKARD, *Recording Secretary.*

MANAGERS.

For one year.

JOHN M. ATWOOD,	ALEXANDER COOK,
SOLOMON ALLEN,	GEORGE M'LEOD,
JOHN FARR,	JOHN C. PECHIN,
JAMES B. LONGACRE,	JOSEPH S. WALTER,
THOMAS STOKES, <i>New York City.</i>	
GEORGE BURNETT, <i>Cincinnati, Ohio.</i>	
THEODORE SPENCER, <i>Auburn, New York.</i>	
GEORGE HEAD, <i>Boston Massachusetts.</i>	

For two Years.

AMBROSE WHITE,	JOHN GODDARD,
CORNELIUS STEVENSON,	JOHN CLARK,
THOMAS T. SMILEY,	E. W. SEELEY,
ABEL VINTON,	A. MARTIN,
TIMOTHY D. WILLIAMS, <i>New York City.</i>	
ROBERT ARMSTRONG, <i>Baltimore, Maryland.</i>	
GEORGE W. COE, <i>Savannah, Georgia.</i>	
SAMUEL T. M'CRACKEN, <i>Lancaster, Ohio.</i>	

For three years.

MATTHEW ANDERSON,	JOSHUA HAVEN,
JOSEPH H. DULLES,	ABRAHAM RITTER,
FREDERICK ERRINGER,	WILSON JEWELL,
JOSEPH P. ENGLER,	SAMUEL J. ROBBINS,
WILLARD HALL, <i>Wilmington, Del.</i>	
JOHN TAPPAN, <i>Boston, Mass.</i>	
FRANCIS HALL, <i>New York.</i>	
THOMAS FLEMMING, <i>Charleston, South Carolina.</i>	

REPORT.

"WHAT MANNER OF CHILD SHALL THIS BE?"—is a question, which in many most important bearings, is ordinarily settled at a very early period of its life.

Tell us if a mother's eye follows, and a mother's hand restrains, the waywardness of his infancy—Tell us if a mother's prayers are sent up to heaven for blessings on his childhood and youth—Tell us if his early footsteps are directed to the Infant and Sunday-schools, and if his maturer years are blessed and brightened by the privileges of the Bible Class and sanctuary, and with the counsel, example and prayers of a faithful minister of the Lord Jesus Christ; and shall we have any misgivings concerning the character of his manhood? Not one. He cannot be the subject of true moral education for a single hour without being impressed and elevated as a moral being. And so deep and enduring are the faintest impressions which a moral influence makes, that they are among the last to fade from the memory.

Assuming it to be desirable that such an influence should be exerted upon that part of our population, who, from age and circumstances, will be most likely to yield to it; and supposing ourselves to be assembled to determine what system of means shall be employed for this end, could we conceive of any system more happily fitted to the exigency of the case, than that which the AMERICAN SUNDAY-SCHOOL UNION has been endeavouring, for six years, to establish and extend, through the land and through the world.

The present moment will be occupied in a very cursory review of the transactions of another year, and it may be well to remember, how little such a sketch discloses of the actual influence of *Sunday-schools*. Our report, in this respect, is not unlike that philosophical instrument, which denotes with great exactness, the quantity of rain that has fallen in a given period; but has no power to reveal the secret influence, which it sends abroad through the vegetable world, filling even the wilderness, and the waste-ground, with life, and clothing the grass of the field with incomparable beauty.

The history of Sunday-schools in this country, as a system of religious education, embraces a period of less than fifteen

years; and the present number of pupils connected with our institution is estimated at	-	-	400,000
Probable number of teachers and superintendents,			60,000
And if we include the teachers and learners in schools not connected with this institution, we shall have a total of at least	-	-	520,000

No satisfactory estimate can be formed respecting the whole number of learners in *Sunday-schools* throughout the world; we have intelligence, however, respecting their establishment and prosperity, to some extent, in every Christian country. There are among the islands of the sea, which were but just now covered with thick *Pagan* darkness, some that have more of their inhabitants under *Sunday-school instruction*, than can be found so situated, in any district of the *United States*, of the same size and population. And their wide and rapid extension was pleasantly illustrated within a few weeks, in a letter from one of our missionaries in the state of *Illinois*, who informed us, that he had just met a man who lived within two or three miles of *Raikes'* first schools in *Gloucester*, but never cared to attach himself to them; nor had he heard or thought about them since he left *England*, (nearly twenty years since,) until last summer, when it appeared that they had travelled so much farther and faster than himself, as to have found him out, in that wilderness, more than four thousand miles from his native land.

The present report of your Board, will embrace but two or three general topics. And,

I. The business of preparing, publishing and selling books. This is a department by itself. Aside from its depository, the *American Sunday-school Union* is a Society for the promotion of the universal moral and religious education of the young, by means of *Sunday-schools*.

To attract and interest children, rewards were formerly bestowed in the useful and popular form of juvenile books. The variety of these was limited, and their character, for the most part, quite objectionable; and it therefore became necessary to resort to the original preparation and publication of books to meet the demand. It was soon seen that the same purpose, and much more, might be accomplished, without additional expense, by providing a *Sunday-school Library*, and so successful has the expedient proved, that a library has now become an almost indispensable appendage to every school. One result of this change in the state of things has been exceedingly important to our business. Under the former system, every child who was rewarded, received the book as his own, and thus the actual consumption of the stock of books was very great and

very rapid, while the variety was limited. But with libraries the case is reversed: the variety demanded is great and the consumption slow—two or three copies of each book being sufficient for a school of several hundred children. That this change is exceedingly prejudicial to the pecuniary interests of the Society, and that in consequence of it a much larger capital must be absorbed by our business than would be needed under other circumstances, is sufficiently obvious.

It would be difficult to imagine any organization or arrangement better adapted than ours, to secure and extend the benefits of a *Sunday-school Library*. For,

1. *As to the manner of our publications*, it is well known, that the eight individuals to whom the business of publishing is committed, are selected, in equal numbers, from four denominations.

Not a sentence or a word bears the Society's sanction, until at least three members of this Committee certify, in writing, that they have read it, and that they approve it; nor then, until it has received the deliberate and unanimous approbation of the committee at some stated meeting—and all these several steps, are minutely recorded and reported to the Board of Managers, semi-monthly.

Though the number of this committee has been enlarged during the last year, the principles of its organization and rules of proceeding, have not been changed; and not less than two HUNDRED AND FIFTY distinct works, designed for the religious instruction of the young, or for helps to their teachers, have been read, approved and published, on these principles and by these rules, since they were established.

Nor is it the least, among God's mercies to the society, that, notwithstanding the vast number, and endlessly various character of the books, from which a selection has been made; and notwithstanding the obvious difficulty of avoiding every form of speech, in which suspicion might hope to detect some sectarian bias, the committee have been so graciously directed and governed in their course, as to be able to furnish at this hour, a SUNDAY-SCHOOL LIBRARY, of nearly TWO HUNDRED BOUND VOLUMES, each one of which has undergone this scrutiny, and most of which are now in extensive and approved circulation, among Christians of every denomination.

And it would be indeed a painful concession, (though some of our friends have almost required us to make it,) that a book for children cannot be prepared, so as to bear a truly religious character, and yet be unexceptionable to every truly religious man, under whatever banner he may be fighting the battles of the King of Zion. Books of this character are to be had from a responsible source, and they should unquestionably enjoy the

preference, at least in such schools as are frequented by children from different denominations. Especially, since this preference may be given, without checking at all the propagation of the doctrines or customs, or without interfering, in any measure, with the rights and immunities of any particular sect. The committee of publication is organized with a view to the maintenance of the same evangelical, and yet strictly catholic spirit, in all our books, which adorns and sustains the society itself; and the case cannot be named in which the power of alterations and revision, so essential to the preservation of this spirit, and so openly claimed and fearlessly exercised by the committee, has been attended with unhappy consequences.

2. *In considering the character of our publications,** as 'a whole, it should always be remembered, that the earlier books published and adopted by the society were to find the minds of children in a peculiar state. A transition too sudden and bold from the silly stories, the very titles of which disgrace the annals of education, to such books as the "*Four Seasons*," "*Sketches from the Bible*," and "*Anna Ross*," might have defeated the whole object. It was a prodigious leap for a child, to pass from the "*History of Robinson Crusoe*," to the "*Life of Henry Martyn*," and from "*Mother Goose's Melodies*," to "*Taylor's Hymns for Infant Minds*," as sources of intellectual and moral improvement. Indeed, the introduction of an entirely new class of books for juvenile reading, all bearing the same general character, and yet adapted in a good measure to the variety of tastes, attainments and capacities of *Sunday-school* children, was an enterprise so vast, that it would probably never have been undertaken, if its projectors had foreseen the measure of importance which it has, even at this early period, attained.

No Society is known to exist in any part of the world, which attempts to supply the whole youthful population of a country with rational and profitable books. That this is our *professed* object is well understood; and that we have not been wholly unsuccessful in its prosecution, is sufficiently evident, from the fact that our publications always have been, and are still constantly added to their libraries, by schools of all denominations, and from many of them we have standing orders to send a certain number of every work we publish.

* A pamphlet of thirty-two pages has appeared during the last year from the pen of the *Rev. Dr. Alexander*, of the Theological Seminary at Princeton. It contains very just and sensible views of the general subject of *Sunday-school* instruction, and particularly in relation to juvenile books. The pamphlet was reviewed at length, in the *American Sunday-school Magazine*, (Vol. VI. p. 274;) it has been extensively circulated, and any number of copies, for gratuitous distribution, may be had on application at the Depository, 146 Chestnut street, Philadelphia, by letter or otherwise.

That errors of whatever nature might be corrected, and every reasonable ground of complaint and suspicion removed, the most unreserved expression of public and individual opinion has been sought, and has never been heard without respectful and serious consideration.

In many instances, words, phrases, and even pages of our works have been altered or expunged, on the suggestion that they might reasonably occasion offence or misapprehension; and when the committee have become satisfied concerning any publication upon the catalogue, that its character is ill-adapted to the improved taste of *Sunday-school* children, or that for any other cause, its place could be better filled—they have not hesitated to discard it.

Many of our books have, within a few months, undergone a thorough, critical revision, not only in the committee-room, but by persons abroad,—of both sexes,—of various professions,—and of different religious views. Whatever sentiment or phraseology has been disclosed by this revision, as in any manner obnoxious, has been modified or expunged; or if retained, it has been because the exception was plainly groundless, or too trivial to justify the expense of correction. More than thirty volumes are now in the progress of revision; and the Board state, with deep emotions of gratitude, that the result of this revision, thus far, has given to public sentiment, so favourably and emphatically expressed concerning our books, the most unqualified, individual sanction.

It has been sometimes said, that some of our publications do not give the desirable prominence to the precepts and doctrines of the Bible,—in other words, that they have not a sufficient measure of the spirit of vital piety. Such an objection should not be hastily made. The children who are drawn to our *Sunday-schools*, or retained in them, by the privileges of a library, are not always prepared to “take fast hold of *religious* instruction,” and to believe that it is “their life.” Perhaps a habit of reading is yet to be formed; and for this purpose something is needed, not only adapted to the capacity, but calculated to arrest the attention and interest the feelings of the child, and thus excite in him a thirst for knowledge. And besides, the early habits and associations of children, and (more than all) the ill-timed and injudicious severity of parents, often engender an aversion to every thing in the form of religious truth or religious observances; and this aversion, strengthened as it is by the natural heedlessness and volatility of the child, must be overcome, before the mind is at all prepared for religious instruction. In such cases, that which offends must be so mingled with that which is agreeable, as scarcely to be discerned. Nor will it do to say, because the plain word of God is the

instrument by which he chooses to accomplish his purposes of grace toward the children of men, that therefore his blessing is not to be expected upon our attempts to present divine truth in the most attractive and intelligible forms. For example—important religious instruction may be communicated almost imperceptibly in some familiar dialogue or supposed history, (like that of “*Robert Benton, or let it alone till to-morrow,*”) while the same truth, broadly exhibited, through the apostolic eloquence and zeal, would fail to arrest attention. A gross sin may be reproved in some lively narrative, or the influence of true piety may be shown in some simple biography; and the effect, in either case, be such as a direct appeal to the heart and conscience might fail to produce. The instrumentality of “*Alleine’s Alarm,*” in awakening and convincing the ungodly, is well known, but it is difficult to persuade one in fifty, even of the older classes in our *Sunday-schools*, to read it; while they will follow with delight the “*Infant’s Progress from the Valley of Destruction to Everlasting Glory,*” without a thought, perhaps, that it is the same pleasant and peaceful path by which the devout *Alleine* would lead them to the same happy end.

We have added to our catalogue of library books written the last year, *forty-six* new works—*thirty-two* of which are bound volumes of more than *seventy-two* pages each. The whole number of pages of reading matter added, is over *six thousand*, and if averaged, would make fifty volumes of one hundred and twenty pages each.

Of the *forty-six* works, eighteen were written expressly for the Society—for ten of which we pay nearly seven hundred dollars; the compensation for three is by per-centage on each copy, and the remaining five were furnished gratuitously.

Of the whole number—*one* is a beautiful allegory; *four* are narratives of common occurrences, but not such as happened at any particular time or place, or to any particular person; *six* are either of doubtful reality, or the leading incidents being true, the names and localities are imagined; and the remaining *thirty-five*, (or more than three-fourths of the whole,) are either didactic, historical, or biographical.

There have been approved, but not published, *seventeen* different works—*three* of which are original and of a high character, and the remaining *fourteen* are re-prints, and most of them of the small series. There are now under consideration *eleven* foreign publications, and *twelve* original manuscripts—*two* of which are gratuitously furnished, and those remaining involve an expense of about *five hundred* dollars. Twenty-one works proposed for re-publication, have been read by two or more of the committee, and rejected; of these, sixteen were original, twelve true, eight fictitious, and one doubtful.

3. And *finally* (under this topic) *as to prices*.—The publication department, considered separately, and confined to books strictly juvenile in their character and adapted to *Sunday-school circulation*, can probably sustain itself. To do this, however, no considerable portion of its means can be appropriated to any single enterprise. If more voluminous and expensive works are demanded of this Society, for the use of teachers, or for family and popular reading, the necessary means of preparing and publishing them will doubtless be provided seasonably and liberally.

It should not be forgotten that our depository, without the advantages, is subject to all the competition, of private business, inasmuch as no school is under obligation to supply itself from our shelves; nor will do so, unless the quality and character of our books will fully justify the price asked for them. So that the principles of ordinary mercantile business cannot be justly applied to our transactions: we circulate works which we think will do the *most good*, at the *lowest price*. Our first concern being with the diffusion of religious knowledge, the preservation of religious institutions, and the interests of religious education; we do not accomplish our purpose at all, unless we increase the intelligence and virtue of the people, open new sources of useful knowledge, and impress on the most impressible part of the public mind, the simplest truths of the holy Bible in their simplest forms: in a single word—**THE CULTIVATION OF RELIGIOUS PRINCIPLE, IS THE MOTIVE AND END OF EVERY MEASURE.**

The accomplishment of these purposes requires a vast amount of care, labour, and expense, in which no private business is involved.—Such as the gratuitous circulation of documents designed to inform the public mind on subjects of common interest, and the maintenance of an extensive correspondence on subjects in which the community at large are equally interested with the institution—the design of which is to extend and perpetuate the blessings of a free moral education; and the result of which is, not the benefit of one but all.

The expenses of the depository are not only such as are incident to the same kind and amount of business in private hands, but include compensation for all the extraordinary labour and care which the peculiar character and objects of the Society render unavoidable; and that, which to the individual would be profit or income, is appropriated, in our case, to the furtherance of the grand object for which the depository is established.

In fixing the price of a book, the first object is to refund to the Society what the publication of it has cost. The items of its cost are—the price paid to the author or compiler; the copyright; the labour and materials of printing and binding;

the engravings, maps, or other extraordinary appendages; a proportionable share of losses, rents, taxes, insurance, editorial service, correspondence, advertising, clerk-hire; and the interest of whatever money is invested in the work until the last copy is sold and paid for. The next object is, the widest circulation of the books. For this purpose, the instrumentality of auxiliary societies is exceedingly important; and that we may secure it, we afford to them the privilege of obtaining books at a reduced price. To facilitate still further the extensive circulation of our books, we have established depositories at three important places abroad.* The expenses of these subordinate enterprises must be defrayed like those at home; and when large auxiliaries or unions are disposed to establish depositories at their own risk and charge† such additional discounts and indulgences are expected, as shall secure them against unreasonable sacrifices.

With these considerations in view, it will not surprise the society, or its friends to learn, that whatever profit our business yields, it is more than absorbed, by the extraordinary deductions and expenses, which the accomplishment of our benevolent purpose requires; so that under the most favourable circumstances, your Board must look away from the depository, for the means of enlarging its business and sustaining its foreign expenses. And this is the second topic of their report.

II. The enlargement of our business requires an *increase of our capital*. That the actual capital possessed by the society, should *be as much as it can employ*, may not be admitted; but it should surely possess whatever is necessary to the safe, convenient and economical transaction of its peculiar business. It would seem important, that it should be placed above dependence on individual favour, but that it should be independent of public opinion, is neither desirable, nor possible. *If there is an institution in the world, that owes its existence and growth and continuance in being, to public sentiment, it is the AMERICAN SUNDAY-SCHOOL UNION.* It is, under God, the creature of enlightened republicanism.

The character and extent of its influence must be commensurate with its means; if these are stinted and embarrassed,

* New York, Utica, (N. Y.) and Cincinnati, (Ohio.)

† The following are the principal depositories sustained by the liberality of auxiliaries or individuals. Portland, (Me.)—Boston and Springfield, (Mass.)—Concord, (N. H.)—Middlebury, (Vt.)—Providence, (R. I.)—New Haven, Hartford and Norwich, (Ct.)—Albany and Rochester, (N. Y.)—Pittsburg, (Pa.)—Baltimore, (Md.)—Wilmington, (Del.)—Newark and Bridgeton, (N. J.)—Richmond and Norfolk, (Va.)—Fayetteville and Salem, (N. C.)—Charleston and Columbia, (S. C.)—Savannah and Augusta, (Geo.)—Courtland, (Alab.)—New Orleans, (Lou.)—St. Louis, (Mo.)—Madison, New Albany, and Indianapolis, (Ind.)—Nashville, (Tenn.)—Lexington and Louisville, (Ky.)

every measure and effort will reveal it: and the Board submit, with great cheerfulness, to the friends of moral and religious education, to place at its disposal just such and so much means as they think a Board, so constituted, can usefully employ.

To correct, enlighten and excite the public mind on the subject of *Sunday-schools*, and to diffuse more widely the blessings which invariably attend them; we have employed missionaries and agents. The former to establish schools, and make known their design and results; and the latter to solicit and receive contributions to the Society's funds.

And they need peculiar qualifications. Much prejudice is to be removed, and much hostility conciliated. Within a twelve-month, *Sunday-schools* have been attacked and denounced, not only by those whose virulence of opposition is a precise test of our fidelity and success, but in popular and deliberate assemblies; and men of character, distinction and influence have not hesitated to give their voice against them. These aspersions are undeserved: they must be refuted, and their tendency counteracted, by giving to the authors and hearers of them a better understanding of the true object of the institution. To do this we must send among them men, whose force of character shall secure for themselves and their errand, respect and consideration—men who shall sustain the office, rather than depend on the office to sustain them.

No man's services are too valuable—no man's station or character too elevated for this employment; and the society should have ample means of obtaining just such missionaries as they need, and of employing them just as long as they are needed, if by any means, their services may be secured.

As to the particular *form* of raising money for the support of Sunday-school missionaries, we are not disposed, even if the time and occasion justified it, to express any opinion. It is, however, with pleasure, we state, that the *Hartford county (Conn.) Sunday-school Union*, generously pledged to your Board in July last, the sum of *four hundred dollars* for the support of any missionary which we might see fit to employ in the western country; and a few of the friends of *Sunday-schools* in *Washington county, (Pa.)* have recently adopted a like measure with a view to missionary labour in that county.

It would be easy to compile an interesting report from the petitions of individuals and associations, for missionary services; and perhaps there is not in the wide range of the society's proceedings, any subject which involves greater difficulties or occasions more anxiety. During the year ending May 1, 1830, thirteen missionaries have been employed, whose terms of service were from two to twelve months, and their compensation from four to five hundred dollars. The whole

amount of time employed in missionary services is ninety-three months, and the whole amount paid, thirty-one hundred and fifty dollars. The labour of these thirteen individuals has been expended in the states of Rhode Island, New York, New Jersey, Pennsylvania, Virginia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, and Arkansas Territory.

The number of agents during the same period has been nine; and their employment has embraced the states of Maine, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia and Ohio. Their terms of service have varied from three to twelve months, and amount in all to forty-eight months. The expenses of the agency department are estimated at four thousand dollars, and the receipts through that medium at less than five thousand dollars.

No apology is made for adverting, in this connexion, to the *peculiar importance of increasing the means of Sunday-school instruction in the western states.**

That a peculiar duty belongs to us respecting the interests of religious education there, we do not hesitate to say; nor do we fear the imputation of arrogance, from any who understand and appreciate the principles of benevolence. If we act consistently with our name and profession, we can go to our western population, with a claim to their confidence and co-operation, which no other institution of the kind can establish, and which it must be difficult for candid and intelligent men to gainsay or resist.

The prevalent hinderances to the progress of *Sunday-schools* there, cannot be removed effectually, but by the continued labour of competent *Sunday-school* men. The institution itself needs to be lifted out of the dust, and elevated to its proper dignity and honour, in the view of those who have seen and judged of it in some abused, degraded and useless form. The intelligence and energy of that vast population should be concentrated, and a system of co-operation devised, which shall secure and employ, most advantageously, their whole moral strength. Well trained and enlightened teachers will find, there, a reward for great sacrifices, not only in the recompense they will receive as instructors of common schools, but in the opportunities of extensive usefulness as managers and teachers of *Sunday-schools*. Our Missionaries make not a more hopeless effort, than to revive a *Sunday-school*, which has declined through the mismanagement, or neglect of its professed supporters: And without the care and labour of resident friends,

* See Note A.

who understand their character, and appreciate their value, we know not what can avert such evils. But we must dismiss this important topic, with a single suggestion from one whose suggestions on other subjects, are much regarded.

"Probably there is in no part of the country or the world, so great a call for the means of education as in these new states. These are the wide fields, and here is the deep and quick soil for the seeds of knowledge and virtue, and this is the favoured season, the spring-time for sowing them. Let them be disseminated without stint. Let them be scattered with a bountiful broad-cast."

From the crowd of interesting thoughts which the present occasion suggests, we can select but two or three even for momentary consideration.

We have constant evidence that *Sunday-schools* are steadily gaining interest in the hearts of Zion's friends, and are acquiring new importance in the view of those, who are looking for means and instruments to purify and adorn the human character. Some of the wisest and most distinguished of the civilians and statesmen of our country, have within the last year, expressed their unqualified confidence in the character and result, the principles and tendency of our measures. Of these, it may be sufficient to name CHIEF JUSTICE MARSHALL,* and the late JUDGE WASHINGTON. An allusion to that late distinguished advocate, patron, and officer of our Society, reminds us, that with him, as with others, who once shared our labours and rejoiced in days like this, times and seasons will be no more. To this number have been added during the past year, besides JUDGE WASHINGTON,† Mr. HAWES, of New York,‡ one of our vice-presidents, and Mr. JOHN OWEN, one of our resident managers. These all, though occupying different spheres of usefulness here, yet having obtained a good report through faith, have entered, as we trust, into their rest, with JESUS, their glorious REDEEMER.

Passing by the accumulated evidence we have received within the year, that Sunday-schools are among the most efficient instruments, chosen of God, to build up and extend the Redeemer's kingdom, we shall look at their influence on human happiness, in two particulars.

(1.) INTEMPERANCE has always been found, directly and in-

* "No man estimates more highly than I do," (says the Chief Justice, in a letter to the Corresponding Secretary,) "the real worth of your Society, or the intrinsic value of the objects it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious, and well-directed labours. I hope and believe, that the future will not form a contrast with the past.

"With the truest wishes for the prosperity of the institution, I am," &c. &c.

† See Note, B.

‡ See Note, C.

directly, a most formidable obstacle to the progress of *Sunday-schools*; nor need we stop to show in what way an intemperate parent, or master, may be instrumental in counteracting the influence, if not in resisting the inculcation of religious truth. In many instances, recently, Sunday-schools have been reported to us, as having voluntarily formed themselves into temperance associations, on the principle of entire abstinence.* Whatever may be thought of the expediency of extending this organization through all our Sunday-schools, it must be among a Sunday-school teacher's earliest and most unwearied efforts, to impress on the minds of children, the importance of adding to their knowledge, temperance. And it is with a view to aid them in this duty, that we have attached to one of our most popular manuals of instruction, (now preparing,) suitable lessons exclusively on this subject.

(2.) It is obvious upon the least reflection, that the training up of a child in the way he should go, may well require the joint care and vigilance of its parents, though the proportion of care and responsibility which is assigned to each, varies with sex, age, and other circumstances. Many, very many children are bereaved of parental restraint and oversight, by discord and intemperance as well as by death. The last report of the managers of the House of Refuge in the city of Philadelphia, shows, that of 188 children received there in thirteen months, 148 had lost one or both parents, 80† their father, 41† their mother, and 27 both. It is believed that a very large proportion of the heart-sickening profligacy and wretchedness which meet the eye on every side, especially in populous places, may be traced to the feeling of the child, that, with the hand of parental restraint, he has lost the voice, and the look, and the heart of parental tenderness, and therefore, he may seek his friends, companions and counsellors, wherever an evil and deceived heart leads him.

Let this deserted creature feel, from his early childhood, that there is an individual—*but one*—who, unprompted by natural affection, and unconstrained by social laws, is seeking his best interest; watching with solicitude his daily conduct; leading him by doctrine, reproof, correction, and instruction, into the good and right way; storing his mind with profitable knowledge, and preparing him for respectability and usefulness here, and for inconceivable and everlasting joy in the world to come:—and the influence of such a conviction will be seen in every change and circumstance of that child's life. A faithful Sunday-school teacher seldom parts with a pupil, without a confi-

* See Note, D.

† The disproportion in this case is worthy of particular consideration.

dence that he has this feeling. Those who have laboured steadfastly for years, can look abroad in the world, and point us to many individuals, dwelling in different and distant places, and occupying different stations, but all possessing an interest in his heart and prayers. That such an interest is felt by the teacher, the pupil never doubts; and in the wildest tumult of folly and sin—in the heart-breaking sorrows and disappointments of life—the look, the voice, perhaps the tear, of an affectionate teacher, will come to his remembrance, unbidden: and one who was the father, and mother, and brother, and sister, and friend of his infancy and childhood, will be regarded and sought out—sometimes for relief in distress, sometimes for sympathy in sorrow, and sometimes for prayers and counsels on a bed of sickness and in the hour of death.

It is not a trivial boon which you confer on society, when you secure to its youthful members the interest and prayers of some faithful friend, who, when father and mother forsake them, will become instruments in God's hands to take them up.

In concluding their report, the Board feel constrained to express a fear that Sunday-school teachers and superintendents are not aware how far the best hopes of the institution, under God, rest with them; nor how great an obstacle their incompetency or unfaithfulness may be to the increase and prosperity of schools, as well as to the more general attendance of the children of all classes of society. And it is an alarming truth connected with this subject, that the abundant means of improving the qualifications of teachers, which the Society provides in their standard and periodical publications, are very generally neglected. So long as the influences of God's Spirit are bestowed in accordance with the constitution of the human mind, so long teachers, to be successful, must be qualified to enlighten and enlarge the intellectual faculties of their pupils, and thus open the way through the understanding, for the conveyance of divine truth to the heart. He who begins with the heart first, in a course of moral instruction, will find himself labouring in vain, and spending his strength for nought.

The extreme youth of some teachers, has occasioned anxiety to many of the friends of Sunday-schools. It is thought that the transcendent interests involved in Sunday-school instruction, and its peculiar liability to abuses, should lead to the employment of the most intelligent, mature, and well-reputed Christians; and that the employment of very young teachers is as injurious to themselves, as it is dangerous to the pupils. However just these views may be, there is a single consideration respecting the assignment of classes, which we regard as of vital importance. Nothing which is so common can be more ill-judged, than to commit the instruction of the youngest classes

to the youngest teachers. Often have we heard it said, concerning a teacher of doubtful qualifications, that he would do for a class of small children: as if an unskilful hand, which could not be trusted among the trees of the orchard, might be safely employed in the nursery. That the children of Sunday-schools, below the age of six years, should have instruction and accommodation as an *infant Sunday-school*, is very evident; and as few are qualified for this most interesting and peculiar office, without special effort, some one should make it a business to acquire proper qualifications, and then should be assigned to this particular department. While, therefore, we are inclined to the opinion, that there are places in every Sunday-school, which young teachers may advantageously occupy, and by the occupation of which they may be fitting themselves most effectually for greater usefulness in higher spheres of duty,—we admit that “days should speak, and multitude of years should teach wisdom.” And a blessed hour will it be for the institution, when men and women of hoary hairs shall be found applying themselves, with youthful zeal and delight, to the instruction of little children in divine things; when timidity, indolence, and indecision, shall cease to be the reproach of those, who have professed to count all but loss for the excellency of the knowledge of Christ Jesus the Lord; and when youth, manhood, and age, shall stand, shoulder to shoulder, in the endurance of Sunday-school labours, trials, and reproaches.

Sunday-schools need more—much more, of the co-operation and countenance of churches and their pastors. It is an erroneous opinion that the instruction given in these schools interferes with the rights, or relieves the duties of parents or pastors. And it should be distinctly understood, as it has been repeatedly and distinctly avowed, that the *American Sunday-school Union* does nothing, and desires nothing, that shall prevent the inculcation of truth, as it is held by the parent or pastor of any evangelical denomination. Nay, more: the Society has nothing to do with the instruction of any Sunday-school in its connexion. The books we publish for juvenile reading, and the course of exercises prescribed in the Union Questions, entirely avoid every thing distinctive in the doctrine, discipline, and worship of any such denomination. We leave to the pastors and officers of churches, and to the parents of the children, all the opportunities and facilities for instructing them in the truth, as they regard it, which they could have enjoyed if the institution of Sunday-schools was unknown,—but we increase and multiply them a thousand fold.

It is, under ordinary circumstances, for the individuals of the church, and especially for its pastor, to determine, by their own conduct and measures, how close and mutually advan-

tageous shall be its connexion with Sunday-schools. For the institutions and ordinances of the church, we must feel a degree of reverence and attachment belonging to them only; but the signal tokens of approbation which have been extended to Sunday-schools, as among the concurrent means of building up and extending the Redeemer's kingdom, entitle them to a very high place in the affections, and to great consideration in the proceedings and purposes, of the church. Sunday-schools may be attracted or repelled, as they are cherished or neglected by the church: without the spirit of the church, they cannot be sustained; and without *them*, the brightest prospects of the church would be overcast, and some of her best hopes would soon decay. The important sentiment has been lately expressed by one of the most distinguished divines and scholars of our country, who is himself at the head of a flourishing institution in one of the southern states,—that every minister should make himself a complete Sunday-school teacher, and should be so thoroughly versed in the science of teaching and disciplining a Sunday-school class, *as such*, that he may be able to afford instruction and counsel to Sunday-school teachers, in every exigency.

In judging of the qualifications of teachers; in accounting for the opposition of bad men, and in weighing the claims of Sunday-schools to more general and favourable consideration, reference should always be had to their purpose or end. What this is, your Board have not a doubt. To enforce the duties of truth and integrity, and the virtues and proprieties of social life, is a design worthy of all the expense and labour of Sunday-schools; but their object is higher and holier than this. It is to present before the opening mind, evidence of the utter alienation of the heart, in all its desires and affections, from God; it is to propose a return to God from all our wanderings, as a duty of all-absorbing importance; it is to make known the free gospel offer of forgiveness through the blood of Christ, and urge its acceptance by every motive which the word or providence of God suggests; it is to present the unblemished, bleeding Lamb of God, as worthy of their earliest affections and their simplest faith; it is to make the grace of God, through Christ, the object of their dependence and prayers; it is (in one word) to turn the anxieties and contemplations of children, *first of all*, to the proper business of a soul providing for its interests with God.* These are the high aims, and in these are involved the animating hopes of the friends and teachers of Sunday-schools.

And the conviction of your Board, that these should be still more prominently the purposes and aims of Sunday-school in-

* See this point eloquently enforced by Dr. Chalmers, in his farewell sermon to his parishioners at Kilmany.

struction, is strengthened by the consideration, that much is proposed and actually done, TO DIFFUSE KNOWLEDGE WITHOUT RELIGION. Projects without number are in a course of experiment for the general education of the people; but few of them regard, or even recognize, in any form, the faithful saying, that Jesus Christ came into the world to save sinners; few of them connect with the intellectual capacities and attainments of a child, his moral state and responsibilities before God; and most of their systems to educate an immortal being, would not feel the shock, if the offer of pardon through the blood of Christ, should be withdrawn, and every hope of life and immortality beyond the grave be blotted out for ever. Not so with the system of Sunday-schools. To induce every child to submit his will to the will of God, and his life to the law of God; to provide for him a guide in his dreary and dangerous pilgrimage; to furnish him with light in all his darkness, comfort in all his sorrows, succour in all his temptations, and victory in all his conflicts; and thus to lead him up at last to a kingdom prepared for him from the foundation of the world; these are the high purposes, and this the humble, fearful, but delightful duty of Sunday-school teachers; and when the inventions of wit, and the speculations of philosophy shall cease, a question will occur, for the first time, to many in their schools, which we trust has been duly considered and wisely settled by thousands in ours, WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?

Every year,—every day, it is becoming evident to thinking men, that whatever is denoted by the term religious education, it needs to be much improved and extended, among all classes of our population.

Inquiry follows inquiry; and those in different sections of the country who have doubted and hesitated, and even taken part against us, are now asking, whether, after all, the progress of the American Sunday-school system, does not enlarge and multiply, rather than contract the sources of juvenile knowledge; whether it does not shed light rather than exclude it; whether it does not cultivate and strengthen the intellectual and moral powers of man, rather than cramp and enfeeble them; whether it is not the minister of intelligent and expansive piety, rather than of ignorance and bigotry; whether it is not delivering man from the most degrading bondage and introducing him to glorious liberty, rather than riveting chains and fetters upon his free spirit. Let these inquiries be pushed to the end, and we have no fears of the result. It will soon be seen and acknowledged, that no other scheme of general education, is so well adapted to our republican institutions, as this, which we are executing; that some such plan of connecting the sanctions of religion with the diffusion of intelligence is necessary; that no

plan is more feasible, none more unexceptionable than this; and certainly none is so widely adopted, or so well adjusted. It will be admitted, in language lately used, by one of the most distinguished members of our national legislature, "*that if our country would render her union perpetual; if she would elevate to a lofty height the pillars of her fame, and place herself pre-eminently above all other nations, of the present and of all other times, she must draw her example from the Divine Being, and take little children in her arms and bless them, by pouring into their infant minds, the lessons of early and effectual instruction.*"

NOTES.

NOTE A.

The subject of the western missionary enterprise has, to us, just been clothed with a new and melancholy interest. For the traveller over one of their wide and solitary prairies, may trace the footsteps of a young and faithful labourer in the vineyard of the Lord, who, in the vigour of manhood, and with character, talents, and education, which rendered him an object of more than ordinary interest, separated himself from all the ties of kindred and home, and entered with youthful ardour and high hope on our missionary service. But his purposes were early and suddenly broken off. In attempting to ford one of the forks of the Kaskaskia river, in the prosecution of his labour, he was drowned.

The following paragraphs, extracted from a newspaper just established in Jacksonville, Illinois, under date of April 22, furnish authentic information respecting the fate of our lamented young friend, Mr. Hawley.

"As many of our readers were acquainted with Mr. Hawley, it may be interesting to them to be made acquainted with his fate. We have to announce the melancholy intelligence of his death, which was occasioned by drowning.

"The circumstances which led to this discovery, and which we gather from a letter written to his parents by the Rev. Mr. Bergen, of Springfield, (one of the gentlemen alluded to below,) were as follows.—Having visited Jacksonville, he started from Springfield the 12th of January, to cross the interior of Illinois for the Wabash. About three weeks afterwards, he was heard

from by a gentlemen who testified to his having faithfully performed his mission on that route, as he had done on every other. Some weeks after this intelligence, there was a horse found on one of the water-courses, which was supposed to be his. This news was communicated to a gentleman in Springfield, who, accompanied by a friend, travelled about seventy miles. They arrived at the house where he spent his last night. He left this house on Monday morning, the 18th of January, pursuing his course towards the Wabash. The family at whose house he stopped, entreated him not to go on that day, as it was excessively cold. Untiring and undaunted, he allowed no impediment to stop him in the performance of his duty. His route that day was desolate in the extreme. He had one prairie of twelve miles and a half to cross, and another of seventeen, besides the two forks of the Kaskaskia river, before he could find a shelter for the night, except a solitary cabin which was several miles south of the staked road, the stakes of which were given him as his guide. The gentlemen called at the cabin, but he had not been there. The hospitable backwoodsman had seen the horse, and described him so accurately that there was no room for doubt. He accompanied the gentlemen to a Mr. Thomasin's, who showed them the horse, which was immediately recognized as belonging to Mr. H. All efforts to find the body at this time, proved unavailing. A short time after this, a party of gentlemen started for the purpose of making a thorough search, the result of which will be seen by perusing the following letter, addressed to the editor, dated,

“*Springfield, April 8, 1830.*”

“Dear Sir—I hasten to inform you that Mr. Moore, who accompanied Messrs. Baldwin and Hardy in their late further search after our dear lamented Hawley, has returned. He was *not murdered*, as perhaps you are beginning, through late report, to believe. His body has been found. It was found in the waters of the Big Okaw, a quarter of a mile below the ferry, partly under a drift of logs. His clothes on, except his hat and cape; gloves on, and mittens over them; his pocket-book and papers in their place, and his watch in his fob; his saddle-bags on his arms, or near his body—his saddle was found not far distant. * * * *

“The body was found on Monday evening, the 5th, and it was buried the next morning. We have reason most abundantly to thank the God of providence that he has been pleased to deliver the parents and friends of our brother, from the direful pain of suspecting that he was murdered, and our land from being stained with the reproach.

“With much respect, I am, &c.

“JOHN G. BERGEN,”

The following interesting account of the funeral of this devoted Sunday-school missionary, we cannot forbear giving to the reader. It is from Mr. Baldwin's letter to the parents of Mr. Hawley.

"At a very early hour, we repaired to the river, selected a spot for the grave on the bank of the stream, elevated entirely above high-water mark. A part then commenced digging, and the others prepared a coffin, the best that the place and circumstances would afford. The body was taken from the water, wrapped in a winding sheet, and in other respects appeared just as we found it, (for its condition was such that we thought it not prudent to disturb any thing,) and committed to the dust. I made a few remarks on the striking dispensation of Providence which had called us together—pointed to that heavenly rest, where I had no doubt our departed friend was then rejoicing—to the consolations of the righteous in a dying hour—spoke of the importance of preparation for our own approaching dissolution, and closed the solemn scene with prayer.—"Spake," did I say? To whom? Not to a circle of weeping relatives, it is true; for neither father nor mother, brother or sister were there! Nor did I speak to those in whose breast no chord of sympathy could be made to vibrate. The solemn circle that stood around that grave was composed of those, though strangers, who knew how to feel. We did not stand in an ancient grave yard, where signs of mortality were around us in thick array;—then, for the first time, doubtless, the narrow house was opened *there*, to receive the remains of civilized man—but then we still committed the body to its *native dust*. We were within no enclosure which had been erected and beautified by art—nor were we surrounded by weeping branches, bowing in the breeze. The tall forest trees stood above us—a sluggish, turbid river flowed at our feet, and all around was wilderness. But then, why cannot those remains sleep as sweetly alone in those desert shades, as in the midst of some vast congregation of the dead? And when the trump of God shall sound, who can doubt whether that 'corruption will put on incorruption, and that mortal, immortality?' The silence of that spot, perhaps, had never been broken by the voice of prayer;—but then that God, who 'is rich in mercy unto all them that call upon him,' was there. He was there when the spirit of him whom we mourn took its flight, and his grace could cheer the departing soul, as well as if it had ascended to its rest from some crowded city or the splendour of a palace."

From the Connecticut Observer.

ON THE DEATH OF THE REV. MR. HAWLEY,

Missionary of the American Sunday-school Union at the charge of the Hartford County Sabbath-school Union, who perished during his labours in the State of Illinois, while attempting to ford a branch of the Kaskaskia River, Jan. 18, 1830.

Cold sweep the waters o'er thee. Thou hast found
'Mid all the ardour of thy youthful zeal,
And self-devotion to thy Master's cause
An unexpected bed.—The ice-swoln tides
Of the Kaskaskia, shall no more resound
To the wild struggle of thy failing steed,
Nor that deep plunge which gave thy soul to God.

Say, 'mid thy journeyings o'er the snow-clad waste
Of yon lone prairie, on that fearful day
When Death was by thy side, where dwelt thy thought?
Upon thy angel-mission, or the scenes
Of thy lov'd home, with all its sheltering trees
And tuneful sound of waters?—Didst thou hope
When heaven's pure seed should blossom in the soil
Of the far *Illinois*, again to sit
Around that fire-side and recount thy toils,
Mingling thy prayers with those who fondly nurs'd
Thy tender infancy?—Now there are tears.
In that abode, whene'er thy cherish'd name
Breaks from the trembling lip. Oh! ye who mourn
With hoary temples o'er the smitten son
Slain in his Saviour's cause, know ye that pain
Shall never vex him more?—Peril and change,
And winter's blast and summer's sultry ray
And sinful snare, what are they *now* to him
But dim-remember'd names?—if 'twere so sweet
To have a son *on earth*, where every ill
Might point a sword against his heart, and pierce
Your own through his,—are ye not doubly blest
To have a son *in Heaven*?

H.

NOTE B.

[Though many of our readers may have seen in other forms the substance of the following note, it seems proper that it should accompany this document, which will, we trust, have an extensive gratuitous circulation.]

The Hon. BUSHROD WASHINGTON, was at the time of his death,

(Nov. 1829,) an associate Justice of the Supreme Court of the United States. He was the nephew of GENERAL GEORGE WASHINGTON, and inherited the *Mount Vernon* estate.

Few men have ever enjoyed to a greater extent than did Judge Washington, the confidence and respect of the community. His knowledge of the world, of human nature, of the principles of government, and of the complicated relations and duties of the social state; combined with his great learning, moral worth, and exemplary piety, entitle all his opinions to high consideration. Infidels deride the fear of God, and would fain persuade us that religion is a system of vain forms, an artful contrivance of indolent and wicked men, to impose on the weak and credulous. But what do they make of a character like JUDGE WASHINGTON'S? It presented the virtues that adorn and bless the domestic circle; the learning, judgment, and integrity, that secure and justify public confidence; the firmness, equanimity, and benevolence, that exalt and dignify the man; and the faith, meekness, devotion, and consistency, that distinguish the Christian.

In regard to his piety, one who personally knew him, and knew well his religious character and habits, informs us, that if ever humble trust in the *Lord Jesus Christ*, as the only foundation of a sinner's hope, was exercised by any man, it was exercised by Judge Washington. His books of religious reading were of the highest evangelical character. His private duties were discharged with scrupulous regularity. *All* the hours of every Sabbath, were most devoutly consecrated to religious occupations and observances—family worship was attended with the utmost regularity, and with a delightful simplicity; and, indeed, every domestic arrangement had reference to the comfort, good order, and above all, the moral and religious improvement of his household.

JUDGE WASHINGTON was not a man of forms and compliments. Exactness and simplicity distinguished his opinions. He surveyed at once the design, principles, and tendencies of a given measure; his decision rested on the clear and full conviction of an enlightened mind; and he has left his deliberate, solemn, and repeated decision upon the character and measures of the American Sunday-school Union.

In a letter dated Mount Vernon, December 7, 1826,* in answer to one informing him of his election to the office of vice-president—he speaks of “the sacred cause in which this institution is engaged,” and says, “I can only promise to promote, as far as I can, the formation of societies subordinate to

* See American Sunday-school Magazine, vol. 4, p. 25, for the letter at length.

the parent one, to aid in the great work which it aims to accomplish."

A letter dated April 27, 1829, addressed to the Committee of Publication, closes with the following expression:—"That heaven may prosper the benevolent work in which the Sunday-school Union are engaged, so honourable to them, and so beneficial to our country, and to those particularly who are the objects of their solicitude,—is the ardent prayer of their faithful friend and admirer,

BUSH. WASHINGTON."

In a conversation with one of the officers of the institution, during the last spring, and about the time when he visited the Society's buildings, and surveyed the extent and character of its operations—*Judge Washington* said, "that of all the institutions in the country, the *American Sunday-school Union* most deserved the name of *charitable*, inasmuch as it was exerting a moral influence that would regenerate the land."

We are not afraid of making too much of the opinion of such a man as *Judge Washington*. We quote his opinions respecting Sunday-schools, as we do *Sir Matthew Hale's*, respecting the value and importance of the Sabbath—to show the world what the wisest men have said and thought about institutions, which foolish and ignorant men attempt to degrade and destroy. In an address made by the HON. JOHN SERGEANT of *Philadelphia*, at a public meeting of the citizens of that place in December last, he alluded to the character and opinions of *JUDGE WASHINGTON* in the following terms:—

"Sir, the best education—the best performance of the duties of life, and the highest respect and honour too,—are consistent with the humblest religious walk.

"And I am led to this remark, more particularly, by the loss which your Society has just sustained. The same dispensation of Providence, which has deprived the judgment-seat of one of its brightest ornaments, and the community of one of its most distinguished citizens, has taken from this Society one of its highest officers. No man was more beloved, no man more highly respected, than *Judge Washington*. He had a rare purity and simplicity of character, and a sincerity that always enabled us to say, that whatever he professed, he believed. This man, whom the whole community mourns, was as humble in his walk, and as devoted to all the duties of life, and as deeply interested in the prosperity of your enterprise, as he was distinguished and honoured in his exalted public station.

"Within a few months, he has expressed, in a letter to one of the officers of your Society, and with a warmth which we may know he felt, his deep concern for your success, and his opinion of the vast importance of your benevolent design.

That a man like *Judge Washington*, whose character for wisdom, and integrity, and piety, was so universally acknowledged and revered, entertained and expressed such views, is a fact more important than a volume of doubts and speculations."

NOTE, C.

PETER HAWES, Esq. of the city of New York, died September 30, 1829, at the age of sixty-one years—"so suddenly and so sweetly that he knew not the pangs of death." In a short notice which appeared in the public journals, at the time of his death, some interesting facts were stated respecting his religious character and conduct which it is thought proper to preserve in this place.

Mr. HAWES became a subject of a work of divine grace, so late as the summer of 1821. The writer of the notice says, "he shall never forget those seasons of deep distress, in which he has seen him bow himself before God; in which he has seen him take his place at a meeting of anxious sinners, with a company of youth and children, himself feeling that he was less than the least of all of them. Nor will he ever forget the hours and expressions of sweet submission, calm confidence, and trembling hope and joy, with which this venerable man first announced his own persuasion that he had made his peace with God, through the peace-speaking blood of Jesus Christ. Nor will those who witnessed the scene, ever forget the interesting evening when he presented himself in the house of God, publicly to profess his allegiance to the King of Zion, and kneeled at the altar to receive the baptismal water, in the fifty-third year of his age. It was then that many felt the weight and preciousness of that divine declaration, "The hoary head shall be a crown of glory, if found in the way of righteousness." If a heart full of love to Christ; if a conscience, tender and fearful of sinning against God; if a life devoted, not to himself, but to him who loved him and gave himself for him; if to do justly, love mercy, and walk humbly before God, be evidence of piety, Mr. Hawes was a godly man. He was eminently a growing Christian, both in grace and in knowledge. And his benevolence was as active as it was tender and ardent. To those who knew him best, he appeared like one who felt, that as he entered the vineyard at the eleventh hour, so he had no time to stand idle. Many honoured and loved him for traits of character that fell below the standard of the Bible. But his religion was his crown and glory. With all his intellectual and moral virtues, his Christian graces were his peculiar adornment.

NOTE, D.

A few extracts from the correspondence of the year will show what degree and kind of interest is felt.

Cannonsburg, (Pa.) Feb. 22, 1830.

Last Sabbath we formed a temperance society in the school. The constitution was immediately subscribed by nineteen teachers and officers of the school, and sixty-six scholars. Many of the scholars were considered too small to understand the nature of the obligation, and therefore were not admitted.

Lewisburg, Greenbrier county, (Va.) Jan. 28, 1830.

We hope and believe, that as the great cause of temperance increases our school will increase. Our teachers all belong to the temperance society, and a great number of our scholars.

Cincinnati, Feb. 16, 1830.

A school was opened last fall directly over a *grocery*, from which grocery the neighbourhood had long been in the habit of furnishing themselves, on the Sabbath, with ardent spirits. The first Sabbath of the school, the store was kept open as usual, but the keeper of it, hearing the singing, &c., was induced to go up into the school, to see what these things meant. He was evidently affected with what he witnessed, and on the next Sabbath, the store was shut. The neighbours, however, came as usual, literally besieging the house for their accustomed Sunday drink. The store-keeper who had taken his seat again in the Sunday-school, uniformly sent down word to his customers, "I can sell no more liquor on Sunday."—Here, we think, is happily illustrated the effects of the Sunday-school system, in aiding the operations of kindred institutions for the promotion of temperance and the observance of the Sabbath.

Statement of the Receipts and Expenditures from March 1, 1820, to March 1, 1830.

Balance on hand, March, 1, 1829,	\$ 510 84	Paid salaries to Corresponding Secretary, editor of Magazine, &c., book-keeper, six clerks in store and ware room, one porter, and one occasional labourer,	\$ 6,173 92
Received from Societies and individuals in payment for Books,	60,112 24	“ for Printing,	4,780 22
Amount of Life and Annual Subscriptions and Donations,	8,856 62	“ “ Binding,	6,397 42
Amount of Auxiliary Subscriptions and Donations to the Missionary Fund,	1,042 00	“ “ Paper,	16,144 27
		“ “ Miscellaneous Books and Tracts,	14,547 40
		“ “ Interest on loans, and Discount on drafts,	6,834 21
		“ “ Copper Plate Engraving,	3,600 57
		“ “ do. Printing,	231 80
		“ “ Wood Cuts,	574 08
		“ “ Stereotyping,	908 00
		“ “ Rent, Postage, Packing Boxes, Insurance, Leather and Tools for Binding, Coal, Oil, &c.,	2,668 57
		“ “ on account of loans,	2,445 61
		Balance on hand, March 1, 1830,	2,100 00
			3,115 63
	<u>\$70,521 70</u>		<u>\$70,521 70</u>

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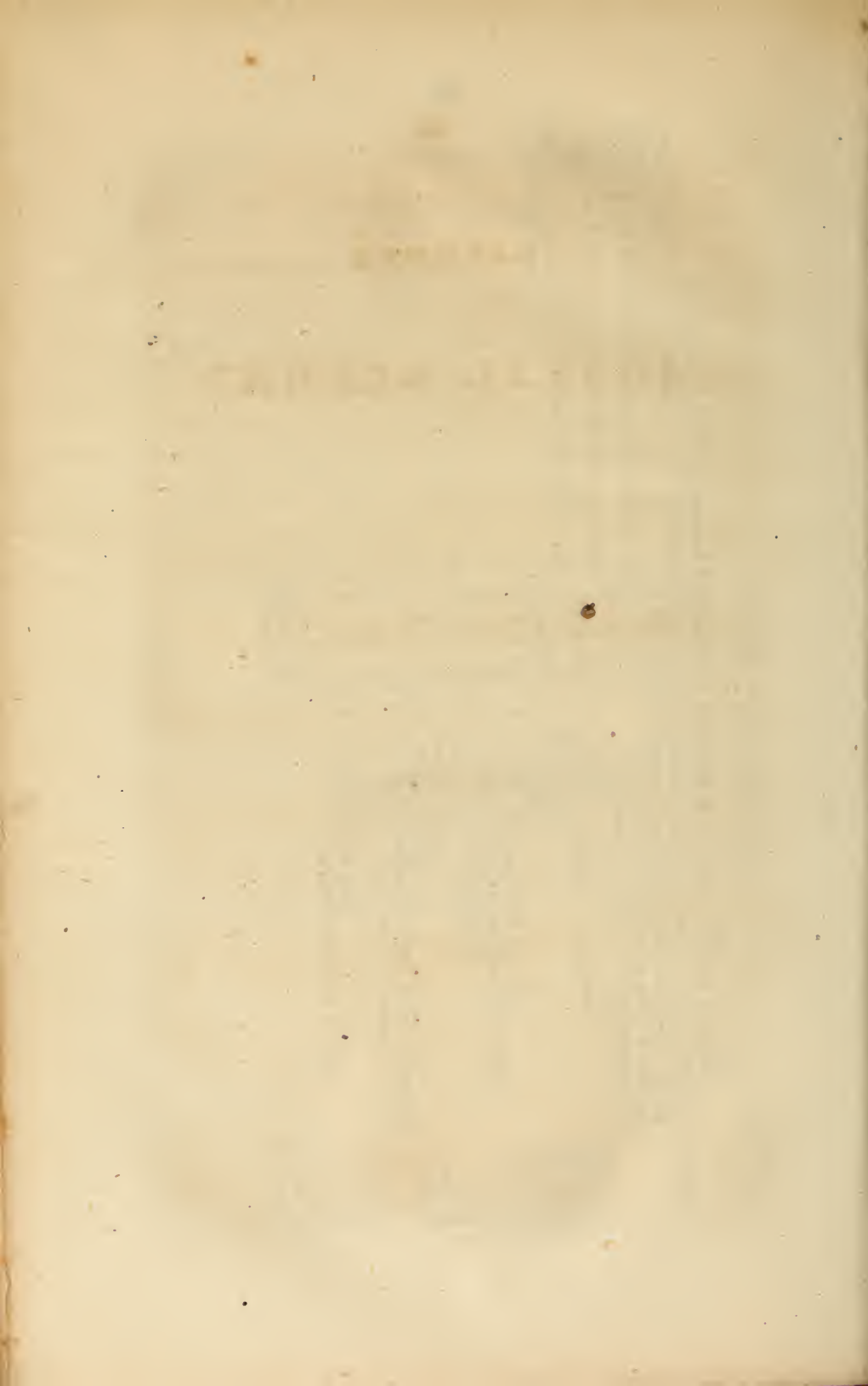
AMERICAN

REVIEW

OF

THE

AMERICAN



THE
SEVENTH
ANNUAL REPORT
OF THE
AMERICAN SUNDAY SCHOOL UNION.

MAY 24, 1831.

SECOND EDITION.

PHILADELPHIA :
AMERICAN SUNDAY SCHOOL UNION.

1831.

REVISED

ANNUAL REPORT

OF THE BOARD OF DIRECTORS

FOR THE YEAR

1900

NEW YORK

PUBLISHED BY THE BOARD

1901

PROCEEDINGS

At the Seventh Anniversary of the American Sunday School Union.

SUNDAY SCHOOL SERMON.

The *Annual Sunday School Sermon*, before the Officers, Managers and Members of the American Sunday School Union was preached on Monday evening, May 23, by the Rev. Dr. Humphrey, President of Amherst College, (Ms.) in the church on Washington Square.

The text was Proverbs xxii. 6—and the preacher illustrated it with great plainness and simplicity. He dwelt on the importance of elementary principles in the science of Christian education, as well as in all other sciences—explained very happily the nature of the training required, and suggested the means of bringing all the children of our country into it. The preacher's appeal to his audience on the character, importance and catholicism of the institution, and on its claims to support, was very eloquent and forcible. A copy of the sermon will be furnished for publication, and the views it expressed will, we hope, be widely disseminated.

ANNIVERSARY SERVICES.

The services of the seventh anniversary of the American Sunday School Union were attended, in compliance with the provision of the constitution, May 24, 1831.

The chair was taken by the President of the Board precisely at four o'clock.

The blessing of God was then implored by Rev. *Mr. Perry*, of the Baptist Church, Philadelphia; after which the following hymn, written for the occasion, by Rev. *William Augustus Muhlenberg*, was sung to music composed by W. Norris, Jun.

O God, though throned in glory
'Mid heaven's angelic throngs,
Casting their crowns before thee
With everlasting songs:
Thy goodness yet rejoices
Love's humblest notes to hear;
May then our feeble voices
Attract thy gracious ear.

Accept our adoration,
 That breathing freedom's air,
 Our lot is in a nation
 Which knows thy guardian care—
 That round us vale and mountain
 With smiling plenty teem;
 That knowledge pours its fountain,
 And truth its hallowed stream,

Mercies, like manna, falling
 With every morning's dew;
 Mid all, thy gospel calling
 To joys for ever new:
 O who, of all the living,
 More grateful hymns should raise!
 Then, be each word thanksgiving,
 And every action, praise.

And let thy grace descending
 Not on our hearts in vain,
 But, with each purpose blending,
 Ascend in love again
 To thee, whose breath, as showers
 Of spring renew the earth,
 Awake to glorious flowers
 The seed of heavenly birth.

The fulness of thy favour
 Pour down on them, we pray,
 Who to thy fold, O Saviour,
 Restore us when we stray:
 Their works rewarded double,
 O let them prove thy love,
 Their sun and shield in trouble,
 Their crown of life above.

Still be thy Gospel spreading
 Abroad its wings of light—
 Wherever man is treading
 The paths of death and night:
 From nation on to nation,
 Extend its righteous sway,
 Till the last desolation
 Of sin, be swept away.

The report of the annual receipts and expenditures was read by the Treasurer of the Society, PAUL BECK, jun.

Extracts from the annual report of the transactions of the Board were read by one of the Secretaries.

The following resolutions were then moved, seconded and adopted, viz.

By *Rev. Dr. Livingston*, of the Reformed Dutch Church, Philadelphia, seconded by *Judge Darling*, of Berks county, (Pa.)

Resolved, That the annual report of the Board be accepted and published.

By *Dr. Reese*, of the Methodist Church, (New York,) seconded by *Rev. Mr. Cookman*, of the same church, (Philadelphia.)

Resolved, That while it is still the object and desire of the American Sunday School Union to concentrate the efforts of the friends of Sunday Schools, in support of the broad and catholic principles which govern our plans and proceedings, we look with the most friendly feelings on the exertions and success of those who are prosecuting the same benevolent enterprise, under whatever name or connexion of evangelical Christians.

By *Mr. Lewis Tappan*, of New York, seconded by *Rev. Mr. Ridgeley*, of the Episcopal Church, Bristol (Pa.)

Resolved, That the safety of our country depends upon the universal religious education of the people, and that in this view, it is a matter of deep interest to every citizen, that all our children and youth should be brought at once under the influence of Sunday School instruction.

By the *Rev. Mr. Sanford*, of the Presbyterian Church, seconded by *Rev. Mr. Ashton*, of the Baptist Church, Philadelphia.

Resolved, That while the friends of Sunday Schools have reason to bless God for any measure of success, they are called upon by the signal events of Divine Providence, by the promises of God's word, and the dispensations of his Grace, to labour more diligently and directly, in reliance upon the Holy Spirit, for the salvation of souls, and for the conversion of the world unto God.

The following original hymn, written by the same Rev. gentleman, was then sung by the children.

FATHER, once more let grateful praise
And humble prayer to thee ascend;
Thou guide and guardian of our ways:
Our first and last, our only Friend.

Since every day and hour that 's gone
Has been with mercy richly crowned,
Mercy, we know, shall still flow on,
Ceaseless and sure, as time rolls round.

Our pilgrimage, by thee decreed,
 Glad we'll pursue, nor ask to roam;
 Let but the fiery pillar lead,
 And Canaan be, at last, our home.

Hear, then, the farewell prayers we pour,
 Binding our hearts in love alone:
 For in one band we'll meet no more,
 Till gathered round thy judgment-throne.

OFFICERS AND MANAGERS

Of the American Sunday School Union.—1831-32.

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VICE-PRESIDENTS,

JOSEPH L. INGLIS, *Philadelphia.*

PAUL BECK, JR. *Philadelphia.*

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ALFRED HENNEN, *Louisiana.*

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HEMAN LINCOLN, *Massachusetts.*

CHARLES EDMESTON, *South Carolina.*

WILLIAM KIRKPATRICK, *Pennsylvania.*

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ISAAC DAVIS, *Delaware.*

HENRY POTTER, *North Carolina.*

JOHN M'LEAN, *Justice of the Supreme Court of the United States, Ohio.*

JOHN TILFORD, *Kentucky.*

DOCTOR BOND, *Maryland.*

JOHN VOSE, *New Hampshire.*

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 FELIX GRUNDY, *Tennessee*.
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 LEWIS STRONG, *Massachusetts*.
 GABRIEL MOORE, *Alabama*.
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 THOMAS ADAMS, *Maine*.

TREASURER,
 PAUL BECK, Jr. *Philadelphia*.

SECRETARIES,
 FREDERICK W. PORTER, *Corresponding Secretary*.
 FREDERICK A. PACKARD, *Recording Secretary*.

MANAGERS.

FOR ONE YEAR.

AMBROSE WHITE,	JOHN GODDARD,
CORNELIUS STEVENSON,	JOHN CLARKE,
THOMAS T. SMILEY,	E. W. SEELEY,
ABEL VINTON,	A. MARTIN,
TIMOTHY D. WILLIAMS, <i>New York City</i> .	
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SAMUEL F. M'CRACKEN, <i>Ohio</i>	

FOR TWO YEARS.

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JOSEPH H. DULLES,	WILSON JEWELL,
FREDERICK ERRINGER,	SAMUEL J. ROBBINS,
JOSEPH P. ENGLS,	ISAAC COLLINS,
WILLARD HALL, <i>Delaware</i> .	
JOHN TAPPAN, <i>Massachusetts</i> .	
FRANCIS HALL, <i>New York City</i> .	
THOMAS FLEMMING, <i>South Carolina</i> .	

FOR THREE YEARS.

JOHN M. ATWOOD,	SOLOMON ALLEN,
JOHN FARR,	JAS. B. LONGACRE,
GEORGE McLEOD,	JOHN M. PECHIN,
DR. JOHN C. KEAGY,	JOHN MULFORD,
THOS. STOKES, <i>New York City</i> ,	
JOHN T. NORTON, <i>New York</i> .	
CHARLES STODDARD, <i>Massachusetts</i> .	
JOHN TILLSON, <i>Illinois</i> .	

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REPORT.



THE design of our Annual Report is to show the progress of the institution—to declare the principles which govern us, and the evidence, which an additional year of our history furnishes, that those principles are sound and defensible—to illustrate the importance and disclose the facilities of Christian education more particularly by means of Sunday Schools; and, generally, to suggest such considerations as may secure the full co-operation of our fellow-citizens in the employment of those means.

The Managers have never met the Society under circumstances of deeper interest. Well may our friends say to us,—*“Peace, peace be unto thee; and peace be to thy helpers, for thy God helpeth thee.”*

A very large number of our auxiliaries have made no report, and others, which have reported, are known to embrace many more schools than they claim. Notwithstanding the painful indifference on this subject, enough is known to show, that during the last year our schools have increased from 6,654 to 7,244; our teachers from 61,372 to 64,215; and our pupils from 411,009 to 451,075; showing an increase during the year of 590 schools, 2,843 teachers, and 40,066 scholars. The number in the United States who are enrolled as members of a Sunday School may be safely estimated at upwards of 600,000. In Great Britain the number is 1,019,693.

Between thirty and forty new works have been published by us during the year, principally for libraries. A large proportion of these were prepared originally for the society. Many of our books having received a critical revision, have passed through

new editions. The character and value of this revision may be ascertained by an examination of the Shepherd of Salisbury Plain, the Catechist, Mary and Archie Graham, the Patient Pastor, &c. &c.

The Treasurer's Report shows the amount of expenditure during the year ending March 1, 1831, to have been,

\$77,451 86

The amount of receipts within the same period, including the balance on hand at the com- mencement of the year - - -	\$77,701 63
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Leaving a balance in the treasury, March 1, 1831, of - - - - - -	246 77
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Of the receipts there have been donations to the general fund, - - - - - -	8,267 83
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To the Missionary fund, (including fees on admis- sion of auxiliaries,) - - - - -	983 33
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To the Valley Fund, - - - - -	24,417 12
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And the balance is made up of the amount in the treasury, March 1, 1830. - - 3115 63	
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And the amount received from societies and individuals in payment of debts and for books sold, - - - 40,917 72	44,033 35
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\$77,701 63

The amount paid during the last year for the salaries and expenses of Missionaries to establish Sunday Schools east of the Alleghany, exceeds the amount of donations to that object, in the sum of \$713 59.

The society owns no property of any kind, except its stock of books and stereotype plates, and the building it occupies, on which is a mortgage of \$20,000. Nor has it any other source of income except the profits of its business, (which for the year ending March 1, 1831, amounted to \$548 83,) and

the voluntary contributions of its friends; on the contrary, besides its business debts and mortgage, it owes *thirty-six thousand one hundred and fifty dollars*, borrowed money, on which we pay interest.

Among the important measures adopted since the last anniversary, is the commencement of a weekly paper, with the title of "Sunday School Journal and Advocate of Christian Education." This subject has been before the Board for years, but it seemed to be embarrassed with many difficulties, and the step was postponed until public sentiment became very generally and decidedly favourable to it, and the interests of the Society obviously required it. Indeed, it would be strange, if, in the multitude of claims which are urged upon common attention, every hour, by the periodical press, the cause of Christian education should be without a special advocate. It would be strange, if, in the unnumbered theories and fancies on the subject of reform, we should lose sight of that most wise and substantial plan which is capable of universal application; of which God himself is the author and promoter, and the success of which is, by Him, made sure. If the advocate of kindred associations to advance our agricultural and commercial interests is heard, it is not to be supposed that a deaf ear will be turned to the advocate of a plan which secures the universal diffusion of knowledge, and, by the same means, the purity, intelligence, and independence of the whole people.

It is in the full confidence that our fellow-citizens are disposed to sustain the system of Sunday School instruction so far as it is understood, and that all are willing to investigate its claims, that we have adopted a measure which has no precedent in this, or any other country.

That we did not mistake public feeling is already apparent. There is not a State in the Union from which we have not received abundant proof that our Journal is regarded with deep interest, and considered a highly expedient and seasonable publication. That it is the cheapest agent the society has ever employed, is very clear; and it has this farther advantage over all other agents, that its services may be secured at the same time, by every body, and for an unlimited period. In exchange

for the trifling annual sum of two, or three dollars, by each school, a weekly visit may be received from this agent, with intelligence from every part of the country; and such intelligence too, as must give a new impulse to the labourers, at every stage of their progress. And it is by some such cheap and simple medium of communication between the carpenter and the goldsmith, and between him that smootheth with the hammer and him that smiteth on the anvil, that every one is to help his neighbour, and every one is to say to his brother, "Be of good courage."

Our late monthly periodical is, by the new arrangement, printed quarterly, with a patronage hardly covering the expenses of its publication; and yet we cannot believe the place it occupies should be left vacant.

The two periodicals for children, continue to receive the approbation of those among whom they circulate. The *Youth's Friend*, it is believed, will not suffer in comparison with any juvenile periodical now published. It is very pure, sensible, instructive, and entertaining, and some of the best models of writing for children may be found in its pages.

The Rev. Dr. Milnor, who was commissioned to represent the society at the last anniversary of the London Sunday School Union, faithfully attended upon that duty, and was received with great respect and cordiality.* For the valuable services of the reverend gentleman in this behalf, the Board take occasion to express their peculiar obligation.

At almost every return of this interesting day, we have cause to sorrow for some brother whose face we shall see no more. Mr. JOSHUA HAVEN, of *Philadelphia*, shared largely and cheerfully, for a few months, in our labours and responsibilities, and had become exceedingly interested in our principles and plans, when his purposes were cut off, and his stewardship closed. He possessed an intelligent, discriminating, well cultivated mind—his integrity was irreproachable—his domestic character uncommonly exemplary, and his Christian profession and conduct such as inspire the confident hope that it is well with him.†

The society has no interests of greater magnitude than

* See Note A.

† See Note B.

those connected with the publication of books, and we feel constrained to present those interests, on this occasion, with more than ordinary minuteness. The subject itself is not well understood by all, and its importance is justly appreciated by very few. Its bearing upon the interests of intellectual and moral philosophy—upon the minds as well as the hearts of men,—may well secure for it the most patient and attentive consideration.

In Great Britain the publication of books for children is, for the most part, a matter of private speculation. The London Sunday School Union has published a few books, chiefly, however, of an elementary character; and there are societies or committees who have exercised, with great discrimination, the right of publicly approving, or disapproving such books as would be likely to be generally read by children. We need not add, that for many most valuable publications, the world is indebted to the London Religious Tract Society. Still, as the establishment of libraries in connection with Sunday Schools has not obtained among them, the general supply of their juvenile reading population has been left very much to individual enterprise.

It is an important fact, that the books used in their common schools, are compiled with much more direct and obvious reference to the inculcation of religious truth, than are most of our common-school books in this country.

The number of books designed for children, and published among us, cannot be ascertained with any precision: indeed numbers would convey no distinct idea of the vast amount, and the impression which any statement would leave, would be too vague and unsatisfactory to be useful. It is well known how small a portion of this immense mass of reading matter has ever undergone an expurgatory process. Many books which find a ready sale, and which unsuspecting parents suffer to be placed in the hands of their children, are known to be filled with false and pernicious sentiments; and some of them are exceedingly vile and scandalous.

Until the establishment of libraries, in connection with Sunday schools, suggested the necessity of greater variety, more character, and more perfect adaptation to their purpose, much

less anxiety was felt respecting the source from which they came: but as soon as it was apparent that the library would necessarily become an important branch of instruction—that the books prepared for teachers and scholars, and designed to urge upon the mind, through the week, the lessons of the Sabbath, might exert an influence, incomparably more powerful than the course of instruction itself, the anxieties of the friends of the institution were naturally excited respecting the character of these books; and now that the use of libraries has become almost co-extensive with the establishment of schools, their character, management, abuses and advantages, are very fruitful topics of discussion.

The publication of books is not a new feature in our system. It was early declared to be one of the chief purposes of our organization, to circulate moral and religious truth, in this form, through the land—and in the very first arrangement of business, the same distinctive principles which now govern this department were explicitly set forth.

It was not, indeed, until a later period that the use of libraries became a subject of such deep and general solicitude, and then additional guards were placed around our press. The Committee of Publication was enlarged from five to eight members, to be selected from at least four different denominations of Christians, and not more than two members from any one denomination.* Thus constituted, the whole business of publication is committed to them. Every member has an opportunity to examine every book, and any objection, from any member of this committee, to any book, is conclusive against its progress; nor can any book be sold, by whomsoever published, by any bookstore or depository under our direction or control, unless approved for that purpose, by this committee.

What better provision than this could be made for the just exhibition of moral and religious truth? or what better security provided against the introduction of sectarianism and error, by means of Sunday School libraries?

* The present Committee of Publication consists of two Baptists, two Methodists, two Episcopalians, and two Presbyterians.

The imprint of the society, wherever it is placed, carries with it the assurance that the book on which it rests, has been selected, read, revised, approved, and published by a body of men, whose views of some religious doctrines and of some forms of ecclesiastical government are sufficiently diverse to separate them into distinct denominations, and thus to make them jealous of each others' rights, but who still find the essential, saving truths of the gospel so clearly revealed, that they can cordially unite in the universal propagation of them.

It is an assurance, moreover, that the book sustains, in a due degree, a decidedly religious character; that nothing is inculcated at variance with evangelical truth, or sound morality—that its general tendency is to improve the heart, enlarge the capacity, and excite a taste for intellectual pursuits.

That this assurance is worth something is very obvious. In the selection of books for a library, there is great danger of deception. The beautiful style in which children's books are got up—the specious and attractive titles they bear—and the seeming inoffensiveness of the matter they contain, conspire to make the selection exceedingly perplexing. Books, claiming a place in a Sunday School library, are multiplied with great rapidity, here and abroad, and few persons have time, or are inclined to search the mass for such as are unexceptionable. As an evidence of the truth of this remark, it may not be amiss to state, that about two years since, the examining committee of a very efficient county union in the state of New York, commenced the revision of books for a depository; and of *eighty-five* books, (none of which were from our press) *twenty-three* were unhesitatingly rejected; and most of these, not because they were not properly written, but because they were believed to contain sentiments at variance with the religion of the Bible.*

It is perhaps safe to say, that of any one hundred books published and advertised by individuals or societies, other than the American Sunday School Union, as suitable for Sunday School libraries, more than two-thirds would be rejected, without reserve or qualification, as in some point obnoxious to one or more denominations of evangelical Christians.

* Sabbath School Visitant, vol. I. p. 98.

As the institution with which it is connected overlooks entirely the divisions of the church, and regards the whole human family as alike the subjects of its influence ;—and as the course of instruction is adapted to the moral exigencies of man, under all circumstances and designations,—so the library, which is a constituent and most essential part of the system of education, should be entirely simple, catholic, and evangelical in its character. Light and intelligence should be diffused wherever a Sunday School book moves or rests. Its pages should be richly stored with heavenly truth, and should be without offence in the sight of all who love our Lord Jesus Christ in sincerity.

To furnish reading of this character for the juvenile population of the country, or for such portion of it as waits upon us for a supply, is a duty of no ordinary magnitude and delicacy. It was obviously impracticable to have at hand, at once, the requisite variety of books, or to adapt them with very nice discrimination to the unknown, and, as yet, unformed tastes of those who were to be their readers. It was seen that every thought, expression, and device, the property of which was not secured to another, must be made subservient to this great object. Accordingly, at the very outset, the principle was distinctly avowed, and published in many hundred thousand forms, that the phrase, “ *Revised by the Committee of Publication,*” implies, that the book so revised has undergone every alteration which was considered necessary by that committee, to render it a fit reading book for American Sunday School children of every denomination ;—in other words—the book so revised is *adopted* by the American Sunday School Union ; and whatever patronymic, or reputation it may bear at the time of its adoption, or obtain afterwards,—for its appearance, dress, character and influence, the American Sunday School Union is alone responsible.

This right of revision is enjoyed, to its fullest extent, by all others, without molestation and complaint, and there seems to be no good reason why it should be denied to those whose only object in exercising it, is public advantage.

And as to the principle on which the right is founded,—we cannot bring ourselves to believe, that a book which is unexceptionable save in a single line or in a single class of words, is to be

for ever excluded from circulation, or circulated only among the few whose views and prejudices it favours, merely because of the objectionable passage or phraseology.

The declaration which the title page of each of our publications makes, shifts the burden of responsibility for every line and letter upon the society, whether the name of the original author is retained, or expunged. And while we regard, scrupulously, the rights of authors, and the provisions of law by which they are secured from violation, we esteem every book which is given to the world, without this protection, as common property, and claim the liberty to use it in whatever way it will best subserve the purposes of religious education.

In what form as to size, style, price, and general character, they will best subserve these purposes, has, particularly within the last year, become a subject of very general and interesting inquiry.

Our first object is, to furnish cheap elementary books to be used in teaching children and adults to read. To these we have given such a character as may make their use on the Sabbath as consistent as possible with the sacredness of the day. Within a month or two, we have added to this class of our publications, a series of new reading books, with questions for the teacher's use, which have been received with great favour by the British Sunday and daily schools, and which are believed to be admirably adapted to the purpose. Some idea may be formed of the pains taken in the preparation of these books, from the fact, that the sub-committee of the London Society, to whom the compilation of them was entrusted, expended the time of one hundred meetings in preparing them. It is believed, that they are among the cheapest elementary books, for teaching the English language, now sold in this country.

The lessons and apparatus for Infant School instruction have been considerably extended, and will continue to be regarded by the Board with special interest. An entirely new and original series of prints and lessons, is now in the progress of publication. We regard Infant Schools as holding a very exalted rank among the means of reforming and evangelizing the world. The abuses and deficiencies which attend their management have not escaped

the knowledge of your Board, but they are by no means necessarily incident to the system itself.

Another object has been, to furnish small children with simple stories, adapted to their taste and comprehension, and fitted to amuse, as well as to instruct. It is to be regretted, that this class of our publications is still so limited, while there are so many who might, by an hour's effort, supply the deficiency. Some lively description of natural scenery—an exciting passage of history—a simple tale of a little child's virtues, vices, wants, or woes,—and, better than all, a sketch from the page of inspiration, would furnish multitudes of children with the means of improvement after amusement has become a task.

That there are thousands of both sexes who might devote a few hours to this interesting employment, every month, cannot be doubted; and the capacity of the institution to publish and circulate them is indefinite.

Without increasing at all the mechanical power which the Board can at any moment employ, we could print at the rate of upwards of 4,000,000 pages per week. This would furnish, weekly, one hundred and fifteen new books, of 18mo. size, 36 pp., and one thousand copies of each; or seventeen new books, daily, of the same size and quantity. And without investing any additional capital, except that which paper and labour would involve, we could quadruple this amount of work at a week's notice.

We are ready to compensate those who will furnish suitable books. We can publish and circulate them in any quantity.—Where are the minds and hearts and hands for the work?

A third object, and the last we shall name in this connexion, is the supply of Sunday School libraries.

It has already been suggested, that the surprising multiplication of these books, written the last three or four years, has rendered a judicious selection exceedingly difficult: many of them are calculated to do irreparable mischief—some will be found to contain the most unnatural and unscriptural views of Christian character—others again studiously avoid so much as an allusion to the religious relations and obligations of man. Some strenuously advocate the peculiar views of the denomination on

whose patronage they depend, and others would have children to believe that religion itself is nothing but a system of conflicting creeds and imposing dogmas. In a single word, some inculcate nothing that is right, and others every thing that is wrong.*

In our country, not a few prolific pens and presses have been employed in producing books which can never at all nourish the intellectual or moral nature of a child. They may beguile a listless hour, or amuse a vacant mind, but they deprave the taste, if not the heart; they neither enlarge the capacities, nor elevate the thoughts or hopes of an immortal creature, nor do they even aim at this exalted object.

In behalf of the children of our country, we urge their claim to something substantial and dignifying in every book that is prepared for them. Something that shall breathe the spirit of liberty,—something that shall lead them onward and upward to glory, honour, immortality and eternal life.

There is something, if we mistake not, in the peculiar circumstances in which the institutions of this country were established, which gives a peculiar character to the habits, customs, and opinions of those who have been born and educated under their influence. We look with gratitude and admiration upon the monuments of learning, philanthropy and religious enterprise, which meet us on every side, in the land of our fathers; and chiefly upon that which rises high in majestic glory above all the rest, and from which the dawning of a millennial day seems to have been first discerned; we mean the British and Foreign Bible Society. Yet, there is in the character of many of her civil and ecclesiastical institutions, and in the habits of her people, something which ill accords with the prevailing customs and sentiments on this side of the water. Some of the most objectionable children's books we have ever seen, have come to us from the British press, and have been protected from unqualified condemnation only by the popular favour which their authors have enjoyed.

It is a subject of congratulation, that we have no need to go

* The fact has recently been stated on unquestionable authority, that Volney's *Ruins*, the very manual of atheism and infidelity, has been stereotyped in a country town in New England, and is extensively sold.

abroad for subjects and scenes of interest. American divines, statesmen, and benefactors—American mountains, forests, prairies, and rivers—American history, hopes, and prospects, may surely furnish subjects enough of grateful, profitable, and interesting contemplation to American children.

As to the character which these books should sustain, there can be but one opinion,—they should be chaste and intelligible in language—pure and elevated in moral sentiment;—they should be deeply imbued with the simple, essential doctrines of the gospel, and should accord precisely with truth and nature.

Notwithstanding this general agreement, there is a variance of opinion as to the style of writing children's books. On one side it is said, that every word used in our intercourse with children, should be such as they understand; and on the other, it is contended, that the use of words which they do not understand, leads to inquiry, and thus to an increase of knowledge. We apprehend that this difference is perfectly reconcilable.

In writing for a child seven years old, the principle by which the style is governed, is perfectly arbitrary. Supposing him to be a child of ordinary understanding and education, we shall employ language fitted to impress our thoughts on his mind; still, it may be that a majority of children of that age will find many words, the meaning of which they must inquire.

If the same instruction should be communicated to the same children orally, the language would be accommodated precisely to the present case; and perhaps in relating a passage of history to a class of six or eight children, of about the same age, the difference of capacity and attainment would require the employment of every variety of expression.

In the case of oral instruction, if a word is used which is misunderstood or incomprehensible, another, more simple, can be used by which the idea is conveyed. Not so with the book;—there the word stands immoveable and unchangeable; and ordinarily, the word not understood makes the sentence unmeaning; the child is discouraged by this vain application of his mind, and thus the pernicious habit of heedless, mechanical reading is formed, and the influence of books over the children of our Sunday Schools is worse than wasted.

To check or prevent this evil, it should be the endeavour of every teacher and parent to encourage children to inquire; and the utmost care should be taken to ascertain the degree of intelligence with which they read every page and sentence. And when our writers employ language and illustration suited to the ordinary capacities and attainments of those into whose hands their books are likely to fall, and when due care is taken to form an early habit of inquiry as to the meaning of every word, we shall find the most active intellectual effort among our Sunday and Infant School classes; and a strength and energy of intellectual character which many might suppose to be entirely unattainable. It is never to be forgotten in the composition of children's books, that language which is simple enough to clothe a child's thoughts, is not too simple to express the conceptions of an angel.

The purity and elevation of moral sentiment depends very much upon education; and we have reason to believe, that our books are well designed to increase its sensitiveness and discrimination. Indeed, it would be a deep reproach to us were it otherwise. Several instances have come to our knowledge within the last year, in which this effect has been made apparent. The importance of cherishing a quick moral feeling, and shielding it from any contaminating or weakening influence, cannot be too sensibly felt. That many books, which exert such an influence, are circulated, and have powerful attractions for children, is well known; and the skill with which the poison is concealed, proves that the archest fiend has prepared it.

The acute moral feeling which leads a child to shrink, as if by instinct, from any immoral act, is so nearly allied to religious principle, as to be sometimes mistaken for it; and it clothed the kneeling inquirer in the gospel with so much loveliness, that even the Saviour of the world, though he knew the thoughts of his heart, beholding, loved him. When it is considered how entirely uninfluenced by this sentiment are the examples, pursuits and principles of the world, the importance of giving it early strength and elevation will be more highly appreciated.

But education cannot implant religious principle; it cannot abate a hand's-breadth of the distance between God and the sin-

her. It may invigorate and enlarge the powers of the new-born soul, quicken the current of its life, and present to the unclouded eye, scenes of unearthly and transporting joy; but its power is exerted in vain upon one dead in trespasses and sins; it cannot impart the flush of health to the leprous man, nor enable one who was born blind, to feast his eyes on the sublimest glories of creation.

When we speak of religious education, therefore, we mean EDUCATION FOR GOD; and this implies not merely an education in the science of religion, but the feeling and experience of its transforming power upon the heart. A religious man must necessarily be a moral man, and a moral man cannot be a bad citizen. We mean then, in the whole course of a Sunday School education, to present continually to the pupil's mind, the obligations and relations he sustains as a creature of God, and a subject of his moral government; but more especially the new relations and obligations which rest upon him under the dispensation of mercy through JESUS CHRIST.

We are willing to avow that our grand object is, with God's blessing, to make every child—while he is a child—a believer in the Bible, the whole Bible, and (so far as religion is concerned) *nothing but the Bible*. Knowing that snares are spread all around his feet, and that he is to wrestle not only “against flesh and blood, but against principalities,—against powers,—against the rulers of the darkness of this world,—against spiritual wickedness in high places,” we wish to arm him for the conflict in his childhood, *that he may grow up in his armour*,—and then, when the contest begins with his own lusts—with the adversary of his soul—with the world, the flesh and the devil—he will turn from the narrow way, neither to the right hand nor to the left—his countenance will not blanch, nor his strength forsake him—clad in the armour of God—his loins girt about with truth—the breast-plate of righteousness and the shield of faith glittering upon him—his feet shod with the preparation of the gospel of peace—the helmet of salvation upon his head, and the sword of the Spirit (which is the word of God) in his hand,—we can look upon his advancing course with exulting joy. A thousand shall fall at the side of such a child,

and ten thousand at his right hand, but he shall not be dismayed, neither shall defeat nor destruction come nigh him. This is one who has been educated for the God of Israel, and the God of Israel is his strength, and will be his everlasting portion.

We trust the number of those who have come out from our Sunday Schools, thus clad, during the year which now closes, is not inconsiderable; the number reported to us, as of this character, is not less than two THOUSAND, and the number not reported is believed to be much larger.

At the present period of unequalled interest to the friends of Zion, more personal, pointed, spiritual instruction is expected of teachers.—The conversion of children to God in this time of his merciful visitation, is the object, more than ever before, of immediate and chief concern; and every book that leaves the press should be, in some measure, a help-meet for them in their work of faith and labour of love.

The fourth characteristic mentioned, and not the least important, is a strict accordance with truth and nature. This quality is as effectually preserved in *Pilgrim's Progress* as in the *Life of Washington*—in the story of the Prodigal Son, as in the history of Stephen's martyrdom.

On this subject, as on all other moral subjects, the Board esteem the Bible the only perfect standard. They here find sufficient sanction for the inculcation of divine truth by means of histories, which, though not known to have any foundation in fact, are fitted to illustrate and explain moral principle. The incidents in connexion with which the truth is exhibited, are wholly supposititious, but yet perfectly simple and natural, while the truth itself is plainly and prominently enforced.

Nathan's inimitably beautiful and pungent reproof of David—the simple account of the creditor and his two debtors, by which Simon's unforgiving temper was rebuked, and the broken-hearted penitent comforted—the particular history by which the relation of a neighbour is illustrated in the case of the man on his way from Jerusalem to Jericho, where circumstances are minutely related—the great supper, by an allusion to which the fulness and freeness of the gospel salvation are represented,—and the story of the Prodigal Son, which declares,

with unparalleled eloquence, the forgiveness and exceeding compassion of God,—all these, and others which might be cited, are pertinent examples of the style of writing to which we have just referred.

In respect to the general position taken on this subject, there can be but one opinion. Every thing which a child sees or hears, or reads, should be in strict conformity to truth—whether it be in the history of a life, or in the colouring of an insect. So deep, vivid and permanent are the impressions on the infant mind, that the utmost care should be taken to have them rigidly exact. One, to whom the world is indebted for many valuable hints on the subject of early education, has said, that she would correct the mistake or misstatement of a child who should speak of a transaction as seen from one window of a room, when in fact it was seen from another.

The principle which would exclude from children's libraries every book which gives false or unnatural views of life, character, or duty, should be applied with scrupulous fidelity; farther than this we should not be inclined to extend it.

It is an interesting incident respecting our publications, that copies of all which are strictly original have been forwarded to Bombay, at the request of the Mission there, with a view to their translation into the Mahratta language; and it is probable that many of them will soon be translated into the modern Greek.

On twenty-four of our books, seventeen of which have been heretofore placed in the last series of the catalogue, an average reduction of eighteen per cent. has been made within two or three months.

Among the donations by your Board during the last year, two of the most liberal were made to the House of Refuge at New York and Philadelphia.

So intimately connected is the success of Sunday Schools in this country with the progress of general education, as to make it an interesting and profitable inquiry for a moment, what is the actual state of public education in the United States.

And it is sufficiently evident, that although books of every

form, size, and pretension, and teachers, that are called such, abound on every side, the system of public instruction is essentially retarded by the want of qualified teachers and suitable books. The mass of uneducated or mis-educated mind is already appalling, and is increasing every hour.

In those sections of the country where education has the largest number of liberal and enlightened friends, its advances for the last year or two have been very sensible and animating, but even there we shall find the prevailing modes of teaching exceedingly indefinite and mechanical—that the attainment of available knowledge is very limited, and that the communion of mind with mind, in the relation of teacher and pupil, is very rare. The *science of education* is not understood, nor does public sentiment yet require that it should be understood, even by those who attempt to live by means of it, and who consume an enormous amount of money annually. The wages of common school teachers in the state of New York alone, in one year amounted to \$586,520.

In many places liberal provision is made for the support of schools; but upon pushing inquiry into their actual state, we shall find, that in a vast proportion of instances, it is provision rather for the support of houses, where idle, troublesome children shall be assembled, at stated hours, for an amalgamation of character, under the listless superintendence of some one who has nothing to do there or elsewhere.

In other sections again, the state of society prevents any very liberal measures on this subject, while the fear is that nothing but such measures will change the state of society for the better.

Notwithstanding all this, there has never been a period, probably, since the settlement of the country, when so much was said and done on the subject of education. In the eastern states, particularly, attention is very much engrossed by systems of mutual improvement among the adult classes of society, and the advantages of improvement among these will soon be felt by every other class.

Most of the present theories on this subject seem to contemplate *cheapness* as the grand object, and they generally recog-

nize, the importance of some degree of moral and religious culture, in connexion with that which is merely intellectual or physical: but is it supposed by governors and legislatures, that such an education is to be acquired at hap-hazard, or as a matter of course, like a knowledge of the world? or is it mentioned thus indefinitely and indistinctly, as a sort of finishing grace to the sentence, designed to leave an impression of completeness? If it is regarded by them, as it is by us, a matter of deep civil interest, why do they not define its character—urge its importance, and give us some view of its present state and prospects? Why do they not point us to the means by which the general religious and moral education of the people is expected to be secured, and in what measure and under what form those means are now improved? They do thus respecting all the other departments of education—why is it omitted in respect to that which is most important?

At an early period of our country's history, the public school-master was examined with rigid fidelity; the most scrupulous care was taken to ascertain his fitness in age, acquisitions, temper, habits, and moral and religious character, for the high and responsible post he was to occupy. He was set apart to the office, publicly, and with great solemnity, and was esteemed and respected as holding a high place in the society of which he was a member. The word of God was uniformly read, and the blessing of God implored before the instructions of the day commenced, and with a similar service they invariably closed,* and a special religious exercise was also observed at the close of every week. In all this there was a connexion between education in science and sound morals, which was obvious and tangible; but where is it now? May it not be said, with strict truth, that no provision at all is made for public education in morals and religion out of Sunday Schools? And is not the inference irresistible, that so far as these are necessary to the well-being of a State,

* It is gratifying to learn, that among other interesting resolutions, the following was unanimously adopted at the late meeting of the National Lyceum in the city of New York.

Resolved, unanimously, That, in the judgment of this Lyceum, a portion of the Scriptures ought to be publicly read, *daily*, in each common school; and this exercise is hereby respectfully recommended by the Lyceum.

so far Sunday Schools are indispensable to the salvation of our country?

A word then as to the *cheapness* of education. The popular effort is to bring a good education within the reach of every child, and to this end every thing about it must be cheap.

A common school involves several items of unavoidable expense. A house must be built, fitted up, and kept in repair, in every school-district; instructors must be employed and paid, some twenty, some fifty, and some one hundred dollars per month; fuel must be provided; writing, reading, spelling, and text books must be procured, and when worn out or improved must be replaced; the child's whole time must be given to the school while it is open; all the evils and risks of a continual change of instructors and modes of instruction must be endured; all the hazards of bad example, pernicious influence and unhappy associations must be run, that the child may obtain some knowledge of reading, writing, and arithmetic. The value of a knowledge of reading and writing alone, cannot be estimated; nor is it our design to diminish its importance; but comparing the time spent by a child in the most favoured parts of the country, in obtaining a common-school education, with the expense of time and money which other systems involve, and the results they produce, we shall be able to judge of their respective claims to preference, on the score of *cheapness*.

Probably ninety-nine of a hundred Sunday Schools are kept in places which would be provided if Sunday Schools were unknown. The place of holding them need to cost nothing. A church, a hall, a public or private room, or even a barn, have often answered, and will still answer every purpose. This is a feature of the system which renders it exceedingly valuable in places but recently settled, and where the population is sparse and unable to establish permanent daily instruction. Ours is the system of all others, which literally brings education to every man's door.

The teaching is gratuitous; and though in some instances it may be very weak, imperfect, and erroneous, in others it is of a most exalted character. There are teachers in our Sunday Schools, of both sexes, whose services the wealth of the Indies

could not purchase nor compensate. In no possible form can a Sunday School teacher be governed by mercenary motives; and the employment is now so common, that the pursuit of it certainly confers no distinction in the world's view. At any rate, the teaching costs nothing. The text books are supplied gratuitously to all the children in many schools, and in all schools to as many of the children as cannot supply themselves. Christians are pledged to furnish the whole community with the principal text-book, THE BIBLE; and it is not like an arithmetic or grammar, which none but the school-going members of the family want; it is the text-book of the whole family—the text-book of the whole world.

We find, then, that the room, the teacher, and the requisites in the Sunday School system of education, are gratuitous, or the expense, (if any,) is defrayed by voluntary contribution; and these are the only wants which Sunday and daily schools have in common. But in addition to this there is attached to the Sunday School system of education, a library, prepared, selected, and arranged for the use of the pupils, presenting to the mind, in every grade of life and in every variety of character, its immortal relations and destinies, and urging it by motives of divine origin to press toward the mark for the prize of its high calling. These books are gratuitously loaned to teachers and pupils, and constitute, in effect, a parish circulating library: of the advantages of which every individual, who is disposed, can avail himself. The value of such a library may be estimated more justly, when it is considered how few parents can incur the expense of a sufficient variety of books for their children. And what scheme of public education, we would ask, surpasses that which, while it plants and cultivates a taste for reading and mental improvement, provides the means of gratifying it without personal expense, and from a collection of books which has been not only selected, but written or compiled, with special reference to the wants of children and young persons, and with special care to exclude whatever might prove, in any degree, injurious.

Beyond all this, in a well regulated Sunday School there is the kind influence of a teacher over a child, and his friendship, secured perhaps for life. The very fact that a teacher, on our

system, has but eight or ten pupils to regard and follow, gives him a prodigious advantage over the common teacher; indeed almost enough to compensate for the difference of time allotted to each for instruction.

It cannot be that an affectionate teacher, in whose tongue is the law of kindness; whose eye is upon the child in all his course, with deep solicitude, and who seeks him during the week, at his home, amidst his domestic associations, that he may know the influence under which his character is forming there; it cannot be, that such a teacher should fail to possess an advantage which no daily teacher seeks or expects, and if he shall use this advantage discreetly, he will form in the pupil a taste for reading and conversation; so that he will love the Sunday School and its exercises and object; he will love his teacher and seek his counsel, and yield to his suggestions; and it will soon be seen, as it often has been seen, that in a course of instruction of three or four hours a week, under these advantages, the moral and intellectual powers of a child are more rapidly and auspiciously developed, and he is gaining incomparably more as an intellectual and moral being, than another child, of like capacity, who is punctually coaxed or whipped into submission to the training of some daily school.

With such a system of supervision, then, over the moral, intellectual, and social character as the Sunday School provides—with the free use of a library, judiciously selected and circulated through the neighbourhood—in the study of a text book, gratuitously furnished, of such universal interest and value as the Bible—under the tuition of those whose services are entirely voluntary and uncompensated, and rendered, in the judgment of charity, from the most benevolent and honourable motives—in a room which is built and furnished for other purposes, with which the Sunday School does not interfere—and on a day when neither teacher nor pupils could be prosecuting worldly business without a violation of human and divine law—and all designed and calculated to qualify them to serve their generation in the fear of God, in all the relations of life, and to prepare them for perfect and endless glory, when all these things shall be dissolved—we venture to declare the Sunday School the

cheapest, the most efficient, and the most rational system of education which the wit of man has ever devised.

The proposition made by the society a year since, to establish a Sunday school wherever it should be practicable, throughout the Valley of the Mississippi, has been, as is well known, most liberally sustained by the friends of the measure. Wherever it has been presented, it has excited deep interest, and received the most cordial support. It is not possible, however, at this stage of proceedings, to furnish any accurate details of success. Several weeks elapsed before any system of measures could be matured. The vast extent of territory to be explored,—the indefinite information then possessed respecting the kind of labour most desirable,—the number and character of agencies to be employed, and the relative importance of times and places of effort, combined to occasion much perplexity. Nothing of consequence was done till July. An early and unusually severe winter retarded, and, in a great measure, suspended the prosecution of the work for several months. Some time has been required to resume the course of labour, and our latest intelligence only respects the incipient measures of the opening season. A few months of such disadvantageous labour can hardly be expected to furnish ground for an estimate of the extent or value of our achievements. The past may be denominated the exploring year; the present, we trust in God, will be the accomplishing year.

The amount contributed to the Valley Fund

to March 1, 1831, is	-	-	-	-	\$24,417 12
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The amount paid and contracted to be paid for Missionaries, Agents, and incidental ex- penses, on the same account, to the same time,	-	-	-	-	-	20,606 49
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The amount of books placed in the Valley for the supply of libraries, previous to March 1831,	-	-	-	-	-	18,329 59
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\$38, 936 08

Showing that the Society has been obliged to advance	-	-	-	-	-	\$14,518 96
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in the prosecution of the enterprise, over and above all that has been received for that object. For the reimbursement of much of this we can only rely on pledges not yet redeemed, and a considerable part of which may be considered of uncertain value. A thousand circumstances may change the purpose or the power of fulfilling engagements of this kind; and it would be entirely unsafe for the society to assume extensive pecuniary responsibilities upon such a contingency. We can prudently go no further than actual available means will carry us. And notwithstanding the unexampled nominal generosity which has been exhibited, the plan may be defeated through a deficiency of such actual means. Present indications are very favourable to the seasonable accomplishment of the society's undertaking; and in many parts of the western world, there has been a most remarkable preparation in the public mind for the establishment of schools as soon as they were proposed.

We have assigned to an individual agent the general superintendence and direction in single States; and in selecting and stationing these agents, reference has been had to the relative importance of different positions, as accessible and convenient posts of observation. It is obvious, that an agency, on which so much both of the character and success of our enterprise depends, should be established with great caution; and we are persuaded, that in some of the States, men of rare qualifications have been assigned to it. In others, it is still unoccupied for want of a suitable incumbent.

To secure order and efficiency, the eye of this general agent is supposed to rest on every neighbourhood, and on all our proceedings in his appropriate State; and his industry and skill are sacredly pledged to such an application of means as shall completely accomplish the desired object in the shortest time and at the least expense. Every measure which the society sanctions is referred to him, and is to be executed under his supervision. He is, in short, the representative of the society in that State, and while in the discharge of his appropriate duties, as they are specifically prescribed in his commission, we hold ourselves responsible for his official acts. This commission confers no authority to appoint or dismiss missionaries or agents, or to establish depositories, or to involve the society in any pecuniary liabilities.

It is an evil, (and it seems as irremediable as it is obvious,) that agencies must be so transient. If a sufficient number of persons of suitable qualifications could be sustained in the slow but sure application of means, we should have little apprehension respecting the result; but the value of a post-haste agency is often to be estimated, not by the good done, but by the evil undone.

A village or settlement is found, in which a Sunday School is unknown—and this is a much more favourable state of things than if a school had been established, and failed or fallen into inefficiency and unprofitableness. The new project is started, perhaps first in a public assembly, though many of our agents have adopted the more judicious course of explaining to individuals and families the character and object of the institution, before making it a topic of public discussion.

It would be surprising if such a scheme, or indeed, any scheme of religious education, should not occasion some debate. To send one's children away, on the Sabbath, to be instructed in religious truth and duty—Where? By whom? For what? How long? What is the motive? What is the expense? To what will it lead? Is it all fair and honest? All these, and a thousand kindred inquiries would rush upon the tongue; and a direct proposition to establish a Sunday School, would be received with great coolness, and perhaps, with decided opposition.

If it is a new thing, the place of holding the school must be selected, and this must be done with wise reference to local feeling and convenience, to be ascertained by inquiry and close observation. Prejudices must be consulted; parental sympathy enlisted; the affection and confidence of the children must be gained, and their interest and curiosity awakened; and, what is most difficult of all, suitable officers and teachers must be found to begin and uphold the Sunday School when it is established. When provided, too, they must be instructed in the most approved forms of managing and improving a school—in the use of roll, minute, and class-books—in the uses and management of a library—in the organization and proceedings of the monthly concert and teacher's meetings—in the duty, object and most approved mode of visiting; and, in short, whatever concerns

them as friends, teachers, and guides of the young. Moreover, the library must be actually on the spot, arranged and ready for distribution—the school must be actually collected, organized, and furnished with Bibles, Testaments, and other elementary books—and the teachers must be at their post, furnished to every good word and work, before an agent can report that a school is established. And if, after the lapse of weeks or months, he returns and finds the interest and the number of the pupils—the spirit and animation of the teachers—the courage of friends, and the apprehension of enemies, all increased, and the library in brisk circulation, then, and not till then, he may report it as a point gained—an occupied spot. Nor will it do to say, that a less complete and efficient organization will answer, because it is a new place, and a new thing, and the very novelty will sustain the interest. If the thing is worth doing at all, it is worth doing well; and we have already found that this is a work, of all others, which had infinitely better be left undone, than not to be done well. The grave of a Sunday School reveals a history, than which nothing can be more gloomy and disheartening.

A faithful and seasonable visit of inspection is, in our view, so important, that we should not feel confident of the establishment of a school until such a visit has been made and reported. This principle prevents us from presenting any estimate of the number of schools supposed to have been formed; and it will be perceived, that, in adopting it, a great amount of future labour and expense is involved, which few persons have included in their estimate.

The mere description of the field covered by your resolution, suggests to the mind an amazing enterprise. There are between four and five hundred organized counties, subdivided into eight or ten thousand villages and neighbourhoods. Set aside as much of the territory as we please for the benevolent efforts made or to be made by others, independently of those we make, and the object retains enough of its magnitude to excite the most enterprising, and to attract the most aspiring devotion. A just view of it is not obtained without considering it as it comes, in long and minute detail, before your Board and its various committees. When the embarrassments of a single

step are considered—connecting, for example, every circumstance respecting an agent—his age, character, health, prudence, temper, spirit—knowledge of this particular business—knowledge of the world, and more than all, knowledge of himself—the compensation—the term and place of service, &c. &c., with the difficulties and discouragements that attend upon his progress—we shall estimate its magnitude more justly. We have now forty-nine Missionaries and agents employed in the Valley of the Mississippi.

Gratuitous agencies, though in some instances very efficient, have been performed under many disadvantages; nor is it easy to determine how far reliance may be placed upon them in future. We have been slow to believe, that the business of establishing Sunday Schools can be prosecuted very efficiently, by the same individual coterminously with any other object. Our persuasion has rather been, that if any purpose requires the devotion of every intellectual, moral, and physical energy of man for the time being, it is the establishment of Sunday Schools, on a firm and enduring basis, in the Valley of the Mississippi. In sections of our country where every thing is auspicious to the incipient being of a Sunday School, its nurture and protection at that critical period, may be less needful; but where it must sustain the shock of prejudice, and endure neglect and abuse, and especially, where the whole body, *even to exist*, needs to be fitly joined together, and compacted by that which every joint supplieth; in such circumstances it must be for months and years the tender and only beloved object of some devoted man or woman's care, or it will decay and die.

It is apprehended, and we think with good reason, that the establishment of a Sunday School is considered by many persons as an incidental business, to be accomplished at any time, in any place, and by any body; and if to collect a groupe of children, and divide them into companies of six or eight, and appoint some older person to keep them in their places for a given time once a week, and assist them at intervals to relieve their minds of a burden of unmeaning words;—if this be to establish a Sunday School, we should not controvert their opinion. But those who regard the design of a school, or its legitimate influence on teachers, pupils, parents, and society, think that something more

than this is to be done. They see the need of a convenient school-room—of an intelligent, faithful, skilful superintendant—of well-informed, devoted teachers—of punctual, regular attentive pupils—of a choice library—of judicious rules and forms of proceeding—of the enlightened, faithful co-operation of parents,—and of the countenance and cordial support of an unprejudiced community. They feel that the attainment of these objects requires, and will repay severe and long-continued efforts. If the plants and flowers which to-day are, and to-morrow are cast into the oven, must have a chosen spot, and receive the husbandman's care in season and out of season; how much rather shall thought, and labour, and tears, and prayers, be expended upon the selection, defence, and preparation of the ground where the seeds of eternal life are to be sown, and the plants of righteousness are to be reared up into fruitful trees—where every bud, and every flower is endued with immortal vigour, and may be clothed with matchless and undecaying beauty.

To introduce a general system of instruction in the manner contemplated by your resolution, a great diversity of operations is required, and a corresponding diversity of gifts in the labourers. When we think of the fabric we hope to rear, we cannot but feel anxious that true and skilful workmen should be employed upon the foundation. It is not surprising, that in two or three, out of more than one hundred appointments, the confidence of the society should prove to be misplaced. In one instance, more satisfactory testimonials of character and fitness for this peculiar service, could not be asked by the most scrupulous; and yet, the individual proved to be a most unskilful and injudicious agent. Wherever incompetency and unfaithfulness has been satisfactorily shown, the commission has been revoked without an hour's unnecessary delay. It has seemed to the Board, that where there is a good spirit, and a general fitness for the duty, it is better not to decline an appointment, notwithstanding, in some qualifications, the candidate may be deficient.

Though it is manifestly desirable that the schools should be established by those who need them, and though it has been the uniform policy of your Board to employ, to the utmost extent every instrumentality that could be obtained on the ground

still, very imperfect apprehensions have been entertained as to the kind and amount of such assistance needed, and likely to be afforded. Nothing can be effectually done without the active co-operation of resident inhabitants; but their assistance in the establishment and preservation of schools, in neighbouring districts, is not to be regarded as certain or sufficient,—themselves being judges.

The provision for libraries, which has been uniformly connected with the establishment of schools, has been found of incomparable advantage. We could fill our report with well authenticated facts, to show, that a single month's use of a select Sunday School library, has done very much to disabuse and interest the public mind. A well-printed, neatly bound 18mo., containing an interesting biography, or history, in chaste and intelligible language, illustrated with suitable engravings, and loaned to a child to take home for a week or two, without charge, is such a quiet, peaceable, unpretending agent, that it is seldom accused or suspected of selfish or traitorous purposes. Its appeal is so unassuming—it endures neglect and contempt in such silent meekness—it is so entirely out of the way of strife and debate in every form, that it wins its way very successfully to the kind hearts and sober judgment of all who meet it. The man who quarrels with it is like one who storms and raves at his own shadow.

The general State agents, the subordinate agencies, (foreign and domestic,) and the library—are the grand instruments which we now employ to execute the society's resolution.

It is mentioned among the most obvious and immediate advantages growing out of this effort, that it has awakened a new interest on the subject of general education among the resident inhabitants; that it has led them to feel more than ever before the need of their own prompt and vigorous action; and that the developement of your views, which this measure has made necessary, has done more than any thing else to remove prejudice and correct misapprehension.

As an incidental effect, it is stated, that the prospect of provision for the education of rising families has given a fresh and powerful impulse to emigration.

We have time only to glance at one or two facts, which may serve to stimulate the friends of this measure to continued exertion.

In the state of Illinois it has been reported that not more than one child in fourteen, between four and sixteen, is at school; that three fourths of the population have not sufficient knowledge of the language to enable them to read the Bible intelligibly to themselves or others; and that not less than twenty-nine-thirtieths of the children are unable to read. Though this statement may be much exaggerated, it will not surprise those who know how few children in the most favoured States are able to read a single paragraph with correctness or intelligence. And it will be recollected that the statement is of general and not of local application, and might remain true, though in many parts of the State, the people should prove to be educated as thoroughly as in any other section of the country.

To change this aspect of things, there were in Illinois, a few months since, but five hundred and fifty-four daily schools; three fifths of which were in ten counties; and there were fifty-one Sunday Schools, or one school to every thousand children between fourteen and sixteen. It is obvious that these means of instruction are wholly inadequate, and the citizens themselves express the persuasion that their last, best hope is in Sunday Schools.

In Kentucky, about one child in four, between five and fifteen, is supposed to be in a course of education. Of one hundred and forty-eight thousand, who should attend school, only thirty-two thousand actually attend, and these at an expense of two hundred and sixty-eight thousand dollars per annum, or eight dollars and thirty cents per head; and in forty-six counties, there is not a single female teacher. In this State also it seems to have become a settled conviction, that no means of education will meet their wants but such as your resolution proposes to supply.

The prospect before us, in respect to our western project, is truly animating. Our fellow citizens there, have been developing, in earlier years, a wonderful physical capacity. Farms, dwellings, manufactories, steam-boats, public edifices, flourishing

towns, and stupendous schemes of internal improvement, have passed before the eye of the western traveller like a scene of enchantment. From this most prosperous and vigorous physical existence, they have more recently seemed to be passing into a permanent moral and social existence, the character of which is, in a measure, unformed; and it is on this that your influence may be most benign.

Colleges and academies, and schools of law, medicine and divinity, are planted with great rapidity. A northern and eastern education for a son or daughter of a western citizen, is becoming almost as rare as a western education was twenty or thirty years ago. They can, and should, and will provide for themselves the means of education which are suited to their wants; but still the moral cultivator is invited into the field, and he can take no implement that combines the advantages of a Sunday School. At no former period has this implement held so high a place, in this or any other country, in the estimation of the wise and good, as at the present moment. The explicit, repeated, and unqualified expressions of confidence in our system itself, and in the proceedings of your Board to extend and improve it, cannot be misunderstood.

We should do violence to our own feelings, and injustice to the liberality of a noble kindred institution, if we dismissed this interesting topic, without alluding to a late grant of *twenty thousand* testaments from the AMERICAN BIBLE SOCIETY, for distribution in the Valley of the Mississippi. The value of this munificent charity, of which they have thus made us the almoners, is greatly enhanced by the grateful evidence it affords of their confidence and kind feeling towards us. May it please God to multiply abundantly the means both of furnishing and distributing the bread of life, and may his blessing crown the enterprises of both institutions with complete and glorious success.*

We cannot dwell, even for a moment, on several topics of peculiar interest, which invite consideration. Among them are the evidences, that the daily study of the Holy Scriptures, in select

* A very liberal donation from the Young Men's Bible Society has also been received during the year. See Note C.

portions, is becoming much more general; that Infant Sunday Schools, or classes, are increasing; that ingenuity and experience are contributing largely to the facilities and attractions of Sunday and Infant School instruction; that the improvement of teachers is regarded with new interest; that juvenile music is becoming a subject of distinct, well-deserved attention; and that the practice among many ministers of resolving their congregations into Sunday Schools for one half the Sabbath, and adapting the public services to familiar, personal instruction, is becoming popular.

The means of improving teachers and increasing their number must become more and more a subject of anxiety, as the capacity of the institution is disclosed and its influence extended. The plan of forming a Bible class in every school-district, or other suitable section of country, seems to have many advantages. A man of ordinary education, with the Bible, a volume of Union Questions, and a copy of our Bible Dictionary and Sacred Geography, could make a very useful Bible-class teacher, if he had the right spirit and would apply himself. If it is desirable, however, to enjoy still higher advantages, a few individuals can unite themselves into a society for the purpose of advancement in biblical knowledge; and under the tuition of some competent instructor, soon become sufficiently familiar with it to enable them to be profitable teachers of others. If this plan were generally adopted, we should find a body of teachers prepared to occupy the waste places, which now meet and pain the eye wherever it turns. Nor do we know of any instrumentality so simple and cheap as this, by which the fearful deficiency can be supplied.

And in seeking for teachers, primary reference should be had to their qualifications as religious instructors of children. It is as a system of religious education that Sunday Schools claim a chief place in the affections and anxieties of the Christian community. Every child in our Sunday Schools should receive, on every Sabbath, sufficient religious instruction to lead him to the Lamb of God, that taketh away the sin of the world. Notwithstanding the noisy declamation of ignorant men on this subject,

it remains, and for ever will remain true, that no human being in the exercise of right reason, and with an intelligent apprehension of the nature and influence of the religion of Jesus Christ, would deliberately choose to live and die, or that his child or friend should live and die, without its supports and consolations.—The soul sustains a sensible, moral relation to God; and to dissolve it, is to part the golden chain which binds man to the end and glory of his being. To impart to it imperishable brightness and strength, has been, and shall still be, under God, our chief effort.

The *Sunday School Monthly Concert of Prayer*, held statedly on the second Monday evening of every month, continues to be very generally neglected, or, at least, very negligently observed. Our reports come in, year after year, with the disheartening intelligence—"The Sunday School Monthly Concert has not been observed," or "the Sunday School Monthly Concert has been discontinued." Why should it be so? Have we not the most illustrious evidence that God is ready to hear and answer prayer? and has not his mercy been shown in a most wonderful manner to Sunday Schools? Has not His doctrine there dropped, and His speech distilled as the small rain upon the tender herb? and is it not there that the child has been made to feel the hopes and destinies of an immortal being? and though as yet unconscious of the dangers and sorrows of his path—to raise a tearful eye and a tender heart to the child's best friend, and cry, "*My father, thou art the guide of my youth?*" How animating to the man of God, to learn that, in a village in the state of New York, which ten years ago contained only three families, sixty-four children in one school, have, almost at once, chosen the good part which shall not be taken from them! How long shall the Sunday School Monthly Concert of Prayer continue to be an uninteresting or neglected appointment?

The system of instruction which we now commit for another year to the protection and blessing of our Lord and Saviour Jesus Christ, is worth all it costs, had it done nothing more than bring Christians of various denominations into fellowship and mutual attachment—but it has done more than this;—it has united

them in the delightful employment of leading to a common Shepherd the lambs of His flock.

It would be worth all it costs were it only for its instrumentality in teaching children and adults to read,—but it has done more than this;—it has formed in them the prevailing habit of reading and thinking, and a taste for intellectual enjoyment.

It would be worth all it costs, if it were merely for its instrumentality in bringing so many teachers to the diligent study of the Bible;—but it has done more than this;—it has brought many thousands to Christ.

It would be worth all it costs, if it were only for its instrumentality in diffusing a knowledge of the truth among its pupils, and leading them to embrace Christ as the beloved of their souls;—but it has done more than this—it has brought thousands to seek him through their influence, who themselves have never heard a teacher's voice.

It would be worth all it costs, were it only for the habits of cleanliness and subordination which it has produced wherever a school has been faithfully and skilfully conducted;—but it has done more than this—it has produced habits of sobriety, temperance, and reverence for the Sabbath, and the countless blessings and enjoyments that for ever attend these virtues.

It would be worth all it costs, were it only for the silent and insensible influence which it sheds upon society;—but it has done specific, visible, tangible service to the State. By means of it, the ignorant have been taught; the degraded have been elevated; enemies to each other have been reconciled; profligates have been reclaimed; drunkards have been reformed; infidels have been converted, and the thoughtless have been alarmed. By its influence, light has been brought out of darkness and order out of confusion; domestic peace has been established; the altar of domestic worship has been reared; the Sabbath has been consecrated; congregations have been gathered; churches of the living God have been planted, and in solitary places where no voice was, notes of joy and gladness, thanksgiving and the voice of melody are now heard.

This is not a picture of fancy; every line has its bold original

in the correspondence of the American Sunday School Union during the last twelve months. And he, who, with this accessible evidence before him, will deny that such an influence is exerted by Sunday Schools, would probably sink under the fervour of a noon-day sun while denying that it shines, and disbelieve the report of refreshing showers, though every blade of grass confirms it by its verdure, and every flower of the field proclaims it in its fragrance and beauty.

THE
EIGHTH
ANNUAL REPORT
OF THE
AMERICAN SUNDAY SCHOOL UNION.

—♦♦♦♦♦—
MAY 22, 1832.

PHILADELPHIA:
AMERICAN SUNDAY SCHOOL UNION

1832.

THE

STORY

OF THE

RECENT HISTORY OF THE

UNITED STATES

OF AMERICA

AND

THE

WORLD

IN THE

YEAR

PROCEEDINGS

At the Eighth Anniversary of the American Sunday School Union.

SUNDAY SCHOOL SERMON.

THE *Annual Sunday School Sermon*, by Professor HODGE, of New Jersey, was preached in the church on Washington Square, on Monday evening, May 21. The audience was large and highly respectable. The subject of the sermon was taken from Psalm cxix. 130, "*The entrance of thy words giveth light.*" The preacher illustrated the effect and enforced the importance of GIVING THE BIBLE A CHIEF PLACE IN EVERY SYSTEM OF EDUCATION. The subject was happily chosen.

The principle is one of the deepest interest, and we hope the sermon will be published. We are fully satisfied that the professor's views are just and rational. They were expressed with much force and feeling, and the more widely they are disseminated, the more clear and distinct will become public opinion respecting the place the Bible should have in the process of education.

ANNIVERSARY SERVICES.

The services of the Eighth Anniversary of the American Sunday School Union, took place on Tuesday, May 22, in the church on Washington square.

The president, ALEXANDER HENRY, Esq. took the chair at four o'clock, P. M. and the services were commenced by singing the following hymn, written by Willis Gaylord Clark,—

We have met, in peace, together,
In this house of God again;
Constant friends have led us hither,
Here to chant the solemn strain:
Here to breathe our adoration,
While the balmy breeze of Spring,
Like the Spirit of Salvation,
Comes, with gladness on its wing!

And, while nature glows with beauty,
While the fields are deck'd with flowers,
Shall our hearts forget their duty,
Shall our souls neglect their powers?

Shall not all our hopes, ascending,
 Point us to a home above,
 Where, in glory never-ending,
 He who made us smiles in love?

There no autumn-tempests gather,
 There no friends lament the dead;
 And on fields that never wither,
 Fadeless rays of light are shed;
 There, with bright, immortal roses,
 Angels wreath their harps of gold,
 And each ransom'd soul reposes
 'Midst a scene of bliss untold.

We have met, and time is flying,
 We shall part; and still his wing,
 Sweeping o'er the dead and dying,
 Will the changeful seasons bring;
 Let us, while our hearts are lightest,
 In our fresh and early years,
 Turn to HIM whose smile is brightest,
 And whose grace will calm our fears.

HE will aid us, should existence
 With its sorrows sting the breast; —
 Gleaming in the onward distance,
 Faith will mark the Land of Rest;
 There, 'mid day-beams round him playing,
 We our Father's face shall see,
 And shall hear him, gently saying,
 "Little children, come to me."

A prayer was then offered by Rev. Mr. CHOULES, of the Baptist Church, Rhode Island.

The following hymn was sung by a choir of Sunday-school children and youth.

HYMN.—(*Baxter.*)

From the American Sunday School Psalmody.

Praise the Lord, who reigns above,
 And keeps his courts below;
 Praise the holy God of love,
 And all his greatness show:
 Praise him for his noble deeds,
 Praise him for his matchless pow'r;
 Him from whom all good proceeds,
 Let heav'n and earth adore.

Publish unto all around
 The great Emanuel's name
 Let the trumpet's martial sound,
 Him Lord of Hosts proclaim:
 Praise him every tuneful string,
 All the reach of heavenly art,
 All the pow'rs of music bring,
 The music of the heart.

Him, in whom we live and move,
 Let every creature sing;
 Glory to our Maker give,
 And homage to our king;
 Hallowed be his name beneath,
 As in heaven, on earth adored;
 Praise the Lord in every breath,
 Let all things praise the Lord.

The annual report of receipts and expenditures was then read by PAUL BECK, Jr. Esq. Treasurer of the Society, and will be found at length on a subsequent page.

The Society owes \$44,000, and the Board have lately authorized the borrowing of \$30,000 to meet the current expenses of the business.

Extracts were read by one of the Secretaries from so much of the following report as relates to the general business of the Society, embracing especially the publications, and the religious influence of the schools.

The following resolution was introduced by Rev. Professor SCHMUCKER, of the German Lutheran Church, Pa., and being seconded by the Rev. Mr. WOLLE, of the Moravian Church, Philadelphia, passed:

Resolved, That the experience of the past year is eminently calculated to inspire the friends of religion and civil liberty with increasing confidence in the principles, the designs and efficiency of the American Sunday School Union.

Professor SCHMUCKER maintained the importance of union among Christians, especially in the prosecution of those great enterprises of benevolence, the complete accomplishment of which cannot be expected without union. He alluded in a very happy manner to passages in the history of the church, and of many of her most venerable supporters, to show how great might be the advantages of this union, and how much moral force was wasted for want of it.

The following resolution was then offered by the Rev. Mr. COOKMAN, of the Methodist church, and being seconded by Mr. JEREMIAH H. TAYLOR, of the Episcopal church, New York, passed:

Resolved, That the grace of God, which has been so abundantly bestowed on our Sunday schools, during the past year, should constrain us to new efforts in their behalf; and that our prayers, labours, and alms, should furnish far better evidence than ever before that our faith and our hope are in God.

Rev. Dr. BEMAN, of Troy, who had been expected to take part in the services, was not present, but Mr. COOKMAN, though he was entirely unprepared, supplied his place, and made a very feeling and eloquent address on the general influence of Sunday schools on his own character. He gave an interesting sketch of the history of some of the companions of his youth in the Sunday school, and showed how wonderfully the institution had been blessed in being made the instrument of such extensive revivals of religion.

Extracts were then read from so much of the Report as relates to the establishment of Sunday schools in the Valley of the Mississippi, under the resolution of May, 1830.

The following resolution was then moved by ROBERT J. BRECKENRIDGE, Esq. of Kentucky, and seconded by Rev. Mr. BASCOM, of the Methodist Episcopal church, of the same State, and passed:

Resolved, That the efforts of the Board to accomplish the resolution passed in 1830, to establish Sunday schools throughout the Valley of the Mississippi, have thus far been crowned with signal success, and that the Society and its friends here renew their pledge to the country and to each other, to sustain the enterprise, not only until the close of the term of two years, assigned by the resolution, but until its final accomplishment.

Mr. BRECKENRIDGE dwelt particularly on the necessity of Sunday schools to meet the peculiar exigencies of Kentucky and other western states. He eloquently advocated their claims to be regarded as the great source of instruction to many classes of the people there, and expressed his conviction that there was no hope from any other source.

The eighteenth hymn, of the New Sunday-school Hymn Book, was then sung to "Martyn."

The following resolution was moved by Rev. Mr. LINDSEY, of the Methodist Episcopal church, New England, and being seconded, passed:

Resolved, That the measures adopted by the Board, and the principles and proceedings detailed in their annual report, receive the entire sanction, and cordial approbation of the Society, and that the Report itself be accepted and published, and distributed as widely as possible.

Rev. Mr. LINDLEY's address was more general in its character, but he dwelt particularly on the principle of the Society's organization, of which he expressed his most cordial and unqualified approbation, and suggested various considerations

which should urge the Society onward in the prosecution of its high and sacred enterprise.

The singing of the choir of children, (especially the hymn

How beauteous are their feet, &c.

to the tune of *Martyn*,) gave general satisfaction.

The benediction was then pronounced, and the meeting was adjourned to the Society's house, for the transaction of business.

OFFICERS

Of the American Sunday School Union.—1832-3.

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TREASURER.

PAUL BECK, JR. *Philadelphia.*

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FREDERICK W. PORTER, *Corresponding Secretary.*
FREDERICK A. PACKARD, *Recording Secretary.*

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JOSEPH H. DULLES,	ABRAHAM RITTER,
FREDERICK ERRINGER,	WILSON JEWELL,
JOSEPH P. ENGLER,	SAMUEL J. ROBBINS,
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THOMAS FLEMMING, <i>Charleston, South Carolina.</i>	

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JOHN FARR,	GEORGE McLEOD,
	JOHN C. PECHIN,
THOS. STOKES, Esq. <i>New York City,</i>	
JOHN T. NORTON, Esq. <i>Albany, New York,</i>	
CHARLES STODDARD, Esq. <i>Boston,</i>	
JOHN TILLSON, Esq. <i>Hillsborough, Illinois.</i>	

FOR THREE YEARS.

AMBROSE WHITE,	JOHN GODDARD,
CORNELIUS STEVENSON,	JOHN GILDER,
THOMAS T. SMILEY,	E. W. SEELEY,
JOHN HALL,	G. W. BLIGHT,
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JOSEPH L. INGLIS,	JOHN C. PECHIN,
JOHN HALL,	WILSON JEWELL,
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COMMITTEE ON REAL ESTATE.

PAUL BECK JR.	FREDERICK ERRINGER.
JOHN GILDER,	

REPORT.

THE present number of schools and societies supposed to be auxiliary to the American Sunday School Union is seven hundred and ninety, being an increase during the last year of two hundred and twenty-five. From an examination of the reports of four hundred and fifty of them, and the best estimate that can be formed concerning those which have not furnished us with a report, it is ascertained there has been an increase in our connexion, during the last year, of 1943 schools, 16,698 teachers, and 91,345 scholars; making our whole present number 9,187 schools, 80,913 teachers, and 542,420 scholars.

At the last annual meeting of the Society, the second article of the constitution was modified by striking out the provision requiring the payment of money; so that now any Sunday School, or Sunday School society, sending to us a copy of its constitution, a list of its officers, and an annual report, is admitted to the privileges of an auxiliary, and entitled to purchase books at the reduced prices. With these cheap and simple requisitions, it is very desirable to secure a more prompt and general compliance.

It is, or ought to be, well known, that the relation of an auxiliary involves no obligation which is not expressed in the clause of the constitution just recited: any society or school is as independent after it connects itself with us, as it was before. We have no control over it, and no desire to control it, or to interfere, in any form, with its proceedings. Its patrons and friends may have a school when and where they please: nor can we oblige them to support any of our plans, or abandon any of their own. In addition to this, the relation may be dissolved at the pleasure of the auxiliaries: indeed, it is constituted for their benefit, rather than for ours.

Arrangements are now contemplated, by which the connexion between us shall become still more advantageous; and we hope to provide, in some way, for the attendance of a delegate from

the parent society, upon the annual meetings of our principal auxiliaries.

The Treasurer's Report shows the amount of expenditure during the year ending March 1, 1832, to have been,

\$117,703 64

The amount of receipts within the same period,
including the balance on hand at the com-
mencement of the year - - - - -

\$118,181 19

Leaving a balance in the treasury, March 1,
1832, of - - - - -

477 55

Of the receipts there have been donations to

the General fund, of - - - - - 10,239 95

To the Missionary fund, - - - - - 208 42

To the Valley fund, - - - - - 24,244 41

From loans, - - - - - 4,200 00

In the treasury, March 1, 1831, 290 19

Received from societies and indi-
viduals in payment for debts,

and for books sold, - 78,998 22

79,288 41

\$118,181 19

The society now pays interest on \$44,000, borrowed money, and the treasurer has lately been authorized to borrow \$30,000 more, to meet the current expenses of the business, such as paper, printing, binding, &c.

Fifty years having elapsed since the first establishment of Sunday schools, it was proposed by a very distinguished friend of the cause in Great Britain,* to regard the 14th of September last, (the birth-day of Robert Raikes,) as a day of jubilee. The suggestion was adopted by your Board, and the observance of the day recommended to our Sunday schools. So far as intelligence has been received, the occasion was attended with much interest, and among our brethren of the father-land, with unusual and imposing ceremony.

The last anniversary of our national independence was also celebrated very extensively by Sunday schools, and with obvious

* James Montgomery, Esq. of Sheffield.

advantage. The importance of training up the children of our country in the knowledge and love of our civil institutions cannot be urged too zealously. If they are expected to feel and act like freemen, they should early know the nature, the cost, and the worth of a freeman's rights. And we need not say how appropriately this anniversary is improved for the assembling of Sunday schools, and their familiar instruction in these things.

We have received gratifying evidence of the increased interest which is felt in the monthly concert of prayer for Sunday schools, appointed on the second Monday evening of every month. At an expense of two dollars per annum for the Sunday School Journal, or some other approved Sunday school periodical, interesting and useful information may be secured from month to month. It needs only to be condensed and arranged, and then presented in some striking and attractive form to the mind.—This labour may be confided to one or two individuals connected with each school, requiring only the further expense of an hour's time. The information thus obtained, with the prayer and praise, which the very stones might utter in view of the grace and faithfulness of God, would constitute a profitable service for any concert of prayer.

In some instances, the afternoon rather than the evening has been appropriated to the service, that children may have the opportunity to attend. And where the population is too much scattered to assemble conveniently on the week day, the latter part of the afternoon of the Sabbath preceding the second Monday has been so employed. The great principle of concert—of simultaneous, or more properly, concurrent supplication, should, as far as practicable, be regarded as of essential importance.

We have added to our catalogue, within the last year, fifty-one new publications, of which eighteen are books suitable for Sunday school Libraries. About forty manuscripts are now preparing, or in the hands of the committee, or in some stage of publication.

Several manuscripts have been under consideration during the last few months, which require peculiarly careful examination; and an unusual number, in the course of the year, have been read and rejected as unsuitable for our purpose.

We have added thirty-six volumes to our catalogue of library books, by binding those of the tenth and eleventh series, (36 pp.

and 54 pp.) They have heretofore been done up in paper only, and have, on this account, been necessarily excluded from the library. In their new form they make volumes of very attractive and suitable size.

The 4th volume of Union Questions;—the Teacher's Assistant, in the use of the 3d volume of the same work;—Help to the Acts, Parts 1st and 2d,—and several smaller publications, are not enumerated with library books.

The "Help to the Acts," Part I., is prepared on the principle of what is called "The Lesson System of Teaching," and combines its most important features. It is a reprint, with essential modifications, from an English work, and comprises only the first eighteen chapters of the Acts. It is done up in the same style, and sold at the same price with the Union Questions. The second part of Help to the Acts embraces the residue of that book, and was prepared for the society by one of our most successful authors. Although these manuals have been published very recently, they have already received the unqualified approbation of many judicious teachers.

We have constantly increasing proof of the value of the system of Biblical instruction adopted by the society, under the title of Union Questions—the only title by which the work, in its present form, is properly denoted. Of the first volume of this work have been published 220,250 copies,

Of the second volume, 101,580

Of the third volume, 121,500

Of the fourth volume, published first in Oct. 1831, 48,750

Total, - - - 492,080

A fifth volume, comprehending the Acts of the Apostles, is now preparing, and arrangements have been made for a critical revision of the whole series.

How far the change in the mode of teaching, which the introduction of limited lessons occasioned, may have been instrumental in elevating the religious character and influence of our schools, it is not easy to determine; but it is generally admitted, that the interest and intelligence with which the Bible is studied on this plan, is much greater than when the exercise was simply an effort of memory. We are persuaded, and we think it may

be demonstratively shown, that in the right use of these questions, every teacher may find the means of giving constant interest and effect to his instructions.

It seems scarcely possible, without a conscious neglect of duty, to avoid the direct and powerful appeals to the heart and conscience of the pupil, which this analysis of scripture suggests, and yet it cannot be doubted that hundreds of teachers overlook them entirely.

The only periodical now published by the society, (except the Youth's Friend and Infant's Magazine) is the Sunday School Journal. The circulation of this paper, considering its size, object, and price, and saying nothing of its character, is very limited. We hope it will enjoy the steady support of its present friends, and gradually secure a due share of attention and influence. It does not interfere with smaller periodicals devoted to the same general subject, which have increased much during the last year both in variety and value.

The Quarterly Sunday School Magazine was discontinued because the expenses of it considerably exceeded the amount received. Some publication of this grave and permanent character ought to find support among nearly one hundred thousand Sunday school teachers and superintendents.

The general demand for some manual of instruction in the science of sacred music, has led to the preparation of a work in this department. We have much confidence in its merits, and in its adaptation to the wants of the community, and hope its publication will lead to a more general cultivation of that highly interesting and profitable part of the exercises of a Sunday school.

The increase of our own business, and the impossibility of examining, even cursorily, the multitude of what are called and readily sold for Sunday school library books, have compelled the Board to confine the sales at our depository to our own publications. We are not prevented, however, by this measure, from supplying any order for other books, though we are protected by it against any responsibility for books not bearing the society's imprint.

We have also excluded from our catalogue all denominational catechisms. This step having already been the subject of animadversion, it may be proper to state in this place, two or three of the reasons which led to it. The charge of sectarianism has

been sometimes sustained fully by the production of a sectarian catechism; nor was it any mitigation of the supposed offence, to show that the catechisms of the various denominations were also published; for it was said, (and not without the appearance of reason,) that it would be an easy matter to be often out of one or another, and always supplied with a third or a fourth, according to the preference of the individual who superintended this department of the business; and thus he would be enabled to embarrass or favour the circulation of either, or all;—that each denomination can best protect its own standards of faith from mutilation and corruption, and that if the object was simply to accommodate the friends of Sunday schools, we might as well keep a supply of evangelical catechisms, without publishing or suffering the imprint of the society to rest upon them. For these, among other reasons, we have ceased to publish them, but have made such arrangements that we are able to supply orders for them, and at the same prices as before.

Your Board have also resolved henceforth to obtain their necessary supply of Bibles and Testaments from the American Bible Society. The various editions, series, &c. with the prices annexed, will be found in our catalogue, and orders for any quantity will be promptly supplied.

Some advance has been made in the translation of our books into German, and several very urgent applications have been made for their publication in French. Donations of the most valuable of them have also been made to several missionary stations, at Bombay, the Sandwich Islands, Palestine, and Burmah, and also to a liberal and distinguished gentleman of Paris; and we are not without hope, that extensive good will yet be accomplished through the medium of these various languages.

The series of infant school prints and lessons which were mentioned in our last report, as in the progress of publication, has been extended to nine numbers, and is still continued. By the use of wood engravings for this purpose, we are enabled to afford suitable illustrations, at less than half their former cost; and the lithographic press promises to furnish us with very accurate and beautiful prints in natural history, at a price, and in a style, which, we think, must ensure their extensive circulation.

It is very desirable that the variety of cheap small books should be increased; that those we have already published should be

more extensively and intelligibly read; and that the extravagant desire for new and large books, because they are new and large, should be restrained, rather than indulged.

The Board are aware that large children sometimes feel degraded when they receive a small book, and are accustomed even to determine their rank in the class, by the relative size of the books distributed from Sabbath to Sabbath; but we think there is at least a partial remedy for this evil. If teachers would make themselves familiar with all the books, and often refer to the smaller series for illustrations of truth and examples of piety, the interest of the children in the histories they contain, would be easily excited, and the simplest and smallest books would soon be read with pleasure, and to good advantage. It may be considered as settled, that the library will fail to accomplish its high purposes, until teachers make themselves as familiar with its contents as they require their pupils to be. At all events, the degree of interest in the books, whatever it is, will, in ordinary cases, be common to both. A course of careful weekly examination, on the return of each book, is an admirable corrective of many of the bad habits of reading which children acquire, and especially that most pernicious and obstinate of all habits, *thoughtlessness*. To conduct this examination advantageously, the books of the library should be as familiar to the teacher as approved treatises upon medicine, theology, and jurisprudence are to the physician, divine, and lawyer.

We have in preparation an unusual number of expensive standard works, some of which it will require months to complete. The process of engraving maps and other illustrations is slow, and occasions much unavoidable vexation and delay.

Such are the facilities which we enjoy for the immediate circulation of our publications, that in a few fleeting days we can exhibit a principle or duty in the most attractive form, and under circumstances most favourable to deep and permanent impressions, to hundreds of thousands of minds.—Yet it is scarcely credible with how much indifference such a power to bless the world with the light and life of heaven, is regarded. It could be said, with literal truth, on the first of October last, that a single individual had furnished one seventh of all the original publications on our catalogue. Is there,—can there be an object for the strife of a generous and truly noble ambition, higher and

brighter than that which we present? Who that understands the immortal relations of his being, would not rather be the author of the Dairyman's Daughter, than of the Waverly novels?

And as to the circulation of our books, it should be remembered that the number of superintendents, teachers, and pupils, in our connexion, exceeds half a million; and if we add such as may safely be included in the estimate of our readers, it would greatly exceed that number. Yet the average annual edition of our library books, of a size above thirty-six pages, is not more than four thousand copies. In other words, the demand for such books as the Life of Melancthon, or Martyn, Bible Sketches, or the Story of Isaac, has been supplied, and more than supplied, by printing four thousand copies, on an average, annually. This, as is manifest, would not furnish more than half our schools with one copy each, of a new book; to say nothing of unconnected schools, and general readers. We think it is very safe to say, that our books are worthy of a much wider circulation, or are unworthy of the society.

The value of local depositories in facilitating the circulation of our books seems not to be duly appreciated. A striking illustration of their usefulness is furnished in the history of the Hampden County (Massachusetts) Sunday School Union. A depository has been in existence there for several years. The capital (\$1000) has been contributed by the citizens of the county. The discount they receive on their purchases from us, enables them to defray the current expenses of the business, the services of the agent being gratuitous; and they are services, which, when intelligibly and religiously rendered, money can neither purchase nor reward.

The depository, in a great measure, supplies the demand for Sunday school books far beyond the limits of the county within which it is located. A permanent and notorious resort is furnished for friends and inquirers—an agency for every Sunday school purpose is always there—it forms at once the channel and the fountain of Sunday school intelligence; and there is, besides all this, a sort of permanency about it, which is of wonderful efficiency, and gives substance and character to every part of the system over which its influence extends. In the case to which we allude, the whole population of the county is less than

thirty-two thousand, and one fifth of these are in attendance on Sunday schools. The number of supposed conversions during the last year from among those connected with Sunday schools, was nearly three hundred. The amount already contributed to our valley fund is \$1300, or $\frac{1}{5}$ of all we have received, and they are now raising \$500 more for the same object. We venture to say that a depository established and conducted substantially in the same manner, will produce like results in almost any section of the country of like extent and population.

It seems to the Board that the friends of christian education are bound to push the circulation of such books as we publish with more labour and confidence; and if the establishment of a depository in every place of resort, or of convenient access, throughout our country, is necessary to secure this end, we cannot doubt that suitable means will be provided and applied.

In an age of excitement and convulsion like the present, every thing should be done to make the instruction of Sunday schools thorough and substantial. The mind and heart need to be prepared for unexpected emergencies. Such principles should be inculcated as it is worth one's life to maintain, and they should be so inculcated that they will prove like bands of brass and bars of iron, when one is tempted, or required to forsake them.

That the advance or decline of our schools depends on the spirit of the teachers, and on the estimate they form of the character and influence of the institution, we need not stay to show. It would be an important point gained if they could only feel, as a body, that the intelligent and faithful discharge of their duty is attended with difficulty and labour;—requiring peculiar, though attainable qualifications, as well as special and studious preparation. “*The spirit of the thing had expired among the teachers,*” is the conclusion of many an obituary notice of once flourishing schools. More than one teacher, during the year last past, has shed his latest tear over the recollection of neglected duty to his class; more than one has offered his latest prayer for the forgiveness of this sin, sitting heavy upon his soul; while he earnestly entreated that some one, who would be more faithful to their highest interests, might succeed him in that sacred office. The Board are not without a deep sense of the benevolence of those who labour as teachers, and we know too by what a cloud

of witnesses they are compassed about, and what infinitely precious interests they have in charge.—Their duty often involves a painful sacrifice of convenience and strength, yet we doubt not it is made cheerfully, and never without a reward.

It is perhaps the most interesting passage in the history of Sunday schools in this country, that their influence has been so uniformly happy upon the teachers themselves. There are few posts of duty, where the visits of the king of grace are more frequently enjoyed;—few at which such transforming and transporting views of the richness and freeness of the salvation by Christ are vouchsafed. Within the last year, it is believed, that at least five thousand teachers have found peace in believing: three thousand and twenty-six are actually reported.

For the children and youth of our schools, the Board cannot forbear an expression of affectionate regard. From among them, we are permitted to hope, the kind Shepherd has gathered at least ten thousand into his fold, within the same period. He has called them by their name, and led them out, and gone before them, and they now know his voice and follow him. Six thousand four hundred and forty-four are actually reported. They and their companions in school are subjects of our prayer—for them all we love to labour, and upon them all we would implore the blessing which Aaron was commanded to pronounce upon the children of Israel—*the Lord bless you and keep you, the Lord make his face to shine upon you, and be gracious unto you: the Lord lift up his countenance upon you, and give you peace.*

What is a child's religion? What dependence may be placed on religious character or profession, at an immature age? What advances in christian knowledge and experience may be expected and required before an outward profession is encouraged? These, and similar inquiries, have grown out of the remarkable manifestations of the grace and glory of the King of Zion, in our little circle of Sunday school children. But we shall not attempt to answer them. Suffice it for our purpose to say, that the religion of a child, will of course be childish. On this, as on all other subjects, there will be many things about which he will speak as a child, and understand as a child, and think as a child. Nevertheless, the character of his emotions should not for this cause be scrutinized less rigidly. Nor should we, on the other

hand, overlook one peculiar advantage in his case. Whatever he feels, he declares with the frankness and simplicity of childhood; and we may be very sure, that however few and indistinct may be the tokens of his piety, if tokens of piety actually exist at all, they are genuine.

An instance has recently come to our knowledge, which happily illustrates this fact. The superintendent of a Sunday school in North Carolina, states, that of seventy-four connected with that school, who professed to have obtained salvation through Christ, during the year 1828, but one has been known to return to the weak and beggarly elements of the world.

There are often found in the biographies of children, supposed to have died in faith, expressions of hope, submission, and even triumph; the very terms of which, we are sure, from the circumstances and education of the child, could be made intelligible to its own mind only by a supernatural power. And often too, the conduct and appearance of children, as described by survivors, is so unnatural and forced, as to shock any considerate person, and seem incredible even to the most credulous. In Susan Kollock, Margaretta C. Hoge, Phebe Bartlett, and others, we never lose sight of the child in the christian. The prayers they utter in their distress; the expressions of love and sympathy, with which they would soothe the anguish of beloved parents and friends; the simple songs of joy and victory which they sing, while they mount up as on eagles' wings, to their happy, heavenly home, all tell us of the warm, undisguised, unaffected emotions of childhood.

In leaving this interesting topic, we cannot but express the confidence we feel, that religious education, (chiefly by means of Sunday schools and Bible classes,) is rising in its character, and gradually extending its influence over all ranks and classes of the community: and we may safely challenge the proposition of any system more simple, rational, and practicable, where, as in our country, there is moral power to administer it, than that which places in every neighbourhood throughout the land, a library of useful books, adapted to various ages and capacities;—that which employs the children and youth of the vicinity, to introduce them weekly into every family;—that which offers the hand of friendship to all who will receive it;—applies the softening and restraining influence of the gospel to the character and

heart;—chastens the perverse tempers;—corrects the evil habits, and fixes the volatile thoughts and roving affections of early life; counsels the perplexed, and guides the inquiring;—diffuses the light of truth all around;—nourishes the soul with bread from heaven, and leads it upward and onward to everlasting life and immortal joy! Who has seen the happy village, or heard of it, in this or other land, that has known no such influence; and what village or family under such an influence, is otherwise than happy?

In those parts of the world where the strength of Sunday schools, and the labours of their agents, are nearly exhausted in raising the children out of base degradation; clothing them; teaching them the arts of civilized life; instructing them in the elementary principles of science, and thus fitting them to become the subjects of religious culture, their influence is chiefly seen in the temporal condition of the pupils: and some even in our own country, would have us believe that their influence is misapplied, whenever it passes this point. But the position is contrary to all reason and analogy. Among us the work of intellectual cultivation is done, or is supposed to be done, in the infant or daily school; and the child, improved, docile and disciplined, is presented to the Sunday school teacher for moral and religious training only; and therefore it is, that the power of divine truth is employed with such visible efficacy, and that teachers and children bow to it with humble, penitent, and believing hearts. It is in this view, that we claim it as a matter of right and justice, in our land, that whatever the relations and obligations of civil society require to be done for the child, shall be done by the appropriate institutions of civil society; and that the power of Sunday schools shall be applied to him as an educated, thinking, intelligent being, for the exalted purpose of acquainting him with “the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge.”

That instruction, in most of the Sunday schools in this country, is derived exclusively from the Bible, there can be no doubt. It is either committed to memory, at random, and recited to the teacher, or it is attentively read in select portions, or it is analyzed, as in the Union Questions. It is not to be presumed, that the force of its truth is at all abated, or its purity sullied

by judicious and easy illustrations, and by earnest appeals to the conscience and heart of the pupil. On the contrary, it is abundantly evident, that to one unaccustomed to reflection, and unable to avail itself of extraneous means of knowledge, the efforts of an intelligent and skilful teacher are of great service, in enlightening and interesting the mind. By the patient investigation of truth, in common with the pupil, it is presented to the inquisitive student in the most attractive form, and perfectly adapted to the circumstances of each individual case.

Nor is it surprising that the blessing of God, which attends the dispensation of the gospel in other forms, should be commanded in great fulness on efforts like these; and so far as evidence is furnished at all, it goes to show, conclusively, that every thing in the organization, order, and institution of a good Sunday school, is eminently favourable to a work of saving grace in the soul.

Let it be remembered, that until within three or four years, libraries were connected with comparatively few schools, and those in populous and wealthy towns;—the system of selected lessons is of very recent introduction;—teachers have not been long provided with needful assistance in the preparation of their own minds; nor are they now forward to avail themselves of it; and hence the manner of teaching, at least till within a very short time and among a very small number, is believed to have been greatly deficient in point, simplicity, and application: yet with all these disadvantages, the single state of Connecticut reports nearly twice as many, and Massachusetts four times as many professors of religion from Sunday schools during the last year, as were reported from the same source in all the United States, as lately as 1826. The whole number of this class reported from the origin of our society to May 1st 1831, inclusive, was less than twelve thousand, while the estimated number in the single year that now closes, does not fall much short of seventeen thousand.

During the eight years of the society's existence, we have reported twenty-six thousand three hundred and ninety-three teachers and pupils who have professed faith in Christ. This number would doubtless be increased to forty thousand, if not fifty thousand, by adding those who have not been reported; and those who have received the truth in the love of it, without making any outward profession.

Two facts connected with the subject of revivals of religion, deserve particular notice :—

1st. *They have been enjoyed to a considerable extent in our new schools, where the advantages of instruction are yet very limited.* It would seem as if God sent down upon them, an early and abundant blessing, lest indolence or unbelief should gain an advantage over them. The voice of free grace has sounded in harmonious and thrilling accents over countries and provinces, which but yesterday were under the reign of silence and loneliness. Feeble bands of teachers in remote and obscure places have been made glad in God their King, and songs of joy and deliverance, have broken forth from the children under their care. The number connected with Sunday schools, who are reported, by our missionaries and agents, to have made a profession of religion during the last year, is two thousand and four hundred, but it is obvious that this must be but a small proportion of the actual number ; and indeed, in some instances, where the most powerful revivals have been enjoyed, the number of subjects is not specifically stated.

2d. *We have seen striking instances of the action and reaction of the spirit of revivals on schools, and on the community.* Sometimes a school has been established with great difficulty, and languished, through the coldness and apathy of teachers. A revival of religion in the region round about, has thrown life and energy into the school, and the teachers have gone on their way with new zeal. In other cases, a school has been surrounded by formal and worldly professors. A revival has commenced among the teachers and children, spread through the church and town, and brought to life a body of active and devoted friends to the Sunday school. This has been often seen during the last year ; and let it be known here and every where, to the praise and glory of God's grace, *that no instance has yet been known, in which a revival of religion has not either commenced in the Sunday school, or embraced it in its progress.*

We might add, that revivals of religion have been extensive and powerful in Bible classes, and in schools of instruction in human science. It is thought that at least sixty sketches of Bible class revivals have been published during the last year, the subjects of which will not fall short of fifteen hundred, or two thousand.

In several of the higher seminaries of learning, particularly in the northern and eastern States, the knowledge which makes wise unto salvation, has been imparted to many souls. The number of pupils embraced in these revivals, has been various;—twenty-seven of thirty-five, forty-five of sixty, twenty-eight of forty-four, are now recollected.

In from ten to fifteen colleges, revivals have been enjoyed; and from four hundred to five hundred students have been, in the judgment of men, made heirs of salvation.

It is an interesting fact, not new to most of this assembly, that of the present freshman class in Yale college, fifty were professors of religion at their matriculation.

We have not time to advert to several subjects that deserve attention, before closing this part of the report; however, there are two or three suggestions that may not be omitted.

It is becoming a subject of general inquiry, if no mode can be devised by which the pupils of Sunday schools can be retained, to a later period, under religious instruction. The Bible class offers very desirable privileges to those who are disposed and prepared to attend them. But there are many Sunday scholars who think themselves too old for the school; and yet it is apparent they are not sufficiently advanced to profit by Bible class instruction.

It is for some method of retaining such persons, that we seek so anxiously. It is a remarkable feature of the Irish Sunday schools, that of one hundred and three thousand who lately attended them, and can read in the Bible, thirty-five thousand, or about one third, are over fifteen years of age. In Northampton, (Mass.) of five hundred and eighty pupils, one sixth are over seventeen years of age. The Essex (Mass.) Adult Sunday School Union embraces three thousand seven hundred and sixteen scholars, and the fact, that one tenth are over fourteen years of age, is mentioned as happily demonstrating the rising standard of instruction. We ought to have better evidence.

The establishment of *local schools*, in thinly settled neighbourhoods, remote from the business or populous section of the town or district, has been attended with surprising success, in many cases. They are generally established and sustained by persons connected with older schools in the vicinity, whose services at their ordinary post of duty are dispensed with for this purpose.

The blessing of God has sometimes attended such a measure, in a remarkable manner. One instance is now recollected, which occurred during the last year, in the state of Ohio, where a few dollars were contributed, and a library procured, children flocked together from the neighbouring settlements, till the school-house in which they assembled could no longer contain them. To accommodate the children on account of distance as well as number, another school was commenced in a barn, about a mile distant, as a branch of the first, and was supplied with books from the same library. The numbers continued to increase, and children came several miles to enjoy the privileges of the school. It continued to be divided, and subdivided, till five schools had grown up during the first year. Several instances of conversion occurred; and on the very spot where the first school was opened, a neat and commodious house for public worship has been erected; an interesting and growing church has been organized, and a faithful minister of the New Testament regularly breaks to them the bread of life.

Christian, and especially *parental co-operation*, is yet enjoyed by our schools, in a very limited extent, and of a very imperfect and indefinite character. We never shall know how rich a boon heaven has bestowed on the world in the institution of Sunday schools, till the motto suggested by one of our correspondents, shall become the motto of Christendom—ACTION, GENERAL ACTION, CONSTANT ACTION, ACTION IN ALL THE RELATIONS OF LIFE.

We have now glanced at some of the prominent topics which the Board have supposed would particularly interest the society and its friends. Our great work in the western States will form the subject of distinct consideration.

In the mean time, let the society be contemplated apart from its temporary measures, and the creatures of yesterday by whom they are devised and executed. The great principle which it embodies, and on which it rests its highest claim to the confidence and favour of all, is the principle of LOVE—love to all who love our Lord Jesus Christ in sincerity. We seek the present happiness, and final salvation of the children of men. It is safe to grasp the utmost. We shall be satisfied with nothing, till we accomplish every thing. We must increase, and improve, and multiply our schools from year to year, and from age to

age, till every inhabited part of the globe is blessed by their influence.

The fulness of God's favour will attend them without failure or abatement, and their duration and means of support are to be measured only by the existence and the wants of a sinful dying world.

D

VALLEY OF THE MISSISSIPPI.

By the society's resolution of May, 1830, we became pledged to direct our efforts chiefly, (for the time being,) to the establishment of Sunday schools throughout the VALLEY OF THE MISSISSIPPI.

The undertaking was vast and difficult; but the work of our hands has been prospered by that gracious God, in reliance upon whose aid it was attempted.

The tract of country to be supplied, as it was contemplated by the resolution, embraces the states of Ohio, Indiana, Illinois, Kentucky, Tennessee, Alabama, Louisiana, Mississippi, and Missouri, together with the territory of Arkansas; the territories lying north of Illinois, and north west of Missouri; Western Pennsylvania; Western Virginia, and a small section of the state of New York.

It is computed to contain one million three hundred thousand square miles, or upwards of eight hundred and thirty-three millions of acres; nearly six hundred millions of which are supposed to be arable land. Over this vast space, comprising nearly two thirds of the land surface of the United States, is scattered a population exceeding four millions. This number may be increased to nearly seventy millions, and the population not exceed in density that of Massachusetts; and if it should reach two hundred and fifty millions, it would still be exceeded in several provinces of Europe.

In estimating the results of our effort, it should be remembered, that a Sunday school, simple as it is in itself, is not formed without much skill and labour; especially where its character and influence are unknown, or known unfavourably.—THE PREJUDICES, HABITS, AND CONDITION OF THE PEOPLE; THE PHYSICAL ASPECT OF THE COUNTRY, AND THE GENERAL STATE OF EDUCATION, are to be well considered.

In the vicinity of cities and large towns, glittering with wealth and thronged with busy multitudes, there are found industry and thrift, and established habits and institutions; but throughout a considerable portion of this vast country, no trace of human habitation is seen, and the wilderness and the shore are yet, for the first time, to echo the voice of civilized man.

I. THE SPARSENESS OF THE POPULATION, AND THE TIME CONSUMED

IN TRAVELLING, WITH FEW FACILITIES, FROM PLACE TO PLACE, has presented a formidable obstacle to our success. In a settlement of fifteen or twenty families, their average distance from each other, has often been from three quarters of a mile to three miles. To the labours of an agent in assembling the people, collecting a school, securing the regular attendance of teachers and scholars, as well as in the support of plans closely connected with the welfare of the schools, such as the Sunday school monthly concert, teacher's meetings, Bible classes, &c., this obstacle may be truly represented as formidable.

Among the inhabitants of this good land, we find all the variety of customs, habits, and opinions, which must be expected in a population collected from all parts of the world, and seldom united by interest or inclination into large communities. A generation that is to live under like laws, and sustain and enjoy like social and civil relations, needs to be *educated* alike. But we are too late for this; though it seems that gratuitous education, by means of Sunday schools, on the broad basis of free opinion and equal rights, promises better than any other system to meet the exigencies of the case, and secure the desired end.

It is manifest, that the institutions of learning and religion, which in older States and countries have given a homogeneous character to the people, have not exerted or even acquired such an influence in the West. Hence arises the peculiar embarrassment which must attend any attempt to affect, morally or intellectually, by the same means, any considerable number of minds in a community so organized: and this constitutes a second hindrance, viz.

II. THE DIVERSITY OF VIEWS, PREJUDICES, AND STATES OF SOCIETY. Great skill is requisite to adapt principles and systems to the various habits and humours of different classes of society; and it is a skill which is very rarely possessed. When the person employed to introduce Sunday schools, has either been a resident in the district assigned to him, or has had the address to throw himself among the people, saying to them, in all his motions,—where you go, I will go; where you lodge, I will lodge; where you die, will I die, and there will I be buried,—the advantage has been apparent in every way: and we need not say, that wherever it has been possible, such an agency has been employed, in preference to all others.

III. THE UNSETTLED STATE OF SOCIETY, is also to be regarded among the difficulties of our undertaking. In some counties, the forms of justice are not yet established; the settlements are continually shifting their inhabitants, and every thing in society shifts with them. Hence the uncertainty, whether what is now regarded favourably, will continue to be so regarded. Often the success, and possibly the very existence of a school or society, may depend on a single family or individual, and their residence or removal may be as uncertain as the value of land or money. We all know how frequently the whole care of a Sunday school, or other benevolent institution, is cast upon a single individual; or perhaps he has a standing in society which gives him a controlling influence. Thus it has often happened, that the absence of such an one has made the visit of an agent almost fruitless; and where information has been needed from him respecting the state of a particular district, and the best time and manner of rendering service, a visit has been repeated twice, and even thrice.

IV. THE WANT OF QUALIFIED SUPERINTENDENTS AND TEACHERS was apprehended on all hands, at the outset, to be an appalling difficulty; and it has proved so, to the utmost extent that was anticipated. In very many instances parents have been willing to have a school; children have been anxious to attend, and a convenient place has been ready; but the want of a superintendent or leader, or of two or three competent teachers, has rendered it impracticable. And in cases where persons of intelligence and character have been found, there have been an impatience of opposition and difficulty, and a want of energy and steady devotion which have proved fatal to many schools. A memorable instance of this want of devotion to the cause, contrasted with, and reproved by, the eagerness of a group of children to receive instruction, occurred a few months since in Ohio.

At the commencement of winter, the children of a school, in one corner of Ross county, were informed by the teachers, that their instruction would be suspended until the return of spring, and they were enjoined not to come again until notice was given of the re-opening of the school. Notwithstanding the injunction the scholars, to the number of about forty, having prepared their lessons, assembled on the next Sabbath, at the usual hour and place, and remained until some one was moved to attend

and instruct them. They were again dismissed, and the injunction repeated with great plainness, not to say severity; but in vain. The next Sabbath witnessed their return in equal numbers; nor did they abandon their purpose till they found it would be useless to persevere. When spring returned, they seized the earliest day to revisit the scene of their happy associations, and more than once left it with a mutual expression of wonder, that spring had come, but their school was not re-opened.

As a natural consequence of the paucity of suitable teachers, those of questionable character and attainments have sometimes been employed, but never without great mischief and loss. In one instance that occurs to our recollection, an agent was told, that the superintendent of the school was a good man enough on the whole; the main objection to him was, that he hunted bees on the Sabbath.

V. Another and principal obstacle to the accomplishment of our purpose, has been found, and will still be found, in the GENERAL STATE OF EDUCATION. Any means of intellectual and moral improvement are employed to great disadvantage, where the education of the majority of the people is essentially defective. We are aware that in determining the extent of popular education, very little dependence should be placed on single instances of gross ignorance. These may be found in the best educated sections of every country. Nor is it safe, on the other hand, to rest in some indefinite hope, that the case is not so bad as it is represented to be. We allude to the subject, for the purpose of showing in what forms our embarrassments from this source arise.

1. A general defect in common education destroys the standard of comparison. In those communities, in which the mass of parents and children are educated, there is a kind of disgrace or reproach attaching to ignorance, which parental pride will not patiently endure: where, on the other hand, the educated are but as a little leaven in many measures of meal, ignorance, for the time, ceases to be disreputable, and the educated are not unfrequently regarded with jealousy and aversion. The ignorant are satisfied with their ignorance.

2. School-houses or other apartments, suitable for the purpose of instruction, are not provided where popular education is neglected, and the want of them is felt sorely by the friends of

Sunday schools. In some districts where a daily school of sixty children might be collected, education is entirely disregarded for want of a school-house. In older states, the territory is intersected in every direction by roads or well-known paths. Every district of a mile or two square has a convenient school-house, in which the comfort of a school, at all seasons of the year, is secured. Far otherwise is it, as yet, in many parts of our western States. There school-houses and other places of public assembling are few—many miles apart—often ill-constructed, and affording, at best, a doubtful shelter. A resort to private apartments is seldom practicable; for often the dwelling itself, happy and hospitable as it is, is but a single apartment, and that is occupied by a family of ten or twelve individuals; and even if at some seasons this difficulty might be obviated, the impracticability, under such circumstances, of keeping schools open through the winter, is apparent; and the injurious effect of their discontinuance, is scarcely less manifest. And

3. Where common schools are supported, we not only find commodious places for the gathering and instruction of Sunday schools; but intelligent teachers, parents and children, have fallen into school-going habits and associations, and have become accustomed to order and discipline, from the irksomeness and intolerance of which, many schools have severely suffered.

We have not taken into the account the moral culture; the taste for reading; the habits of reflection; the introduction of elementary works,* and the familiarity with the right use of

* The following observations by the editor of the Western Pioneer, a Baptist paper, printed at Rockspring, (Ill.) show, with more particularity, some of the evils with which common school education in the West is beset:—

"We have long known that the people of Illinois and Missouri pay enormous taxes every year, in the shape of dirty, miserable, temporary log cabins, for school-houses; that is, they lose about three fourths of the benefits they might derive from their schools, by not having comfortable, well lighted, and warm houses, with seats and desks suitably arranged. Another most oppressive tax paid for education, is the want of suitable school books for spelling, reading, and the ordinary branches of a common education. A wretched imposition has been practised by some of our western merchants in buying up at auction, in the eastern cities, as waste paper, large quantities of miserable trash, of fifty years date, for spelling, reading, and arithmetic books. We have seen mutilated copies of Dilworth, Fenning, and other antiquated spelling books, printed on the coarsest of paper, some thirty or forty years since, scattered through Missouri and Illinois, in the schools.

"Another evil connected with this, is the want of uniformity in books. Each boy or girl brings such a book or pamphlet to school as happens to fall into his hands; hence there is no classification of the scholars, each reads from his own book; and in many

books, which are connected with a high degree of popular education, and which greatly facilitate the progress of Sunday schools.

VI. THE DIVERSITY OF RELIGIOUS OPINIONS, and the almost endless variety of sects, many of which are adverse to Sunday schools, constitute another hindrance to the general introduction of them in the Valley, and a still greater hindrance to their prosperous continuance. The intelligent and educated people, on whom alone reliance can be placed to sustain any system of education, are attached to the various denominations of christians among whom they dwell. To secure the advantages of a good Sunday school, it becomes necessary to combine the moral power and religious influence of all the serious and well disposed inhabitants of the place; for even when thus combined, and exerted in its most advantageous form, it is but feebly felt upon the heterogeneous character, and unsettled habits of the surrounding population. The only principle on which a school can be established at all, under these circumstances, is UNION. The friends of the main object must agree to leave their distinctive peculiarities out of sight, and out of mind, and unite to teach the cardinal truths and precepts of christianity; and suitable books for libraries must be prepared on the same principle. These, it is well known, are the essential features of the constitution of the American Sunday School Union, and the unwillingness of many to yield the partial for the general good has been a serious barrier to the progress of our work. The extent and nature of the concession, made for the sake of union, should be well defined. We do not pretend that denominations, as such, are represented (technically speaking) in our Board. In order to this, each denomination must elect the delegates to whom they will confide so important a trust, and some just rule of apportionment would become necessary. We only claim the confidence and support of all denominations, on the ground that their members share in the management and control of all our business, and that the rights and views of each are consulted and respected,

parts of the country, all read aloud during school hours, without the least system of regularity.

"Now we put all these losses down as *taxes*, that the good people of these frontier States most cheerfully pay, rather than be at a trivial expense in providing better means for the instruction of their children."

as far as they possibly can be under any circumstances, provided equal deference is paid to the rights and views of all.*

* The whole number of officers and managers of the Board, is 76; of these, there are Presbyterians, 26; Episcopalians, 14; Baptists, 10; Methodists, 10; Congregationalists, 8, Reformed Dutch, 4; Moravians, 1; Friends, 1; Denominations unknown, 2.—76.

Of the whole number of officers and managers, 36 are Vice-presidents, and have their residence as follows: Maine, 1; New Hampshire, 1; Vermont, 1; Massachusetts, 1; Louisiana, 1; Ohio, 1; Rhode Island, 1; Connecticut, 1; New York, 4; New Jersey, 2; Indiana, 1; Kentucky, 1; Pennsylvania, 6; Maryland, 1; Virginia, 2; North Carolina, 1; Tennessee, 1; Illinois, 1; South Carolina, 2; Georgia, 2; Alabama, 1; Mississippi, 1; Missouri, 1; Delaware, 1.—36.

Of the 36 vice-presidents, there reside in Philadelphia, 4, viz. Presbyterian, 1; Methodist, 1; Episcopalian, 1; Baptist, 1.—4.

Of 32 out of town, 11 Presbyterians; 6 Episcopalians; 2 Reformed Dutch; 4 Congregationalists; 4 Baptists; 3 Methodists; 2 unknown.

Of the officers and managers, there reside in Philadelphia, 1 President; 4 Vice Presidents; 1 Treasurer; 2 Secretaries; 24 Managers.—32.—Of these there are, Presbyterians, 10; Episcopalians, 8; Methodists, 5; Baptists, 5; Congregationalist, 1; Moravian, 1; Dutch Reformed, 1; Friend, 1.—32.

Managers out of town, 12, viz. In Massachusetts, 2; New York, 4; Maryland, 1; South Carolina, 1; Georgia, 1; Ohio, 1; Illinois, 1; Delaware, 1.—12.—Of these there are, Presbyterians, 5; Congregationalists, 3; Methodists, 2; Baptist, 1; Dutch Reformed, 1.—12.

Committees.—Of Publication—2 Methodists; 2 Baptists; 2 Presbyterians; 2 Episcopalians.—Of Depository—1 Episcopalian; 1 Presbyterian; 1 Friend.—Of Missions and Agencies—2 Presbyterians; 2 Methodists; 1 Baptist.—Of Accounts—2 Episcopalians; 1 Baptist.—Of Real Estate—1 Episcopalian; 1 Presbyterian; 1 Reformed Dutch.—Of Anniversary—1 Episcopalian; 1 Baptist; 1 Presbyterian.—In all the Committees—4 Methodists; 5 Baptists; 7 Presbyterians; 7 Episcopalians; 1 Friend; 1 Reformed Dutch.

Thirty-six Vice-presidents in 24 States—Twelve managers in 8 States.

Of the Missionaries and Agents, appointed under the resolution, to supply the Valley of the Mississippi with Sunday schools, there have been 39 Presbyterians; 24 Baptists; 17 Methodists; 4 Congregationalists; 8 Episcopalians; 2 Reformed Dutch; 12 Cumberland Presbyterians; 6 denomination unknown.—112.

The instructions to Missionaries and Agents, as appears by a printed form, invariably used, throw additional light on the character and spirit of the institution. Among these instructions are the following:—

“Be particularly careful to avoid all controversy or disputes with any who differ from yourself in religious opinions. By all means avoid every thing like sectarianism, or remarks that would in their tendency, wound the feelings of any Christian. Show no partiality to any denomination, but hold friendly intercourse with all who love our Lord Jesus Christ. On the delicate question of slavery, abstain from all remarks; much injury may result from an indiscreet observation. Auxiliaries of every denomination enjoy equal rights and privileges. The American Sunday School Union embraces Christians of almost every denomination, and seven of them are represented in its Board of Managers and serve on its numerous Committees, and the prosperity and usefulness of the institution, with the blessing of God, depend on the *cordial union* and *efficient support* of all the friends of Sunday schools. The great object for which the American Sunday School Union was instituted, and which the Board prayerfully labours to accomplish, is to bring *every child and youth* of our country under the influence of the gospel, and thus *promote the glory of God, and not the interest of any denomination, sect, or party.*

“You will press upon teachers and managers of schools, the importance of aiming, in all their instructions, to give their pupils a knowledge of the Bible,—a knowledge of their duty to God; to their parents, teachers, brothers, sisters, school-mates, and mankind; and of urging them to repent of their sins, and believe in the Lord Jesus Christ.”

VII. A PREVAILING DISREGARD OF THE SABBATH, AND IRREGULARITY IN THE TIMES AND PLACES OF ASSEMBLING FOR PUBLIC WORSHIP, exceedingly embarrass our progress; and the latter circumstance, particularly, often causes the failure of schools which seem to be established on a firm basis. If there is a place where the people of God hold their weekly assemblies, the Sunday school collects there under something like a holy influence, and the teachers and children can adopt the language of sacred song:—

My tongue repeats her vows—
Peace to this sacred house,
For here my friends and kindred dwell:—

while without such a place and such associations, children and teachers are called one way and parents another; and thus irregularity and indifference ensue, and the school is enfeebled or destroyed.

VIII. AND, FINALLY, WE HAVE TO MEET THE VIOLENT OPPOSITION OF IGNORANT, MISGUIDED, AND WICKED MEN. The character of this opposition, or rather the grounds of it, are very diverse, and some of them incredibly ridiculous. And the forms in which it manifests itself, are not less various. Nor is it difficult to account for some of the suspicions and grounds of opposition to which we here allude. It is seen that nearly one hundred

"It will be your special duty to visit all ministers of the gospel, and make known particularly to them, the nature and objects of your mission, and use your influence to engage them in promoting Sabbath schools in their respective congregations, whether auxiliary to this Society or not; and you will give them to understand explicitly, that the Managers of the American Sunday School Union are persuaded, that it is the privilege, and the duty of ministers of the gospel, to exercise a faithful, prayerful, paternal watch over the schools belonging to their churches.

"You will also establish Sunday schools, *whether auxiliary to this Society, or not.*

"As the advocate of Sunday schools, you will aim to be plain, zealous, affectionate, and faithful; and in your intercourse with others, in public or private, avoid all controversy and vain disputations, and all reflections upon denominations of Christians differing from your own. Cultivate a friendly intercourse with all who are engaged in promoting other religious and benevolent objects; follow peace with all men, and labour to commend yourself to every man's conscience in the sight of God, and to convince the world that you have at heart, not the interest of a sect or party, but the glory of God and the happiness of mankind.

"When an agent or missionary has established a school, and received *five dollars* towards the purchase of a library, and the people are unable to contribute more to this object, he will give an order, according to the above instructions, on the most convenient Depository for books, to the amount of *TEN DOLLARS, whether the school is auxiliary to the American Sunday School Union or not.* Only let there be such an organization as to afford a reasonable prospect of stability to the school, and they may belong to ANY UNION, OR TO NO UNION, as they please."

thousand persons are employed, several hours of each week, in the gratuitous instruction of just such children as are willing to attend. It is seen, that men of different denominations and of entirely opposite views on other subjects, are drawn together by this purpose, and harmoniously prosecute it with great zeal and without hope of present reward. It is seen, that we form schools in connexion with our own society, or with other societies, or with none;* and that whatever may be their relation or connexion, we give to all of them five dollars, on condition that they raise other five, the whole to be expended in the purchase of a Sunday school library. There is no principle in the philosophy of these men, that can account for such a course of proceeding as this; and hence their strange conceits of treason and tyranny. Fancies like these, are engendered with wonderful rapidity in the uninformed mind; and it is not surprising that they are slow to believe, how surely our object, if accomplished, will improve every thing in society that is capable of improvement; or how truly it may be said, of the influence of our schools, that it is characteristically republican and anti-sectarian.†

It is to be regretted, that the erroneous views and unfounded suspicions of which we have just spoken, have, in so many instances, been sanctioned and encouraged by the press. Instead of enlightening and guiding public sentiment, which is its appropriate and exalted employment, its fearful power is now often applied to accomplish corrupt and selfish purposes, or to defeat the benevolent efforts of the wise and good.

* In Illinois, for example, of the one hundred and fifty schools, formed by the agency of the American Sunday School Union, one is auxiliary directly to us; fifty-seven are auxiliary to the Missouri Sunday School Union; eighteen are auxiliary to the Methodist Union; and seventy are independent.

† To show this, and at the same time elucidate the general sentiment, we will only advert to two cases within our knowledge. In one Sunday school were found the children of Deists, Universalists, Seceders, Baptists, Roman Catholics, Presbyterians, Episcopalians, and others whose denominations could not be ascertained; and an observer speaks of "the union and attachment manifested in the school by the children, as by far the most surprising and unaccountable scene of his life, and surpassing all other occurrences he had met." In another instance, it was found as the result of an accurate investigation, that in a single male school, besides the distinction of at least five different denominations, the occupations and conditions of the parents, masters and guardians of the pupils were as follows:—watch-maker, 2; rope-maker, 1; widow, 1; out of business, 2; physician, 2; tailor, 6; public officer, 2; cabinet maker, 3; oyster pedlar, 2; hotel keeper, 2; baker, 1; manufacturer, 1; laundress, 3; grocer, 2; milliner, 1; constable, 1; dancing master, 2; carpenter, 2; printer, 2; clerk, 1; labourer, 1; sea captain, 1; and merchant, 23. Admirable materials, truly, for secret and dangerous alliances!

NOTWITHSTANDING these various hindrances, great success has attended the plans of the Board, and though the foul spirit of prejudice or ignorance still possesses many minds, and though a feeble counter-current sometimes opposes itself,—the tide of intelligence and influence evidently sets with us, and will bear us on to the accomplishment of every good purpose.

One who had contemplated our progress with an evil eye, was led to exclaim, with more truth than usually attended his expressions,—“It is in vain to oppose the spread of Sunday schools; they will ultimately overrun the land, and the devil himself cannot help it.”—“These Sunday schools have done more for their side,” said an enemy to all schemes of christian benevolence, “than any thing else they have ever tried; I AM REALLY AFRAID OF THEM; they spring up as in a night, and are spreading all around us.”

The contributions to this specific object, from May 1830, to March 1, 1832, which is the close of our fiscal year, amounted to \$60,714 60, received as follows—from

Maine, - -	\$ 247 55	Georgia, - -	\$ 943 25
New Hampshire, 418 33		Ohio, - -	1,443 35
Massachusetts, 5,960 95		Kentucky, - -	2,765 67
Vermont, - 158		Tennessec, - -	647
Connecticut, - 6,683 93		Alabama, - -	96 81
Rhode Island, - 415		Mississippi, - -	42 50
New York, - 17,927 77		Louisiana, - -	718 55
New Jersey, - 3,332 60		Missouri, - -	692 10
Pennsylvania, - 10,066 98		Indiana, - -	38 50
Delaware, - 284 99		Michigan, - -	10
Maryland, - 2,740 10		Western Creek Ag'y.,	2 25
Dist. of Columbia, 310		Lower Canada, -	11
Virginia, - 2,326 36		A Gentleman from	
North Carolina, 142 90		Scotland,	
South Carolina, 2,188 16		- -	100

\$60,714 60

Of this sum, forty thousand four hundred and fifty-one dollars and forty-three cents had been expended March 1, 1832; and the balance, twenty thousand two hundred and sixty-three dollars and seventeen cents, will not meet the present engagements

of the Board under the resolution. To ascertain what this money has enabled us to do, it is not necessary to enter into details. The leading item of expenditure has been for the services of missionaries and agents,—thirty-two thousand nine hundred and twenty-six dollars and twenty-four cents. The number employed within the period mentioned, for various terms, is seventy-eight. The average amount paid to each missionary and agent for services and expenses, is two hundred and eleven dollars and six cents, per annum. In the selection of them no preference has been felt or manifested for those of any particular denomination. On this subject, the most rigid investigation is fearlessly challenged.

Donations have been made to seven hundred and ninety-nine schools, amounting to three thousand nine hundred and seventeen dollars and forty-eight cents; and the amount of books sold or distributed in the Valley since the resolution passed, exceeds thirty thousand dollars. The knowledge of our publications which has been diffused by means of these books, has disarmed prejudice in some of its most obstinate forms. The offer of a donation of books has been made on equal terms to all schools, whether auxiliary to this society or not.

Eighteen months will more than embrace the whole period of active labour under the resolution. In that time, we have received actual reports of TWO THOUSAND EIGHT HUNDRED AND SIXTY-SEVEN SCHOOLS ESTABLISHED, and ONE THOUSAND ONE HUNDRED AND TWENTY-ONE VISITED AND REVIVED. In less than half the schools established, the number of scholars exceeds SIXTY THOUSAND.

The amount of voluntary service rendered during the year, cannot be ascertained or estimated with any degree of precision. In very many instances, which it might be invidious to particularize, the most faithful and well-directed gratuitous labour has been bestowed. For all these services, reported and unreported, in whatever form and to whatever extent they may have been rendered, the Board would not fail to express their most grateful acknowledgments.*

* The pledge of the American Home Missionary Society, made June 8, 1830, engaging to establish one thousand schools within two years; and that of the Board of Missions of the General Assembly of the Presbyterian church, that each of their missionaries should establish from two to ten schools, have been partially redeemed; but to what extent is not precisely known. Of one hundred and forty-four missionaries, of the Home

Schools and societies have been organized independently, or in whatever connexion was preferred in each case; and visits have been paid, indiscriminately, to all schools to which they were likely to prove profitable or acceptable.

The donation of Testaments from the American Bible Society, and from the Young Men's Bible Society of New York, has excited the liveliest sensations of gratitude, and we have been often assured that the liberality with which this enterprise has been sustained, is made the subject of morning and evening thanksgiving, among those who have witnessed and aided in its prosecution.

A considerable portion of the Valley has been explored with more or less fidelity, and this survey alone, with the information it has furnished, and the spirit it has excited, is of great value. Intelligence has been widely diffused, not only by public discussions and the animating exhibition of well organized schools, but by personal conversation, the distribution of Sunday school pamphlets and books, and by the current, local periodicals. The circulation of the society's newspaper, has been secured to some extent, and has been received with great favour. The encouragement to effort, and the obstacles to success have been ascertained and defined. We have learned too, the advantages and disadvantages of different modes and seasons of labour, and how to adapt an agency to the existing circumstances of society.

Many a languishing school has received a new impulse, and has gone on its way with a vigorous and cheerful step—the discouraged and desponding teacher has had his hands strengthened, and his heart enlarged, and his hopes brightened; and in many places where no school could be formed, an impression has been left which will eventually secure the establishment of one and perhaps many.

In determining what future measures shall be adopted, it is to be considered that the pecuniary means of the society applica-

Missionary Society, to whom commissions were sent, reports have been received from thirty-six, by whom one hundred and twenty-one Sunday schools have been established. And of the seventy-five missionaries of the General Assembly's Board, to whom commissions were addressed, reports have been received from twenty-six, by whom one hundred and seventeen schools have been established. Whatever should be added to these returns, respectively, should be added to the total amount of schools established under our resolution.

ble to this purpose are either actually expended or pledged for expenses incurred. The means of continuing our efforts must be supplied, and this will require an expensive agency, unless the benevolent will contribute without any such intervention.

Two or three efficient men will be needed in most of the States in the Valley, whose whole time shall be given to secure, and apply to the best advantage, whatever means the State or Territory can furnish for the establishment and improvement of schools. Domestic agencies have a decided superiority over others, and they may be secured to some extent in almost every district by the judicious arrangement of a devoted and skilful man. Such an agent would soon be regarded by teachers and pupils, and the country at large, as the main-spring of the machinery. The schools should be visited annually or oftener, and every opportunity of extending them should be seized as soon as it is offered.

The distribution of books must continue to be an important department of labour, and a large item of expense. The temporary depositories which have been established, it will be neither practicable nor expedient for us to maintain, except for the temporary object; and it is hoped, that in some instances, the people for whose accommodation they have been established, will retain them on their own responsibility. When the remote settlements are visited from time to time, it will be necessary for an agent to have a supply of books with him, that he may be able to furnish a library at once. The supply of a single library has, two or three times, cost benevolent friends of the school, a journey of fifty or sixty miles.

The excitement which has been uniformly produced by a donation of books equal to the amount raised, is too useful to be forborne; and it is a question of some importance, whether it ought not to be unlimited on each hand; so that a school which raises ten dollars, shall have a donation of the same value; and one that cannot raise even five, shall still be entitled to a gratuity of corresponding amount.

Among the considerations which should urge us forward, may be mentioned—

1. *The degree of interest which has been excited on this subject over all our country; and there is nothing surprising in it. Prospectively, it may be said, with literal truth, that the education*

of the Valley of the Mississippi is the education of our country ; our course is not, therefore, to be regarded in the light of dictation or interference. It is a matter of common and momentous interest, that western education should be thorough, christian, and universal. The American people constitute one body, though many members, and from the very nature of our compact, if one member suffer, all the members must suffer with it.

2. We may also advert to *the evidence which has been already furnished, that Sunday schools are precisely fitted to our great purpose.* So manifestly has this appeared to enlightened citizens of the west, that they have cordially welcomed our agency in every form ; and it is to their counsel, co-operation, and liberality, that much of the success of our plans is to be attributed.

3. *We have cheering tokens that the sacred influence of Sunday schools is making sure and silent progress.* In the midst of a section of the State of Indiana, which, since our resolution passed, was an unbroken forest, an agent was passing from one log cabin to another, when he came to a spot on which the timber was just felled, and lay strewed around in every direction. In the midst of this humbled glory of the forest, a rude dwelling had been put up, and a few rods from it he found an interesting little girl in her playhouse, built of moss, diligently preparing her Sunday school lesson. Her brother was hearing her recite this passage of wonderful import—*He called his name JESUS.* The words were upon her tongue before they discovered the stranger's approach, and he could not but exclaim—The wilderness and the solitary place is glad for them, and the desert already rejoices and blossoms as the rose.

4. *Without further and higher efforts we shall lose what we have gained.* The schools we have established, are in the midst of a scattered and unsettled population—violent prejudices surround them—their importance is but partially appreciated—teachers are few ; leaders, by whose boldness and patience, others are encouraged and upheld, are rare, and suspicion and misrepresentation attach to our object ; our measures, and our men. In such circumstances, it is sufficiently obvious that our course must be upward or downward ; we must be constantly on the advance, or on the retreat.

5. *God has given us the vantage ground.* Our means and our mode of applying them have been tried and proved. Every good

school we have established is a trumpet-tongued advocate, whose eloquence costs us nothing and is never exhausted.

6. *The Bible is among the people.* It begins to be seen and felt that universal religious education, not by sects but by the umpire of all sects, is the most effectual check upon the strides of a corrupt ambition. Such an education is as intolerable to the bigot and fanatic, as the light of the sun is to the owl and the bat. Considerate men are persuaded, too, that in a government like ours religious truth is not only the just basis of popular education, and the sure foundation of political freedom, but that the universal diffusion of religious knowledge constitutes the firmest barrier that can be erected against all dangerous accumulation of ecclesiastical power.

7. *Our faith is pledged to the prompt and complete execution of the resolution:* and we have reason to believe that the same liberality which has sustained us hitherto will be still shown. Every western wind brings to us impassioned appeals from the people beyond the mountains, and they are our brethren. Whatever of kindness and favour is not in their hands abounds in their hearts. It is a common cause; and though they may say, in view of our happy and prosperous institutions—This matter belongeth unto thee; they say also, in view of their own critical relations—Arise, and do it, and we will be with thee.

8. *Sunday schools must prepare the way for efforts in other departments of benevolence.* A modern writer* of more than ordinary popularity, assuming that a general rectification of doctrine and practice, and a revival of primitive Christianity, are actually about to take place, inquires, what preliminary measures might be anticipated, as the necessary means of giving irresistible force and universal spread to such a reformation? "What," he says, "but the placing of the sacred canon, the arbiter of all dispute, and the fountain of all motive, previously in the hands of the people of every country?"

Surely, we may reply—the universal adoption of some cheap and easy system of teaching, by which they shall be enabled to read the sacred canon with facility and intelligence; and that system is found, and, so far as we know, only found, in Sunday schools.

9. *The conviction that error, darkness, and bondage prevail where*

* Douglass.

truth light, and freedom are not found, furnishes a powerful incentive to continued exertion. The education of western children is not neglected. Far from it. The means of both intellectual and moral training are afforded, upon certain conditions, in great abundance and perfection. Colleges and the higher seminaries of learning have been silently built up at many of the chief cities and central towns. Courteous and winning manners, unwearied kindness to the sick and distressed, and great liberality in the erection and endowment of churches and schools, have excited the surprise and gained the confidence of the unwary. The best of teachers are secured by the highest compensation, and the parent who desires the best advantages for his son or daughter seeks of course the best teachers, and often without regard to other and infinitely more important interests which he puts in jeopardy. And hence principles and institutions, utterly hostile to those which are the glory and defence of our country, are gaining strength and influence day by day. A direct resistance would only aggravate the evil. Darkness must be dissipated by light. Truth must be put upon the achievement of her sure and complete triumph. And to this end we must have good schools, and we must have them every where. The Bible must form the basis of popular instruction; and the liberty with which Christ makes free, must be proclaimed through our vallies, and upon the tops of our mountains; from sea to sea, and from shore to shore; AND WE MUST DO IT—AND MUST DO IT NOW. *For,*

Finally, our power to affect, essentially and happily, the best interests of our country, is but momentary. Corruption and ignorance come in upon us from foreign shores like a flood. Confusion and discord and violence prevail among our own citizens, and in our high places. Our constitutions are indeed strong; but the firmest bands are loosened, and the proudest strength reduced by successive convulsions. Irreligion and the general corruption of the press, will make appalling havoc among such institutions as ours; and if God forsakes us, our loftiest battlements will reel to and fro, and what are now admired as the monuments of our glory will only serve to accumulate the disastrous ruin.

Public sentiment is now worth something. It has done nobly in the contest with *intemperance*. It can do nobly for the cause

of religious education. Let it only be enlightened and urged on then, and let no man say,—it is enough,—till every inhabitant of our country can read his own Bible, and every child's name is registered on the roll-book of a Sunday school.

THE IMPRESSION which this hasty review of another year's transaction leaves on the mind of the Board, and which we desire to have made on the minds of all our fellow-labourers in this good cause, is that of GRATITUDE AND CONFIDENCE. Our strength is renewed for another year of care and toil; but how fearful is the uncertainty who of us shall be among the living at its close. That man of God,* who stood with us here but one short twelve-month since, and who urged us with so much eloquence and feeling, to labour more diligently and directly for the salvation of souls, has ceased from among men, and has a place with those who, through much tribulation, have entered into the kingdom of God. And he, †too, whose presence always animated the discouraged—whose energy always strengthened the weak, how cordially and vigorously did he enter with us upon the Mississippi enterprise, and yet how early and mysteriously have his earthly purposes been cut off. How soon are his hope and faith exchanged for scenes and songs of heavenly glory.

Let us be confident, however, of this one thing, that whether our eyes behold it or not, the institution to whose support we now renewedly pledge ourselves, will ultimately become, if it has not already become, like the tree which the monarch of Babylon saw in the visions of the night,—“It grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all.”

* Rev. Joseph Sanford.

† Rev. Dr. Cornelius.





THE
NINTH
ANNUAL REPORT
OF THE
AMERICAN SUNDAY-SCHOOL UNION.

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MAY 21, 1833.
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PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION.
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1833.

1875

THE NEW YORK PUBLIC LIBRARY

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1875

NEW YORK

PROCEEDINGS

at the Ninth Anniversary of the American Sunday-school Union.

ANNUAL SUNDAY-SCHOOL SERMON.

THE *Annual Sermon* before the American Sunday-school Union was preached in St. Andrew's church, on the evening previous to the anniversary, by the Rev. Dr. HENSHAW, of Baltimore. The Board of Managers have requested a copy for publication, and it is hoped it will immediately appear.

ANNIVERSARY SERVICES.

The ninth annual meeting of the American Sunday-school Union, was held in Philadelphia, on Tuesday afternoon, May 21st.

The chair was taken, at half past three o'clock, by ALEXANDER HENRY, Esq., the President.

The following hymn was sung by a choir of children alternately with the congregation:

THE LOVE OF CHRIST.

CONGREGATION AND CHILDREN.

The Saviour while on earth
Welcom'd, with gentle grace,
The child of meanest birth,
Who humbly sought his face;
And Jesus yet will condescend
To be our children's faithful friend.

CHILDREN ALONE.

Gracious Redeemer, thus
We seek thy love divine;
Pity and welcome us,
And bless and make us thine.
Gracious Redeemer, condescend
To be our Saviour and our friend.

CONGREGATION AND CHILDREN.

The Saviour, while below,
When children sang his fame,
Smil'd in the midst of wo,
To hear them lisp his name;
And Jesus still will hear the praise
Which even lisping children raise.

CHILDREN ALONE.

Tender Redeemer, bow
 To hear the songs we bring,
 And smile upon us now—
 Thy name we love to sing.
 Gracious Redeemer, hear the praise,
 Which even children strive to raise.

CONGREGATION AND CHILDREN.

From all beneath the skies,
 And all in heaven above,
 Let hallelujahs rise
 To Jesus' tender love;
 Who ever more will condescend
 To be our children's God and friend.

Prayer was offered by the Rev. Dr. SPRING, of the Presbyterian church, New York, and the following hymn sung:

Ten thousand different flowers
 To Thee sweet off'rings bear;
 And cheerful birds in shady bowers,
 Sing forth thy tender care.

The fields on every side,
 The trees on every hill,
 The glorious sun, the rolling tide,
 Proclaim thy wonders still.

But trees, and fields, and skies,
 Still praise a God unknown;
 For gratitude and love can rise
 From living hearts alone.

These living hearts of ours
 Thy holy name would bless;
 The blossom of ten thousand flowers
 Would please the Saviour less.

While earth itself decays,
 Our souls can never die!
 O tune them all to sing thy praise,
 In better songs on high.

A statement of the Society's financial accounts was read by the treasurer, PAUL BECK, Jr. Esq.

The Annual Report was read by one of the Secretaries.

On motion of the Rev. G. B. PERRY, of the Baptist church, Philadelphia, seconded by Rev. ELI SMITH, Missionary in Western Asia, it was

Resolved,—That the Annual Report now submitted be accepted, and published; and circulated gratuitously as extensively as possible.

On motion of GERRIT SMITH, Esq., of Peterborough, New York,

seconded by Rev. PETER WOLLE, of the church of the United Brethren, Philadelphia, it was

Resolved,—That the proposed general simultaneous effort on the 4th day of July next, to visit and invite all suitable subjects of Sunday-school instruction to attend at some appointed place on the succeeding Sunday (July 7th), be commended to the ministers of the gospel, and the superintendents, teachers, and other officers, and friends of Sunday-schools, and Sunday-school societies of every denomination, for prompt and complete execution.

On motion of WILLIAM JESSUP, Esq., of Montrose, Pennsylvania, seconded by Rev. LEVI BULL, of the Episcopal church, Chester county, Pennsylvania, it was

Resolved,—That the evangelical churches of this country are solemnly bound to furnish the means of suitable religious instruction to all persons, children and adults, who need and are willing to receive it, and that such provision should be made in sufficient season to meet the result of the effort proposed to be made on the 4th day of July next.

On motion of the Rev. JAMES MILNOR, D. D., of the Episcopal church, New York, seconded by JOSEPH L. INGLIS, of the Methodist Episcopal church, Philadelphia, it was

Resolved,—That the result of the society's efforts to supply the Mississippi Valley with Sunday-schools, while it must awaken new sympathies and anxieties in their behalf, should also excite to new and nobler efforts to maintain and extend their influence, not only there, but throughout every other section and neighbourhood of our land.

On motion of the Hon. PETER D. VROOM, of New Jersey, seconded by Rev. J. O. CHOULES, of the Baptist church, New Bedford, Massachusetts, it was

Resolved,—That a union of various denominations in the prosecution of an enterprise of common interest (as the establishment and support of Sunday-schools clearly is) well accords with the spirit of primitive Christianity, and happily illustrates the nature and influence of the religion of peace and love, which our Sunday-schools are designed to inculcate.

On motion of the Rev. J. W. CHICKERING, of the Congregational church, Bolton, Mass., seconded by Rev. Mr. KRAUTH, of the Lutheran church, Philadelphia, it was

Resolved,—That the more general establishment of infant Sunday, or First-day schools, and the preparation of suitable manuals and

forms of instruction for their use, is an object which deserves and should receive the special attention of the American Sunday-school Union.

On motion of Rev. WILLIAM S. PLUMER, of Virginia, seconded by Rev. S. K. TALMAGE, of Georgia, the following resolution was adopted :

It being understood that the Board has received, from various sources, loud and pressing calls to increased action in the southern part of our country, and that a plan for vigorous and persevering operation in that portion of the United States has been originated and approved in the South, and the society being assured that such increased action is regarded not only as desirable, but necessary, by many good men resident there—therefore,

Resolved, unanimously,—That the American Sunday-school Union will endeavour, in reliance upon the aid and blessing of Almighty God, to plant, and for five years sustain, Sabbath-schools in every neighbourhood (where such schools may be desired by the people, and where in other respects it may be practicable) within the bounds of the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, the District of Columbia, and the Territory of Florida.

The following hymn was then sung :

TRIUMPH OF THE REDEEMER.

Jesus shall reign where'er the sun
Does his successive journeys run :
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

People and realms of every tongue
Dwell on his love with sweetest song ;
And infant voices shall proclaim
Their early blessings on his name.

Let every creature rise and bring
Peculiar honours to our King ;
Angels descend with songs again,
And earth repeat the loud AMEN.

The meeting was then dismissed, after the benediction by Rev WILLIAM A. McDOWELL, D. D., of South Carolina.

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Of the American Sunday-school Union, 1833-4.

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REPORT.

WHENEVER the American Sunday-school Union accomplishes the purpose for which it was instituted, the children in all our land will read intelligently ; they will have the free use of good books, adapted to their wants and capacities ; and they will enjoy the counsel and friendship of the wise and good, in the emergencies and perils of life. The most cursory review of our history shows that this is not only a probable, but a necessary result, requiring only that the simple principles of the institution should be fully carried out.

During the nine years which are this day completed, there have been established in connexion with our society, or by its direct agency, not less than 14,550 schools ; in which 109,000 teachers have laboured gratuitously, and in many cases at the sacrifice of health and even life, in the instruction of 760,000 scholars.

Of these schools 2399, embracing 13,118 teachers and 45,688 scholars, have been formed during the last year.

We have in this view a steady annual increase for the nine years of 1600 schools, 12,000 teachers, and 84,000 pupils.

There have been added to the church of our Lord Jesus Christ, from schools connected with us, not less, probably, than 20,000 teachers and 30,000 scholars.*

We have prepared and published two hundred and fifteen library-books, the largest of which contains three hundred and twenty-three pages, and the smallest thirty-six: average size, one hundred and fourteen pages. To this class of our publications we have added last year twenty-nine volumes, most of which have been very favourably received; and we have in different stages of preparation several which seem to be better adapted to the use of the Sunday-school library than any which have preceded them.

We have also one hundred varieties of children's books, unbound, containing in all two thousand pages. The largest of these has twenty-four pages, and the smallest eight. To this class we have added last year sixteen; and among them are some of the best specimens of children's books that have ever left the press.

We have added twelve new varieties to our cards for infant schools, of which the lithographic prints in Natural History are decidedly the most perfect and popular that have ever been published. The number of these, and of the form-books, &c., pertaining to the orderly

* The number reported the present year, by about half the schools, is 2607 teachers and 6121 scholars.

progress of a Sunday-school, which have been circulated by the society, it would be very difficult to ascertain.

We have diffused, in the eight octavo volumes of the American Sunday-school Magazine, a vast amount of intelligence on the general subject of Sunday-schools; embracing a history of their origin and progress, and showing the results of experience and observation from the earliest period: and we have now nearly half completed the third volume of the Sunday-school Journal, a weekly paper of full size, conducted with great labour and ability, and admirably suited to be the advocate and auxiliary of Christian education.*

We have also circulated gratuitously to a great extent, a series of annual sermons, preached at the request of the Board, by distinguished clergymen of different denominations, illustrating the principles and enforcing the duties which are connected with, or grow out of the grand object of our association.—Sundry other documents, touching the principles and objects of the society, prepared with much skill and labour, and tending to inform and rightly influence the public mind, have also been extensively and advantageously distributed, in almost every section of the country.†

* To extend the circulation of the Sunday-school Journal, the Board resolved, in November last, to send a copy of it, for one year, to every superintendent of a Sunday-school, who, though unwilling to subscribe for it, may be willing to pay the postage of it, and read and circulate it among the teachers connected with the school.

† A Catalogue of these is subjoined for the information of such as are disposed to order and circulate them:—

Of books in foreign languages, the first volume of Union Questions, and ten volumes of reading books,

The Seventh, Eighth, and Ninth Annual Reports of the American Sunday-school Union, for 1831, 1832, and 1833.

Review of the Annual Report of the St. Louis (Mo.) Sunday-school, auxiliary to the Sunday-school Union of the Methodist Episcopal Church, containing an exposition of the society's principles and proceedings, in reference to several points on which objections and unfounded opinions were supposed to prevail.

The Charter; being a plain statement of facts, in relation to an application to the Legislature of Pennsylvania, to grant a Charter to the American Sunday-school Union; with the statement of the resident members of the Board of Managers, belonging to the Methodist Episcopal Church, in reference to charges made against the society by the Christian Advocate and Journal.

Defence of the American Sunday-school Union, against the charges of its opponents, in an address delivered at the first anniversary of the New Castle County (Del.) Sabbath-school Union, March 26, 1828. By the Hon. Willard Hall, President of the N. C. C. S. S. Union.

Proceedings of the public meeting held in Boston, to aid the American Sunday-school Union in their efforts to establish Sunday-schools throughout the Valley of the Mississippi.

Address of Thomas S. Grimke, at a meeting in Charleston, South Carolina, held March 29, 1831, to consider the resolution of the American Sunday-school Union, respecting Sunday-schools in the Valley of the Mississippi.

Suggestions in vindication of Sunday-schools, but more especially for the improvement of Sunday-school books, and the enlargement of the plan of instruction. By Archibald Alexander, D. D. Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, New Jersey.

Encouragements to Religious Effort: a sermon delivered at the request of the American Sunday-school Union, May 25, 1830. By Francis Wayland, Jr., President of Brown University.

The way to bless and save our country: a sermon, preached in Philadelphia, at the request of the American Sunday-school Union May 23, 1831. By Heman Humphrey, D. D. President of Amhers (Mass.) College.

The place of the Bible in a system of education; a sermon, preached in Philadelphia, at the request of the American Sunday-

making a total of 713 pages, have been published in *German*, and six volumes, making a total of 543 pages, in *French*.

Before we dismiss this topic it is proper to observe, that to save the society from ruinous embarrassment through the want of sufficient capital, the Board have resolved to reduce the stock, which might well be \$150,000, from its present amount, which is upwards of \$80,000, to about \$50,000. So inadequate will it become by this reduction, that, it is obvious, our good work must be prosecuted with very feeble and crippled steps.

The necessity of this measure arises from an obligation to repay borrowed money—and this necessity cannot be obviated permanently, without a permanent loan, or additional capital.

If it should be asked, whether our capital is not increased by the profits of each year's business—we answer, that the expenses of the institution and the depreciation which is necessarily incident to our books, plates, engravings, &c., nearly balance, and, in some years, have far over-balanced the advance on the sale of the books beyond their cost. It should be remembered that per-

school Union, May 21, 1832. By Charles Hodge, Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, New Jersey.

haps one half the annual expenses of the institution is incurred independently of the manufacture and sale of books ; and much more than one half the risk and loss in debts and in the value of stock, results from the inseparable connexion of the business operations of the society with its benevolent, or religious designs.

Our four foreign depositories at New York, Utica, Pittsburg, and Cincinnati, are of vital importance, and must be maintained. Those which have been established for a temporary purpose will soon be discontinued, or pass into the hands of individuals, or societies more particularly interested in their support.

To return to the review—Our system of instruction, in limited and selected lessons,—the basis of which is the *Union Questions*—is now generally adopted, and though doubtless susceptible of improvement, is regarded, on the whole, as decidedly preferable to any and all others. Five volumes have been published, and of these upwards of half a million of copies have been sold. The sixth

* The establishment of local depositories for the supply of counties or large sections of country, is very important to the success of Sunday-schools. When committed to the care of a judicious man, or conducted with the supervision of a discreet and faithful committee or board, who may be depended upon to prevent the introduction of improper books—it will be of very sensible advantage in every view. The American Sunday-school Union cheerfully afford all the facilities in their power in this behalf, and orders for books are put up promptly and on the most advantageous terms.

volume extends through the period of sacred history from the possession of the promised land to the captivity; and the seventh, embracing the captivity and return of the Jews, will be seasonably published.

For the advantage of the teacher in the use of the third and fourth of these volumes, the Teacher's Assistant has been prepared, designed to furnish a concise but satisfactory exposition of each lesson.

Besides these, we have two volumes on the book of Acts, prepared on the analytical principle, or what is called "The Lesson System," each of which contains an annual course of instruction.

A stated season of prayer, in concert, on the second Monday of the month, in reference to this particular branch of benevolent exertion, is extensively observed, and in many places is regarded as one of the most interesting services of the kind.*

The convention of Sunday-school Teachers, which was held in New York, in October last, and which is to re-assemble in this city to-morrow, may be considered as one of the many proofs of the advancement of the institution in favour and importance; and we trust the ten-

* For some important suggestions respecting this season of prayer, see Appendix A.

dency of their counsels and measures will be eminently auspicious to the general cause.

Three years have passed since the resolution to supply the Mississippi Valley with Sunday-schools was adopted, by acclamation, in this house. During that period 4245 schools have been reported as formed, and 2899 visited and relieved. Of these, 1378 have been formed, and 1778 visited, within the last year. The number of books put in circulation by these schools is, probably, considerably more than half a million.

The whole amount contributed for the purpose of accomplishing the object of the resolution is \$73,366 85. Of this sum, \$20,263 17 was unexpended March 1, 1832, and \$12,652 25 have been added since, viz. from

Maine, - -	\$20.00	Virginia, - -	\$516.08
New Hampshire,	37.92	South Carolina, -	10.00
Massachusetts,	96.53	Georgia, - -	50.00
Vermont, - -	72.21	Ohio, - - -	670.70
Connecticut, -	1218.70	Kentucky, - -	200.00
Rhode Island, -	32.13	Alabama, - -	24.00
New York, - -	2204.39	Mississippi - -	228.36
New Jersey, -	973.85	Louisiana, - -	36.50
Pennsylvania, -	5829.26	Missouri, - -	5.00
Delaware, - -	85.00	Indiana, - -	1.00
Maryland, - -	85.00	Illinois, - -	215.62
Dist. of Columbia,	40.00		

making, with the balance of last year, \$32,915 42. Of this sum, \$20,388 65 has been appropriated to the salaries and expenses of seventy missionaries and agents ; \$4,349 08 to donations of libraries, \$1,096 68 to postages and other incidental expenses, and \$7,081 01 was unexpended at the close of our financial year, March 1, 1833. The engagements of the Board, contracted and contemplated, will much more than absorb that balance, and all subsequent contributions.*

It is worthy of distinct notice in connexion with this branch of the report, that, in November last, a few gentlemen at Albany contributed \$1000 for the purpose of placing at our disposal, for gratuitous circulation in the valley of the Mississippi, 4000 copies of the Temperance Recorder, a periodical paper, conducted unexceptionably and with great ability, and published by the New York Temperance Society. So obvious and fatal is the direct and remote influence of intemperance upon the interests of Sunday-schools, that every legitimate and judicious effort to suppress the former, so far as it succeeds, sustains and extends the latter.

Donations have been made during the year to various schools and associations whose character and circumstances seemed to justify it : among these may be mentioned one to encourage the establishment of Sunday-

* A more particular exposition of the designs and plans of the Board in this behalf will be found in Appendix B.

schools in Lower Canada, and another to the Burman mission. A full library of our books is connected with the seamen's chaplaincy at Canton. One of the English missionaries at Calcutta* lately ordered a complete set of our publications, for the use of the mission at that place: and concerning a donation made, at an earlier period, to some members of the Sandwich Island mission, we have lately learned, that it has formed the foundation of a Sabbath-school library for the Sandwich Islands, which is useful not only to the children of the missionaries, but in preparing Sabbath-school books for the natives, and in conducting schools among them.†

In the Atlantic States efficient Sunday-school agencies are maintained principally by the State societies. These agencies have been prosecuted with great efficiency and advantage, particularly during the last year; and our fellow-citizens in that part of the country have always shown, so far as opportunity and means would allow, the most friendly dispositions towards us and our measures.

In the Southern and Middle States there is need of an immediate and vigorous effort; and there are encouraging indications that the people are prepared to receive cordially and sustain generously, any agency that may be employed for their advantage. Difficulties many and

* Rev. W. H. Pearce.

† Missionary Herald for May, 1833, p. 164.

formidable may present themselves, but when they are opposed by faith and love, they will pass away as silently and as harmlessly as the thrones and castles which children see in summer clouds.

In this view of the past we affirm, that whatever shall be the history of Sunday-schools in this or any other country; nay more, if every vestige of their influence and progress were obliterated in this very hour, save that which is beyond the reach of time and change; the record of their glory would still be seen and read on every side and in every quarter of the globe. But so far from a decline in interest or prosperity, it is evident that the institution on the whole is steadily advancing.

During the last year we have shared in the common depression and embarrassment: but when our accustomed resources were cut off, a few members of the Board, familiar with our principles, means and modes of business, voluntarily pledged their personal credit for a loan of \$30,000. And from the tenor of our correspondence and the tone of the public journals of the country, it conclusively appears that the wisest and most intelligent of our fellow-citizens are looking to Sunday-schools as the great instrument of diffusing, universally, the healthful influence of religion and morality

To fulfil this just expectation, we must secure, to a much greater extent, the distinct and sensible concurrence and co-operation, as well as the direct and power-

ful influence, not only of the church and her ministry, but of the community at large; and to this end the principles of our association and the objects we propose to accomplish by it, must be well understood. Such an agency as would diffuse this knowledge far and wide, and bring back, in return, the full and cordial expression of public confidence, is greatly needed.

It should be distinctly known throughout the land, that the first grand principle of our association is **UNION**—that as a society we recognise the existence of various evangelical denominations only so far as to avoid their points of difference—that there is no representation of them, as such, in our body, nor of us, in theirs. We rest on the broad basis of the Christian church; and esteeming every true disciple of the Lord Jesus Christ as one with us in this general purpose, we invite his co-operation in building up the kingdom of our common Redeemer, on the foundation of the apostles and prophets—Jesus Christ himself being the chief cornerstone.

It is known that among the members of our association, are Baptists, Methodists, Presbyterians, Episcopalians, and others; and it is understood between us all, that our library books, manuals of instruction and whatever other agency we employ, shall not, in any wise, inculcate opinions, or teach doctrines about which those various bodies of Christians are not agreed.

By this co-operation nothing is relinquished, nothing is even modified which pertains to denominational peculiarities.—And we devoutly thank the author and finisher of our faith, that those doctrines and precepts of his gospel which are mainly relied upon to form the character and sustain the hopes of the Christian, are not those about which his true followers are at variance: like the elements of nature, they are simple, essential, and perfectly defined—every system of genuine Christian philosophy recognises them. It is only in their modification that conflicting opinions arise.—“Let us not then be charged with an intriguing sectarianism—he alone is the true sectarian who forgets that there is a common Christianity as well as a Christianity under the modification of his own party; who forgets that his duties to this common Christianity are of a higher obligation than those he owes (and some he does owe) to his own peculiarities, and who would see a soul of man left to perish without concern, if not saved by the application of a process of his own. In whatever religious body that man is found, he and he alone is the true sectarian.”*

But it should be known that while these are our views of the principle of union, we are in no sense opposed to denominational associations; nor do we see any thing in them to excite hostility or alarm. That some distinctive organization should be employed for the diffusion of

* Richard Watson.

distinctive opinions, is very natural. Whether they are fitly called *unions*, is a question of very little importance.

The principle of associated or combined effort is applicable to their circumstances as well as to ours. The only difference is that our object is general—theirs is special. Our object is to establish Sunday-schools to whatever denomination they may be attached—theirs is to establish them in a particular connexion. Of course our object can be prosecuted by combined effort—theirs only by each denomination singly.

A SUNDAY-SCHOOL BEING ESTABLISHED ON THE PRINCIPLES RECOGNISED BY ANY BODY OF EVANGELICAL CHRISTIANS, OUR WORK IS DONE. IT IS A MATTER OF NO MOMENT TO US FROM WHAT EVANGELICAL CHURCH OR DENOMINATION IT MAY LOOK FOR ITS SUPPORT OR TEACHING. We cannot better illustrate the force and truth of this position, than by the following statement. Of one hundred and four schools established from May 1, 1832, to May 1, 1833, by Mr. Sheldon Norton, an agent of this society, and a member of the Baptist denomination, ten became auxiliary to the American Sunday-school Union; nine to the Sunday-school Union of the Methodist Episcopal Church; forty-six to various local Unions, and thirty-nine remained independent. Of fifty-three schools established from May to December, 1832, by the Rev. W. B. Ross, a missionary of the society, of the Methodist denomination, fourteen became auxiliary to the Sunday

school Union of the Methodist Episcopal Church ; twenty, to the American Sunday-school Union ; one to the Sunday-school Union of the Protestant Episcopal Church ; two to local Unions, and sixteen remained independent. And no one can deny that there is something imposing and effective in such a union. Presenting ourselves in every section of the country as a body of Christian men of various views, but in this matter of one purpose and heart ; co-operating, but not amalgamating ; we reach a multitude which no individual or denominational exertions could ever reach. The principle of union is shown in our own history to be needful and practicable. In it will be found the germ of the world's regeneration. Carried out, it will fulfil the highest and holiest hopes of men and angels.

The inquiry is very natural, why the influence of such an association, or of the Sunday-school institution generally, instead of exerting a very partial influence over six or eight hundred thousand children, between five and fifteen years of age, does not extend its benefits over the entire population of the country and the world, in forms suited to the various circumstances of the inhabitants. The true answer is, IT HAS NEVER BEEN ATTEMPTED.

So far only as our own country is concerned, there has never yet been a general, simultaneous effort to ascertain to what extent suitable subjects of Sunday-school instruction can be collected. It is high time such an effort was made ; and as some particular day must be assigned for

the purpose in order that it may be simultaneous, and as there seem to be no interests with which such an arrangement can interfere, the **FOURTH DAY OF JULY NEXT** is proposed.

To show the reciprocal appropriateness of this day and this object, would be to show how closely the knowledge which we propose to furnish in Sunday-schools is allied to the preservation of the liberty and the intelligent exercise of the rights of an American citizen ; and how utterly impossible it is, in the very constitution of things, to preserve either, if ignorance and vice prevail.

If the proposition is well received, we shall hope that on **THURSDAY, THE FOURTH DAY OF JULY NEXT**, every neighbourhood in our land, where there is physical strength enough on the side of Sunday-schools to do it, will be thoroughly explored : and may the providence and grace of God so favour the measure, that the sun of that day shall not go down upon a single dwelling in the United States in which the voice of a kind, judicious, Christian friend has not been heard, inviting every suitable subject of Sunday-school instruction to repair to the place where it may be had freely, as the gift of God, without money and without price.

The open air, a dwelling house—barn—distillery—workshop—factory—mill—sail-loft—brick-yard—office, have all been improved, and either will still suffice for a

place of instruction. And as for teachers, if our whole population between the ages of five and fifteen were to be in their seats on the first Sabbath in July next, we should have but about two pupils to each professor of evangelical religion. Hence it is obvious that a sufficient supply of teachers for classes of the ordinary size, may be had without trespassing upon the repose of three-fourths of the disciples of the Redeemer. And we should find many faithful and devoted teachers who are not professors, whose services would still farther reduce the amount of labour. And, at all events, we shall throw upon the church of Christ in the nineteenth century—emphatically the age of revivals—the responsibility of determining whether the opportunity to train up a whole generation in the fear, service and glory of God shall be improved or lost.

It cannot be said that the time is inappropriate. It is in the most interesting sense, *an American day*—it is indeed our only national holiday. The proposition calls for no man's money; it interferes with no personal privilege or enjoyment; it respects alike all sects and denominations who hold that the fear of the Lord is the beginning of wisdom. Surely there can be no denominational aggrandizement sought, inasmuch as the future relations as well as the place and circumstances of assembling are left entirely to the judgment and conscience of those who engage in the labour. The intervening time is sufficient for every necessary arrangement, and

if it were longer the suggestion might lose its interest or be forgotten.*

Ought not the influence of the American people, and especially the American church, to be more widely felt by the nations of the earth? A restless spirit of inquiry; a desire for knowledge and liberty, are awakened, and are gaining strength in every part of the world. As ancient habits and associations are broken up, new wants and new facilities for supplying them are disclosed. The light of the morning spreading silently abroad, and sending its unbidden and often unwelcome beams into the caverns and secret places of the earth, but faintly illustrates the progress which the light of truth and liberty is making at the present day; and those whom this light reaches are, at least, enough excited to feel the wants and seek the supplies of an intellectual and immortal nature.

To meet this new combination of circumstances, the only adequate agency to which we can resort is THE CHRISTIAN EDUCATION OF THE WORLD IN ITS CHILDHOOD;—the universal and simultaneous training of the bodies, minds, and hearts of children, every where, to the service of the Lord Jesus Christ, and of course to the most efficient service of mankind, savage and civilized, heathen and Christian; and no agency for this purpose has yet been

* It is hoped that the Sunday-school Monthly Concert, June 10th will be improved with some direct reference to this interesting proposition.

given to man which may be compared with a good Sunday-school.

1. *By it we establish safe and permanent principles of conduct*, such as have their origin and foundation in the constitution of man, as the subject of the moral government of God, and applicable alike to the Hottentot and the Cherokee, the Greenlander and the Hindoo. We do not mean that to the universal dissemination of these principles, other agencies are not required besides the Sunday-school. The Bible, which reveals and sanctions them, must be distributed among the people of every tribe and tongue. Its pure doctrines and holy precepts must be declared by the example and voice of the living preacher. They must be illustrated and enforced, not in the stiff and dry abstraction of technical theology, but with the vividness and simplicity of those present, passing scenes, which arrest the popular mind, and especially the thoughts and sympathies of children: and more than all there must be that glowing evidence of their influence which will always appear in the temper of mind and daily deportment of such, whether in private or public life, as are really under their dominion. They must constitute the basis and strength of all systems of public and domestic education. They must become to the soldier (if soldiers we must have), the motive and pledge of courage and fidelity. To the sailor they must be light and comfort and protection, amidst the perils of the sea and the greater perils of the shore. They must be distinctly held up to view in the counting-

house and at the bar, as well as from the pulpit and the chamber of sickness. They must be introduced until they are recognised and entertained in public houses and offices; in steam-boats and stages; on wharves, railroads and canals; in work-shops, brick-yards, manufactories and fields of labour; in navy-yards, asylums and hospitals; in work-houses, alms-houses, refuges and prisons—till, like the perfections of their divine author, there shall be no speech nor language where their voice is not heard, through all the earth and to the end of the world.

2. *The principles we diffuse by means of Sunday-schools, will secure and perpetuate liberty of conscience*—not conscience abused and hardened by habits of sin and unbelief; but quickened and enlightened by a knowledge of the law of God, by which alone is the knowledge of sin.

3. *It is by the prevalence of these principles that free inquiry becomes safe and salutary*; not the vain and presumptuous inquiry of the atheist and scoffer, but that which is chastened and controlled by deference to the counsels of infinite wisdom.

4. *Their tendency is, moreover, to settle and steady the public mind*; to fortify it against the maddening assaults of passion and prejudice; and at the same time to enlighten and elevate it, so that it may justly and calmly estimate its relations, social and religious, present and future.

The machinery by which these vast foundations of public peace and prosperity are laid, is to be prepared and directed by no faint heart, or sickly hand. It requires the energy of the whole church and of the whole country; and it promises in return to exert a power which shall be felt and owned and blest in our remotest neighbourhood, and by the highest as well as the humblest of our citizens.

Statement of the Receipts and Expenditures of the American Sunday-school Union, from March 1, 1832, to February 28, 1833.

Dr.	To Balance on hand March 1, 1832, - - -	\$ 477 55
	" Amount received from Depositories, Societies, and individuals, in payment of debts and for books sold, - - -	54,573 36
	" Amount borrowed, - - - - -	52,615 73
	" Donations to the Valley Fund, - - - - -	13,711 66
	do. to the General Fund, - - - - -	5,211 70
	do. to the Missionary Fund, - - - - -	789 55
		<hr/>
		\$127,379 55

Cr.	By Salaries, including Superintendent of book store, editor, book keeper, salesman, clerks, and labourers, - - -	\$ 7,363 62
	" Salaries to Agents and Missionaries, and travelling expenses, - - - - -	14,861 15
	" Loans paid, - - - - -	28,800 43
	" Copyrights and certificates, - - - - -	2,101 50
	" Interest on mortgage and loans and discounts, - - -	2,519 66
	" Paper, - - - - -	29,020 03
	" Printing, - - - - -	7,178 12
	" Binding, - - - - -	19,181 16
	" Stereotyping, - - - - -	2,184 61
	" Copper and steel plate engraving, - - - - -	1,345 73
	" Wood engraving, - - - - -	1,668 11
	" Copperplate printing, and colouring prints, - - -	862 40
	" Lithographic printing, maps, ruling, &c. - - -	1,132 67
	" Miscellaneous books, - - - - -	4,567 24
	" Postage, portorage, twine, quills, and taxes, - - -	940 73
	" Translating and printing German and French books, - - -	606 81
	" Freight, insurance, collecting, &c. - - - - -	191 52
	" Fuel, oil, candles, lamps, and stoves, - - - - -	234 05
	" Shelving, packing boxes, straps, and nails, - - -	443 47
	" Freight of Journal to New York, and delivery in Philadelphia, - - - - -	351 37
	" Expenses of anniversary, May, 1832, - - - - -	16 75
	" Insurance on books sent to sundry places, - - -	303 76
	" D. & J. Ames, freight on paper, - - - - -	52 43
	" Protested draft, - - - - -	120 88
	" St. Louis depository, - - - - -	172 16
	" Buffalo depository, - - - - -	131 00
	" Cincinnati depository, - - - - -	48 66
	" New York depository, - - - - -	18 00
	" Newspapers, advertising, and circulars, - - -	63 50
	" Incidental expenses, - - - - -	120 71
	" Cash on hand, - - - - -	777 32
		<hr/>
		\$127,379 55

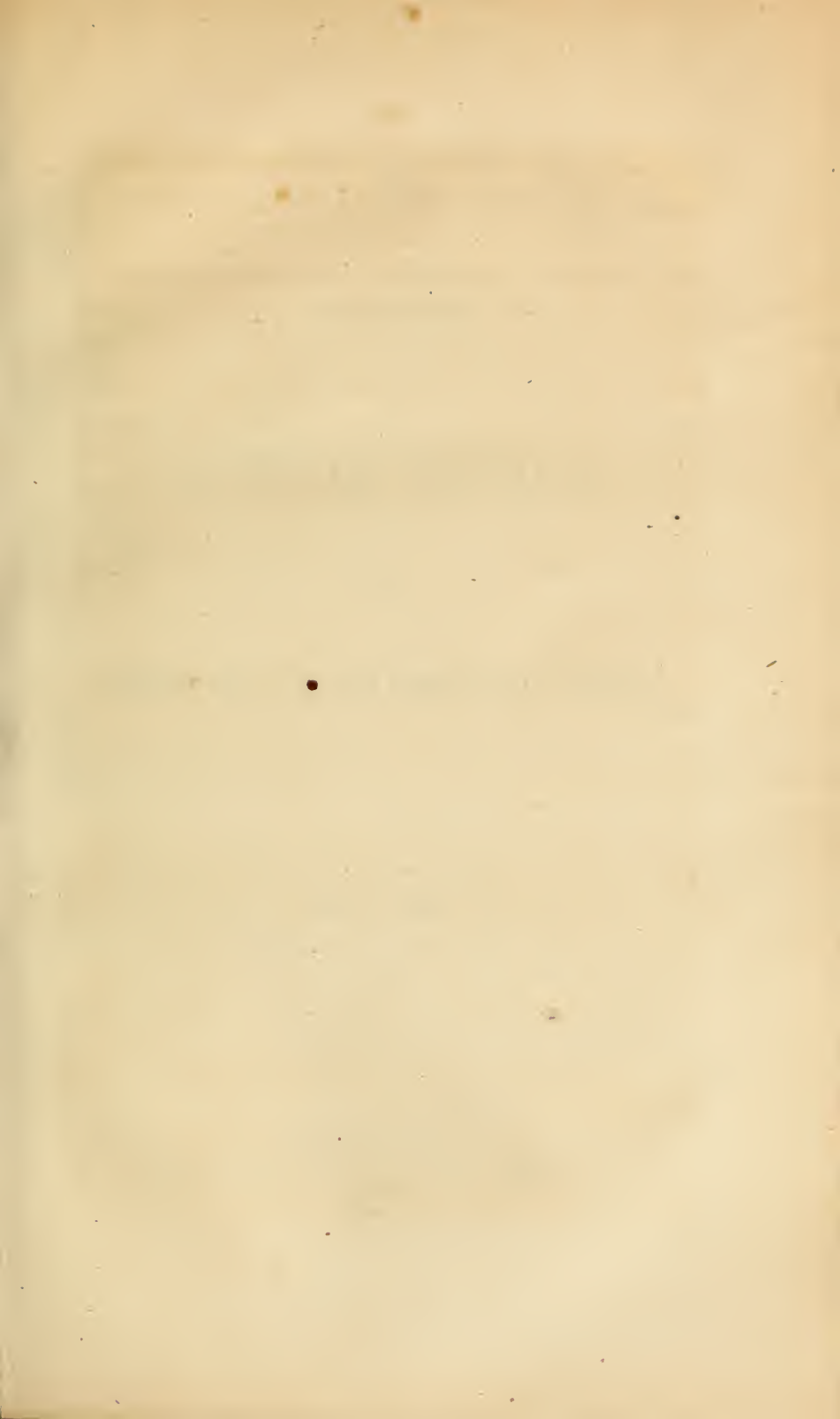
We do hereby certify the above statement to be correct: and we further certify, that the American Sunday-school Union is indebted for money borrowed, to the amount of sixty-eight thousand eight hundred and twenty-six dollars forty-two cents, on which they are paying interest, viz:

To Saving Fund Society, - - - - -	\$20,000 00
" Paul Beck, Jr. - - - - -	10,000 00
" Alexander Henry, - - - - -	6,500 00
" William Howe, - - - - -	3,166 42
" Other individuals and societies, - - - - -	3,160 00
" Loan obtained on credit of individuals, members of the Board, - - - - -	26,000 00

\$68,826 42

JOHN GODDARD, } Committee
C. STEVENSON, } of
GEO. M'LEOD, } Accounts.

PHILADELPHIA, March 1, 1833.





THE

TENTH

ANNUAL REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

MAY 20, 1834.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION

1834.

CONSTITUTION,

(AS AMENDED, MAY, 1831.)

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY SCHOOL UNION."—Its objects are to concentrate the efforts of Sabbath School Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's day—to disseminate useful information—circulate moral and religious publications in every part of the land, and to endeavour to plant a Sunday School wherever there is a population.

ART. II. Each subscriber of three dollars annually, shall be a member.—Each subscriber paying thirty dollars at one time, shall be a member for life. Sunday School Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively one, two, and three years; but they may be re-elected.

ART. IV. The officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient, and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence by either of the Vice Presidents, at the written request of six managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday School Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers, at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

PROCEEDINGS

at the Tenth Anniversary of the American Sunday-school Union.

ANNUAL SUNDAY-SCHOOL SERMON.

The *Annual Sermon* was preached by the REV. DR. FERRIS, of the Reformed Dutch church, on Monday evening, the 19th inst., in the Crown street church, Philadelphia. The subject of the discourse was *the Duty of Ministers in relation to Sunday-schools*, and it was presented in a full and practical manner.

The Sermon will be gratuitously circulated, and it is hoped will excite the special attention of those whose duty it illustrates and enforces.

ANNIVERSARY SERVICES.

The ANNUAL MEETING of the Society was held in the church on Washington Square, on Tuesday afternoon, May 20. The President, Alexander Henry, in the chair; Wm. H. Richards, of Philadelphia, and Gen. Van Rensselaer, of Albany, were the Vice-presidents present.

After the singing of a hymn, prayer was offered by the Rev. Dr. Miller, of Princeton. Another hymn followed, and the Treasurer's report was read, and is annexed.

The annual report was presented and read.

The Rev. Dr. SHARP, of the Baptist church, Boston, moved that the report be accepted and printed.

In offering this resolution, Dr. Sharp observed, that as it might be the last time he would have the opportunity of appearing on such an occasion, he would take the opportunity of expressing his opinion of the character of this society; and said that he believed its operations had been intelligent, evangelical, and catholic, in the best sense of the term. He alluded to one of the original causes of its establishment. In establishing Sunday-schools, people were found in thinly settled places, who were of different denominations. None were strong enough to maintain a separate school, but by uniting they could maintain one, in which all their children could be instructed. Thousands were thus provided for who would otherwise have been left destitute

Dr. Sharp spoke of the publications of the Union as embracing all the important truths necessary to faith and practice. He remarked that it is the truths in which evangelical Christians agree that God employs to convert and sanctify men, and not those about which they differ. This limitation had a happy effect on the writers of the American Sunday-school Union's works by confining their thoughts more to those great and essential truths.

In this union there is no sacrifice or compromise of principle. Whilst each had his preferences and his own judgment respecting the organization and ordinances of the church, the common ground of Christianity is infinitely more important and dear. It had been said of Burke, that he gave to party what was meant for mankind. Let it not be said of any Christian, that he confines to a sect what is wanted by the whole church and the whole world. He knew there were suspicions of sinister designs entertained by credulous minds whenever a Christian union of this kind was proposed. These alarms reminded him of the warnings he had seen in English fields, "Beware. Man-traps and spring-guns," but he had gone over the fence, and was not only as free as ever, but felt his heart expanded and his blood warmed by this fellowship with Christians of different denominations.

The motion was seconded by JUDGE DARLING, of Berks county, Pennsylvania, and adopted.

The Rev. Dr. TYNG, of the Episcopal church, Philadelphia, after a few remarks on the grateful circumstances of the visit of our English friends, and allusions to England, as the pioneer in religious enterprise, and especially as the birth-place of Robert Raikes, submitted the following motion:

Resolved, That the society has great pleasure in the presence of their friends and brethren, the Rev. Messrs. Reed and Matheson, of England; and trust that the present interview will strengthen the principle of love by which the followers of the Redeemer, in all parts of the earth, are united in one feeling and purpose.

The Rev. Dr. MAC AULEY, of New-York, seconded the motion, and said that the effect of the interview alluded to had been deeply experienced during the presence of our brethren at the late anniversaries in New York.

Rev. Mr. WINSLOW, missionary of the American Board of Commissioners at Ceylon, proposed the following resolution:

Resolved, That the resolution adopted by the Board, to raise \$12,000 during the current year to be appropriated, from time to time, to the supply of such missionary stations throughout the

world as are sustained by American churches, with copies of our publications, and the means of translating and printing them, is cordially approved by the society, and commended to the prompt and liberal action of the friends of the Redeemer.

Mr. Winslow said, that it was now generally admitted by missionaries, that the great hope of the triumph of the gospel lay in the education of the young. They were directing their efforts to this object in all the heathen countries. He spoke particularly of the degraded and neglected condition of the Hindoo females from the time of their birth. They were uninstructed, and as they grew up were employed in the most servile duties. It is for these children that schools and books are wanted. In many places they can be read without translation. There are three English papers printed in Calcutta, edited and patronized by natives, so that a large number must be able to read our books. Numbers of infidel publications are sent from this country and sold to these nations. There are 3500 native children in the village schools of the island of Ceylon. Parts of the publications of the American Sunday-school Union have been translated into Tamul, to be read in these schools.

Mr. Winslow concluded by saying, that he trusted the bow of hope held out by this society, composed of various colours, but blended in one arch of light, would soon span the entire world.

In seconding this resolution, the Rev. Mr. MATHESON, of Durham, England, alluded to the appropriateness of holding the anniversary of such a society as this in *Philadelphia*, a name importing brotherly love. It had been said, that the reason why the Methodist chapels are so rapidly increasing in England is, that the members of that communion were *all* at it, and *always* at it. This is the true principle for Christian action. He supposed there are now 200 millions of heathen children who are uninstructed, but who would be enjoying the benefits of Christian education, if Christians had discharged their duty. But there are not 200,000 children under the care of all the missionaries in the world. Applying this proportion to the United States, and estimating the number of children at two millions, if there were no more educated than in pagan lands, there would be but 2000 children at school.

He had also been estimating how much children might promote the object of this resolution. If the million of Sunday scholars would give one cent each, it would raise \$10,000 at once, and the remaining \$2000 could be easily made up by the teachers. The children of the London Union, by contributing one penny sterling each, in the Jubilee year, had raised, if he

- remembered correctly, more than this sum to build Sunday-school houses throughout the kingdom.

He had long been engaged in Sabbath-schools, and one of his most delightful recollections was the band of fifty teachers with whom he had been associated in early life in Edinburgh, who had under their care 2000 scholars. He spoke of the effects of religious education on the peace and order of the community. He heard Rowland Hill say, in 1830, that the Recorder of London had informed him, that not more than one out of a thousand juvenile offenders brought before him had ever been in a Lancasterian or Sunday-school. A committee of the House of Commons had ascertained, on examination of the prisons in London, in which 700 children, from the ages of 8 to 16, were confined, that only two had ever been in a Sunday-school.

Mr. Matheson, in conclusion, reciprocated the kind feelings that had been expressed in regard to him and his brother, and assured the society and their friends, that it would ever afford them the highest gratification to hear of their prosperity.

The motion being adopted, the Rev. JOHN BRECKINRIDGE, of the Presbyterian church, moved the following resolution:

Resolved, That while the high character of the publications of the society, and their adaptedness to the wants of the children and youth of our country, make their more extensive circulation exceedingly desirable, the expense of sustaining local depositories should not be borne by the parent institution, but by those communities for whose special benefit they are established.

In supporting this motion, Mr. Breckinridge referred to the cheapness of the publications of the society; the great amount of religious literature they contained; the incalculable good they had done by bringing the great truths of religion within the capacity of children. It was the object of the society to present in each volume, in some shape, such a statement of truth as would take from every reader the plea that he is ignorant of the plan of salvation. Milton had said that he that makes a good book does more for the world than the life of a single man could do. The influence of the one could be transmitted and continued ages after its author had died. So it might be said that the author of a bad book did a greater injury to the community than if he had murdered an individual. The injury in the one case was limited, in the other it extended to the souls of many, and to their eternal destiny.

Mr. Breckinridge said that the society was cramped by the necessity of sustaining depositories with its own funds, and that every consideration should induce those to support them who were principally benefited by the facilities they gave. But he

was stopped in his argument by the lateness of the hour, and by his unwillingness to encroach upon the time allotted to the gentleman who was to follow him.

The motion was seconded by J. M. KEAGY, M. D., of Philadelphia, and adopted.

The Rev. Mr. REED, of London, then addressed the meeting. He commenced with some pleasant remarks on his incapacity for speaking at that time. The only rough treatment he had met with in America had been from the winds, which had almost deprived him of his utterance by a cold. His body he found was not yet acclimated; but his soul was. His brethren, moreover, who had preceded him, had one by one robbed him of all he had intended to say, and nothing was left for him to do but to gather up the fragments.

Mr. Reed paid an eloquent compliment to the character of William Penn, and expressed the gratification he felt in being in a city which was connected with his earliest associations, and on an occasion so appropriate to those associations. It was delightful to meet his brethren of different denominations, and to receive such cordial testimony of their fellowship. The chain which holds us together is not the Episcopal, or Baptist, or Congregational chain, but the Christian. Manly debate and controversy are useful; but it is animating and happy to meet on a common platform, and to co-operate in the great design of propagating the essential principles of the gospel.

He felt a deep interest in the Sunday-school institution. The first social prayer he had ventured to make was offered in a Sunday-school; there he had made his first public exhortation; there the first success of his labours had been granted to him.

Mr. Reed was glad to hear of the moral chart of the world which is promised. Something of the kind had been done in France, and it had been demonstrated that in the districts where education is general, morality, industry, wealth, order, and general prosperity existed in proportion; whilst in the provinces where the means of education were limited, vice and disorder prevailed in a corresponding degree.

He thought there were three principal causes of the deficiency of success of Sunday-schools. 1. Parents become neglectful, because their children are in the schools. 2. Scholars leave the schools at the age in which it is most important they should be under religious influence. He had been employed in devising means to obviate this—as by evening classes, &c. 3. The expectations of teachers were too low; they should look for present results, and expect the conversion of the pupils. He believed that one of the first signs of the revival of religion, and its spread

in the world, would be, that the glory of the Lord would be revealed to children. There is nothing in religion to bar this hope.

Mr. Reed concluded by a very feeling and devout expression of his cordiality in the Christian communion he enjoyed with his brethren here, and supplicated that the Spirit of grace might be richly shed upon all hearts, baptizing the ministry, the families, and the children, with his holy influences, and uniting them in sacred love.

The resolution which Mr. Reed submitted was as follows:

Resolved, That the moral aspect of the world at the present moment invites the friends of the Redeemer to attempt great things for his glory, and while the spirit of Christian love pervades his church universal, we may look with grateful and animating confidence for the speedy triumph of the gospel.

The motion was then seconded by the Rev. G. W. BETHUNE, of the Reformed Dutch church, Utica.

A hymn was then sung, and the benediction pronounced by the Rev. Dr. Codman, of Massachusetts.

OFFICERS

Of the American Sunday school Union, 1834-35.

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ALEXANDER HENRY.

Vice Presidents :

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 CHARLES CHAUNCEY, *Philadelphia.*
 WILLIAM H. RICHARDS, *Philadelphia.*
 ARTHUR TAPPAN, Esq. *New York.*
 HON. WILLIAM JAY, *West Chester, New York.*
 HON. CHARLES F. MERCER, *Leesburgh, Virginia.*
 TIMOTHY DWIGHT, Esq. *New Haven, Connecticut.*
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 GERRIT SMITH, Esq. *Peterborough, New York.*
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 JOHN MURPHY, Esq. *Alabama.*
 HON. WALTER LOWRIE, *Secretary U. S. Senate, Washington City.*
 HIS EX. PETER D. VROOM, *Somerville, N. J.*
 J. M. KEAGY, M. D. *Philadelphia.*

PAUL BECK, JR. *Philadelphia*, TREASURER.

FREDERICK W. PORTER, *Corresponding Secretary.*
 FREDERICK A. PACKARD, *Recording Secretary.*

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FOR ONE YEAR.

AMBROSE WHITE,	JOHN GODDARD,
CORNELIUS STEVENSON,	WILLIAM A. BUDD,
W. W. KEEN,	JOHN A. BROWN,
A. SYMINGTON,	G. W. BLIGHT,
TIMOTHY R. GREEN, <i>New York City.</i>	
ROBERT ARMSTRONG, <i>Baltimore, Maryland.</i>	
JOSEPH H. LUMPKIN, <i>Georgia.</i>	
ABEL VINTON, <i>Marietta, Ohio.</i>	

FOR TWO YEARS.

MATTHEW ANDERSON,	JAS. BAYARD,
JOSEPH H. DULLES,	J. N. FISHER,
FREDERICK ERRINGER,	WILSON JEWELL,
JOSEPH P. ENGLES,	SAMUEL N. DAVIS,
WILLARD HALL, <i>Wilmington, Delaware.</i>	
JOHN TAPPAN, <i>Boston, Massachusetts.</i>	
FRANCIS HALL, <i>New York.</i>	
THOMAS FLEMING, <i>Charleston, South Carolina.</i>	

FOR THREE YEARS.

JAMES B. LONGACRE,	HARRISON LOCKE,
SOLOMON ALLEN,	J. B. TREVOR,
JOHN FARR,	GEORGE McLEOD,
JOHN M. ATWOOD,	JOHN C. PECHIN,
JOHN T. NORTON, <i>Albany, New York.</i>	
CHARLES STODDARD, <i>Boston.</i>	
JOHN TILLSON, <i>Hillsborough, Illinois.</i>	
WILLIAM WINTERTON, <i>New York City.</i>	

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JOHN FARR,	WILSON JEWELL,
JOSEPH P. ENGLES,	JAMES B. LONGACRE,
JAS. BAYARD,	GEO. McLEOD.

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SOLOMON ALLEN,	

COMMITTEE ON MISSIONS AND AGENCIES.

AMBROSE WHITE,	J. M. ATWOOD,
HARRISON LOCKE,	W. W. KEEN.
G. W. BLIGHT,	

COMMITTEE ON ACCOUNTS.

JOHN GODDARD,	J. B. TREVOR.
CORNELIUS STEVENSON,	

COMMITTEE ON REAL ESTATE.

I. H. DULLES,	SOLOMON ALLEN,	FREDERICK ERRINGER
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REPORT.

NOTWITHSTANDING many adverse occurrences of the year, in the consequences of which we have fully shared, we are able, by the peculiar favour of God, to congratulate the society on a steady advance towards the accomplishment of its benevolent designs.

In the death of Mr. *Joseph L. Inglis*, one of our Vice Presidents, we have received a painful admonition that what we do for the glory of God and the salvation of men must be done quickly. He was an officer of the Board from its organization, and for several years chairman of the Committee of Publication. He possessed a peculiarly mild and gentle spirit, and his forbearing and conciliating temper fitted him, in a remarkable degree, to preserve and carry out the principles of Christian union. His uniform cheerfulness, and the benevolence and sympathy of his nature, developed and sanctified as they were by the grace of God, qualified him for great usefulness; and few men survive him whose removal would occasion so wide a breach in the religious, benevolent, and social relations of life. He died with a firm and happy reliance on the merits of the Redeemer, whose cause on earth he so long laboured to advance; and he was favoured with such uncommonly distinct apprehensions of the glory and faithfulness of God, that on one occasion he expressed his surprise that the human mind could be made capable, on this side the grave, of such elevated

and transporting views of the divine character as were granted to him.

Our reports from auxiliaries are so few and imperfect, that any estimate of the number of schools, teachers, and scholars connected with us would be vague and entirely unsatisfactory. Reports have been received from only two hundred and twenty-two of our ten hundred and eighty-two auxiliaries. These show an increase of 827 schools, 1954 teachers, and 4936 scholars, and give a total of 10,019 schools, 88,202 teachers, and 590,734 scholars.

The number of societies and schools admitted to the relation of auxiliaries during the past year is one hundred and fifty.

This statement, however, gives but a very partial view of the extent of the system of Sunday-school instruction in this country, even so far as numbers are concerned,—for besides hundreds of schools which are independent of us and of all foreign organization whatever, there are other associations with which a large number of teachers and pupils are connected, and these would probably swell the number in Sunday-schools in the United States to nearly one million.

The London Sunday-school Union reports in May, 1833, 11,275 schools, 128,784 teachers, and 1,158,345 scholars.

We have no means of ascertaining with what degree of efficiency or success the country was canvassed on the fourth of July, as proposed at our last anniversary; there can be no doubt, however, that many thousands were introduced into our Sunday-schools by the

efforts made on that day. That a regular annual visitation, for a like purpose, would be of great utility, is obvious, and the Board earnestly recommend the measure to the societies and schools in our connexion.

A good degree of progress has been made in the establishment of schools in the Valley of the Mississippi. The number formed within the last year, according to the reports of agents and missionaries, is about five hundred; and the number visited and revived exceeds one thousand.

The number of persons engaged for this purpose during the year is thirty-six, and the amount contributed is as follows:

From Maine, - - - -	\$45 25
New Hampshire, - - -	51 50
Massachusetts, - - -	328 70
Connecticut, - - -	2222 48
Vermont, - - - -	140 05
New York, - - - -	3995 44
New Jersey, - - - -	768 65
Pennsylvania, - - -	518 39
Delaware, - - - -	156 00
Maryland, - - - -	80 50
Virginia, - - - -	8 38
District of Columbia, - -	252 82
North Carolina, - - -	5 00
Georgia, - - - -	100 00
Ohio, - - - -	168 56
Kentucky, - - - -	387 55
Tennessee, - - - -	185 13
Indiana, - - - -	17 50
Missouri, - - - -	25 00
Mississippi, - - - -	31 50

Making a total of \$9,488 40, which, with the balance on hand by the last report, makes \$16,569. And the society is in advance to this fund \$2482 34 over and above all contributions received. This expenditure covers not only the salaries of missionaries, and the salaries and expenses of agents, but also donations of books, Journals, pamphlets, &c. &c. Of the agents and missionaries two have been employed in Pennsylvania, eight in Ohio, seven in Indiana, six in Illinois, four in Kentucky, three in Missouri, two in Mississippi, two in Michigan, one in Tennessee, and one in Louisiana.

It is believed that permanent and very judicious arrangements have been made, under the late resolution of the society, to supply the southern States with Sunday-schools.

Eighteen agents and missionaries have been employed in that service during the year, whose labour has been expended chiefly in presenting the subject to various communities, and in raising the necessary capital to establish local depositories. Not much short of \$4000 have been raised for this purpose, and between three hundred and four hundred schools have been established, visited, and revived.

The contributions to the southern fund have been as follows:

From New Hampshire,	-	-	-	\$668	12
Vermont,	-	-	-	332	02
Rhode-Island,	-	-	-	526	37
Massachusetts,	-	-	-	2388	46
Connecticut,	-	-	-	2397	95
New York,	-	-	-	863	82
New Jersey,	-	-	-	379	76
Pennsylvania,	-	-	-	840	80

Virginia,	-	-	-	-	1296	83
Maryland,	-	-	-	-	25	00
District of Columbia,	-	-	-	-	117	93
North Carolina	-	-	-	-	17	00
South Carolina	-	-	-	-	94	50
Georgia,	-	-	-	-	341	00

making a total of \$10,289 64. On the first of April last the expenditures and existing obligations of the society, including donations and expenses of every kind, on the southern account, exceeded the contributions by \$1910 14. Of the agents and missionaries, ten have been employed in Virginia, four in North Carolina, two in South Carolina, one in Georgia, and one in Florida.

A report made to the committee of missions and agencies, by the Rev. Mr. Baird, of a late tour through the west and south, is annexed, and discloses more fully the situation and prospects of those interesting portions of our country.* The amount of donations during the year, in books, journals, &c. to the south and west, and to destitute schools elsewhere, is \$5,225 02.

The *Sunday-school Journal* is sustained at great expense, and must be reduced in size, or entirely discontinued, as soon as practicable. It is well known that a copy of the Journal is sent to each life-member of the society, and to each annual subscriber of three dollars and upwards. To warrant a publication so expensive for gratuitous circulation, the pay-subscription should be quite liberal, whereas we have considerably less than fifteen hundred. So salutary is the influence which the Journal has been known to exert in many cases, and so universal has been the favourable opinion of it, that

* Appendix A.

we have been reluctant to abandon it; but it cannot be the wish of the society or its friends, that it should be continued at an unreasonable and ruinous sacrifice.

It is the opinion of many judicious persons, that a single quarto sheet, embracing short articles of interesting Sunday-school and general intelligence, published in good taste, semi-monthly, at one dollar per annum, would be read more generally and to greater profit.

The whole number of new publications during the year, is *seventy-four*. Of these thirty-eight are designed for Sunday-school libraries; and with two or three exceptions, *they are strictly original*. The residue are books, or cards of instruction for Sunday and infant schools, or books in paper covers.

A few years since, our chief dependence in this department was on English books, which we reprinted with such alterations and modifications as suited them to our purpose. It is no longer necessary, however, to resort to this means of supply. The number of American pens employed in preparing religious reading for children is already large, and is continually increasing; and the change in the character of juvenile books, both in moral and natural science, is very obvious.

Among our latest publications, *Selumiel*, designed to illustrate the religious observances of the Jewish church, and the *Life of Daniel*, which embraces sketches of the most interesting times of Jewish history, will be found to possess uncommon merit. The former is accompanied with a beautiful lithographic map of Jerusalem, and when used together they present to the reader a lively and deeply interesting view of the religion of the Jews, and of the city of their solemnities.

The *Ringleader*, the *Good Resolution*, *Catharine Gray*, and the *Watch-chain*, may be regarded, not indeed as perfect models, but as superior specimens of the most desirable Sunday-school library books.

The *Views of Palestine*, though not in the ordinary form of publication, will be found a most interesting and profitable text-book for teachers of Sunday-schools and Bible-classes. The lithographic views, which are very perfect, will tend to impress deeply on the pupil's mind the scenes and incidents of sacred history which they illustrate.

If a stranger or an enemy should ask what the American Sunday-school Union is, what it is doing, and what it proposes to do, we should be disposed to give him a copy of the *Only Son*, *Catharine Gray*, the *Life of Daniel*, and *Selumiel*, and submit the question to the inquirer himself, on the evidence which a candid examination of these volumes would supply.

In accordance with the resolution passed at the last meeting of the society, particular attention has been paid to the preparation of manuals and forms of instruction for *Infant-schools*. The series of lessons and lithographic prints in natural history has been continued, and a volume of lessons has been prepared with great care for the instruction of very young children in the fundamental doctrines and duties of our holy religion. We know not that the attempt has ever before been made to state such doctrines as the incarnation and atonement of Christ, the nature and evidences of regeneration, the resurrection of the body, and the retributions of the world to come, in such language, and with such illustrations, as are intelligible to a child of five or six years of age. It has been done, however,

in our "*First Lessons on the great Principles of Religion*," and with so much success as to place teachers of infant-schools and classes under great obligations to the author for her valuable services in this behalf.

The premium of \$100 for the best approved work on the subject of intemperance, is still unawarded. Several MSS. were received within the time originally assigned, but none of them were regarded by the committee as of sufficient value for our purposes to justify an award of the premium.

A few books on this subject, of a size and character suitable for a Sunday-school library, would sensibly aid in ridding our land of a sin, odious and abominable in itself, and the author or abettor of almost every other sin that is known among men.

In the month of August last, a letter was received from Rev. Mr. Mines, chaplain to American seamen at Havre, representing that there were many pious persons in Paris, of intelligence and high standing, and familiar with the peculiarities of the popular taste, whose services would be cheerfully given to the work of composing and translating books for children. "*Pierre and his Family*" had already been translated, and nothing but the want of suitable original publications, and the means of printing them, had prevented a much larger number of translations from being made. Several editions of one or two works of this character had gone off with amazing rapidity, and every thing favoured the increase of them. The facts stated by Mr. Mines induced the Board to make a grant of \$500 at once, to aid in the translation and printing of our books in the French language, and \$500 to be remitted whenever a

society should be formed on the principles of the American Sunday-school Union. A considerable donation has also been recently made to Rev. Mr. Wilmarth, a Baptist missionary, who sailed a few days since for France.

In October, an application was received from the American Board of Commissioners for Foreign Missions, stating their urgent need of sets of our books, not only for the children of mission families, but for the children of English residents, and for the use of missionaries, either to translate or as materials for compilation. The situation of their missions; their facilities for translating, printing, and circulating our books; the eagerness with which they were sought after by the most untutored savage, especially such as had striking embellishments and illustrations; and the general views of the present and prospective demand for some books, adapted by their simplicity of style and sentiment, as well as by their evangelical character, for circulation in foreign lands, were urged,—and the Board were constrained to contemplate the obligations of the society in this respect with the deepest concern. The result of their deliberations and discussions will be found in the report and resolutions adopted by the Board, which are hereunto annexed.

The principal resolution, passed unanimously, is as follows :

Resolved,—That some suitable agency be employed for raising \$12,000, to be appropriated by the Board of Managers of the American Sunday-school Union, from time to time, to the supply of such missionary stations throughout the world as are sustained by American churches, with copies of our publications and the means of translating and printing them.

It has become a matter of imperative duty, in the judgment of the Board, to reduce the number and stock of our local depositories. It will not be done, however, until every reasonable effort is made to induce the people, for whose benefit they were established, to provide means for their continuance.

It was under strong convictions that libraries are indispensable to the improvement and perpetuity of our Sunday-schools, that we have felt anxious to afford every facility for their purchase, and with this view we have multiplied local depositories, especially in the western States, until the amount of money, employed for this purpose, far exceeds what the interests of our general business will justify. Indeed, the original investment of so much of our means in this form, could be defended only on the ground of unqualified and uncontrollable necessity.

The time has come, however, when a decisive step must be taken. We must be relieved from the burden of these depositories, and we hope the people, who have seen and felt the advantages of them, will make an effort in some form to sustain them.

It is a matter of regret to the Board, to learn that there is still some misapprehension as to the relation which the different branches of the Christian community bear to us. The principle of our union has been stated so often, and with so much clearness, that it seems as if there could be no room for misapprehension.

We are associated as individuals, for the purpose of aiding in the establishment of Sunday-schools, and publishing libraries for their use. Some of us are Baptists; some are Methodists; some are Presbyterians; some are Episcopalians; some are Lutherans, and some are

of other denominations. As an association, however, we have no connexion whatever with any denomination, nor has any denomination any connexion whatever with us.

A Union such as ours, for such a purpose, is indispensable; but it neither precludes nor interferes with kindred efforts. We can have no interest adverse to the church of Christ, and there should, therefore, be no strife between us, for we are brethren. The real disciples of the Redeemer are too few in number, and have too much of their Master's work yet undone, to afford to lose any strength in contending by the way. If our Union is ever represented as a Union of the denominations to which our constituent members, respectively, belong, no statement can be more groundless. Those who make it not only do us wrong, but greatly prejudice the cause.

The results of the year's instruction, as they respect the increase of vital piety in our schools, are much less favourable, so far as they are known, than in some previous years, and perhaps no inquiry is more natural than that which is often made; why is it that after our system of religious teaching has acquired so much maturity; that with so much of confidence and encouragement as the history of Sunday-schools inspires, and with such animating hopes as the prospect of the future kindles up within us; with the same means, and under the same dispensation of grace, as have been enjoyed in former years, —why is it that so many of our schools are in a state of languor, if not of decay? Is it not because there is not, on the part of teachers, a diligent, skilful, and laborious use of the appointed means? Is it not because of some unwarrantable (not to say impious) expectation,

that if we do, in form, what the sacred office requires, a blessing will attend our labours, even though our energies and affections may be given chiefly to some other purpose or pursuit? Do we not often lose sight of the essential connexion God has established between the use of means on our part and the free gift on His? And may not teachers, in this view, estimate, in some degree, the magnitude of their office, and the nature and measure of their responsibility? When *David Brainerd* prayed and laboured for the salvation of the poor Indians, such was the burden of his soul on their account, and such the intensity of his emotions, when he besought God for a blessing upon his teaching, that his physical strength was often almost exhausted; and it was after such seasons that he was filled with joy and confidence, and it was in answer to such prayers that so great blessings followed his labours among the heathen. How unceasing then should be our prayers for wisdom and grace in the selection and use of means, and how deep should be our penitence and self-abasement in view of their apparent inefficiency.

It is believed that much of the instruction in our schools is deficient in point and personal application. The pupil is not made to look upon *his own soul* as lost, and upon the hope of the gospel as a hope set *before him*. He is not taught, intelligently and pungently, that the issue of the controversy between God and his soul involves consequences, *to himself*, of inconceivable magnitude. He is not taught, with sufficient plainness and directness, that *personal holiness* in heart and life is required of *him, now*, as imperatively as it ever will be required of him; and that the meekness, gentleness, forbearance, submission, and benevolence which the

gospel requires, it requires of him, *now*, as positively as of his parents, minister, or teacher. Personal conversation with each pupil, apart from the class, or a weekly meeting of the teacher alone with his class, for affectionate and familiar conversation, seems to be almost indispensable for these purposes. Personal visits by the teacher, at short intervals, are equally important to determine what fruit of his labour appears, where it should appear first and fairest, *at home*. At all events, something should be done by the teacher to make the pupil feel that the concern expressed for the well-being of his soul is not a mere occasional feeling put on for official effect at the opening of the school, and dismissed at its close, but the heart's desire and prayer to God for him that he may be saved. A young man, in remembrance of his teacher's faithfulness, years after their separation, lately declared that such were the feeling, earnestness, and sincerity of his teacher's manner, and even of the tone of his voice, that he was influenced and moved by it in spite of all he could do! If such teachers abounded, there would be less to say about declining and unfruitful Sunday-schools.

We have had doubts whether the influence of superintendents is duly appreciated. So much of the prosperity and success of a school depend on his efficiency, that the want of it has often been found to occasion its decline, when every other advantage is enjoyed for sustaining it. Age, judgment, dignity, and weight of character are desirable qualifications, but they will not compensate for the absence of activity, ingenuity, courtesousness, aptness to teach and control; and a cheerful, elevated, and of course, attractive piety.

Connected with the influence of our teaching upon the personal piety of the pupils is its tendency to prepare them for distinguished usefulness at the particular period in which they live, and under the circumstances in which they are likely to be placed. Never, perhaps, since the days of the apostles, has there been a more general excitement in respect to the propagation of Christian faith; never has the agency for its propagation been more perfect and efficient; never has the way to the understanding and heart of man, in all countries of his abode, been more evidently prepared. Nothing seems to be wanting to secure the universal triumph of the gospel, but the blessing of God on the judicious and faithful improvement of existing means and opportunities. And it is pertinent to inquire what place the Sunday-school is to occupy in the scale of agencies by which this end is to be accomplished, and what is the most direct and efficient form in which its power can be applied.

We believe that the fountain of the power of the church, so far as the employment of means is concerned, lies in the SUNDAY-SCHOOL; in other words, that Sunday-schools are designed to occupy the chief place in the train of second causes by which the earth is to be renewed and filled with the light and salvation of the gospel; and we think the *obvious suitableness of the cause to the effect*, of itself, furnishes a conclusive argument for the position.

It is well known that the distinguishing feature of Cotton Mather's system of education was to engage children daily in some essay to do good; to propose to them some object of interest besides and beyond themselves, and so to counteract, as far as possible, the predominant selfishness of the human heart.

We find the whole sum of our duty and happiness involved in this simple principle of love to God and man; for what is required of us but to love the Lord our God with all the heart, and soul, and strength, and mind, and our neighbour as ourselves? Hence the wise teacher's aim is to train his pupils to an habitual, steady, daily contemplation of the grand purpose of his being; to glorify God by advancing the kingdom of his son, and so securing the salvation of a dying world.

It is high time that the whole moral power of the Sunday-school should be employed in the skilful application of this principle to the early habits and ordinary pursuits of children and youth; and they should be instructed faithfully and intelligently in the motives and encouragements which the history and destinies of the world furnish for the unrestrained exhibition of this reigning principle of the gospel. They must be made to feel that the very purpose of their present life is to do the will of God; that every power of the body and mind is given to them to advance this purpose; that to yield their own inclinations and purposes to God, entirely and cordially, is nothing more than an obvious and imperative duty; that the desire to know God's will, that they may do it at any labour, cross, or peril, is the only desire that may be safely cherished without limit or qualification. IT IS THE PRINCIPLE WE WANT, not a transient excitement; a principle binding the soul in unalienable allegiance to God and to his government, and holding it firmly and steadily, in every shock of temptation and calamity, to a course of elevated, expanded, glowing piety.

We do not ask to have children educated for any particular form or province of benevolent action. A predilection for the foreign missionary service, for ex-

ample, might be attended with irretrievable injury. A thousand circumstances connected with his constitution, habits, &c. might make such an employment entirely unsuitable, and yet, the same individual as a miller, dairy-man, or basket-maker, may show forth the power of the *gospel in a life of self-denial, meekness, and holy living, and thereby lead more souls to the acknowledgment of the truth than any single missionary has done since the days of the apostles; so that the specific mode of action may be safely left to be determined by the events of Providence.

The SPIRIT OF MISSIONS then, which is nothing more than the spirit of evangelical benevolence in its most simple and elementary form, must be infused into the children and youth collected in our Sunday-schools. With the hope of assisting such teachers and parents as are disposed to fall in with these views, we have in preparation a map of the world, of a convenient size to use in the class, and presenting to the eye, in accurate proportions of light and shade, the prevalence of truth and error; paganism and Christianity. There is a mute eloquence in this representation which is altogether irresistible. It is such a picture of guilt and wretchedness as few suppose our beautiful world presents; and it teaches too, with moving emphasis, how much faith, and love, and labour, and suffering it will require to reverse it.

The map will be accompanied with a brief manual, containing such statistical and general information as will enable any teacher, with ordinary diligence, to make this branch of instruction intelligible, profitable, and deeply impressive.

Among the advantages which are expected to result from this direction of Sunday-school teaching, many are too obvious to require notice.

It is believed that the church will regard us with new interest when she receives from our schools an annual accession of those who are prepared to walk in the steps of their divine Master, and to suffer the loss of all things for his sake. At all events, she will remember that the eyes of our children are fixed on the professed followers of the Redeemer, as those to whose company they are invited, and of whose joys and hopes they are asked to partake.

She will think how attractive and persuasive will be her influence while she maintains the holy, humble, peaceful, and forgiving temper of the gospel, and how repulsive and disastrous it becomes when she is harassed, weakened, and rent in pieces by discord, debate, and strife.

The teachers, too, are thus supplied with interesting and ever-varying topics of instruction, presenting something for the eye as well as for the heart and conscience. The responsibility of teachers never appears more imposing than when seen in the influence which a single pupil may exert in the progress of his being. To be the instrument in the hands of a sovereign God of lighting up in a single mind the spark of divine life, and to know that it may rise higher and burn brighter and stronger, until perhaps millions of immortal beings shall, by it, be enlightened, guided, and saved; and that afterwards it shall increase in strength, and shine before God's throne with the brightness of the firmament for ever and ever; what more can be asked or conceived in the way of excitement and impulse?

And finally, such a course of instruction is as likely, we apprehend, to lead the pupil to a knowledge of his personal condition and duty as any that can be adopted.

Nothing can so forcibly illustrate, on one hand, the power and malignity of sin, than a sight of its desolations, and of the horrible pollution, guilt, and debasement, both of soul and body, into which it sinks its willing slaves; and surely nothing can tell us more, on the other hand, of the length, and breadth, and depth, and height of that love which passeth knowledge, than that Jesus Christ came into the world to repair these desolations, to atone for this guilt, and to raise man from all his pollution and debasement to the glory, purity, and blessedness of a child of God.

Statement of Receipts and Expenditures of the American Sunday-school Union, from March 1, 1833, to February 28, 1834.

Dr.	To Balance on hand from last year, - - - - -	\$777 32
	" Amount received from depositories, societies, and individuals in payment of debts and for books sold, - - - - -	49,828 63
	" Amount borrowed, - - - - -	57,638 01
	" Donations to Southern Fund, - - - - -	10,940 95
	" Valley Fund, - - - - -	9,488 40
	" General Fund, - - - - -	7,687 39
	" Missionary Fund, - - - - -	482 60
	" Foreign Fund, - - - - -	12 19
		<hr/>
		\$136,855 58

Cr.	By Salaries, including secretaries, editors, superintendent of book-store, book-keeper, salesmen, clerks, and labourers, - - - - -	\$7,740 20
	" Salaries to agents and missionaries, and travelling expenses, - - - - -	10,198 77
	" Loans paid, - - - - -	66,606 78
	" Paper, - - - - -	10,831 19
	" Printing and stereotyping, - - - - -	9,022 14
	" Binding, - - - - -	11,508 60
	" Wood, metal, and lithographic engravings, - - - - -	3,302 99
	" Postage, - - - - -	597 51
	" Interest on mortgage and loans and discounts, - - - - -	3,456 76
	" Copyrights, - - - - -	1,121 75
	" Remittance to France, - - - - -	500 00
	" Merchandise, packing-boxes, freight, stationary, newspapers and advertising, insurance, taxes, fuel, and incidental expenses, - - - - -	10,680 49
	" Balance in hand, - - - - -	1,288 40
		<hr/>
		\$136,855 58

The American Sunday-school Union is indebted for money borrowed to the amount of fifty-nine thousand nine hundred and twenty-four dollars seventy-seven cents, on which they are paying interest, viz.

To Saving Fund Society, - - - - -	\$20,000 00
" Paul Beck, Jr. - - - - -	10,000 00
" Alexander Henry, - - - - -	6,500 00
" William Howe, - - - - -	3,380 29
" Other individuals and societies, - - - - -	6,044 48
" Loan obtained on credit of individuals, members of the Board, - - - - -	14,000 00

Philadelphia, March 1, 1834.

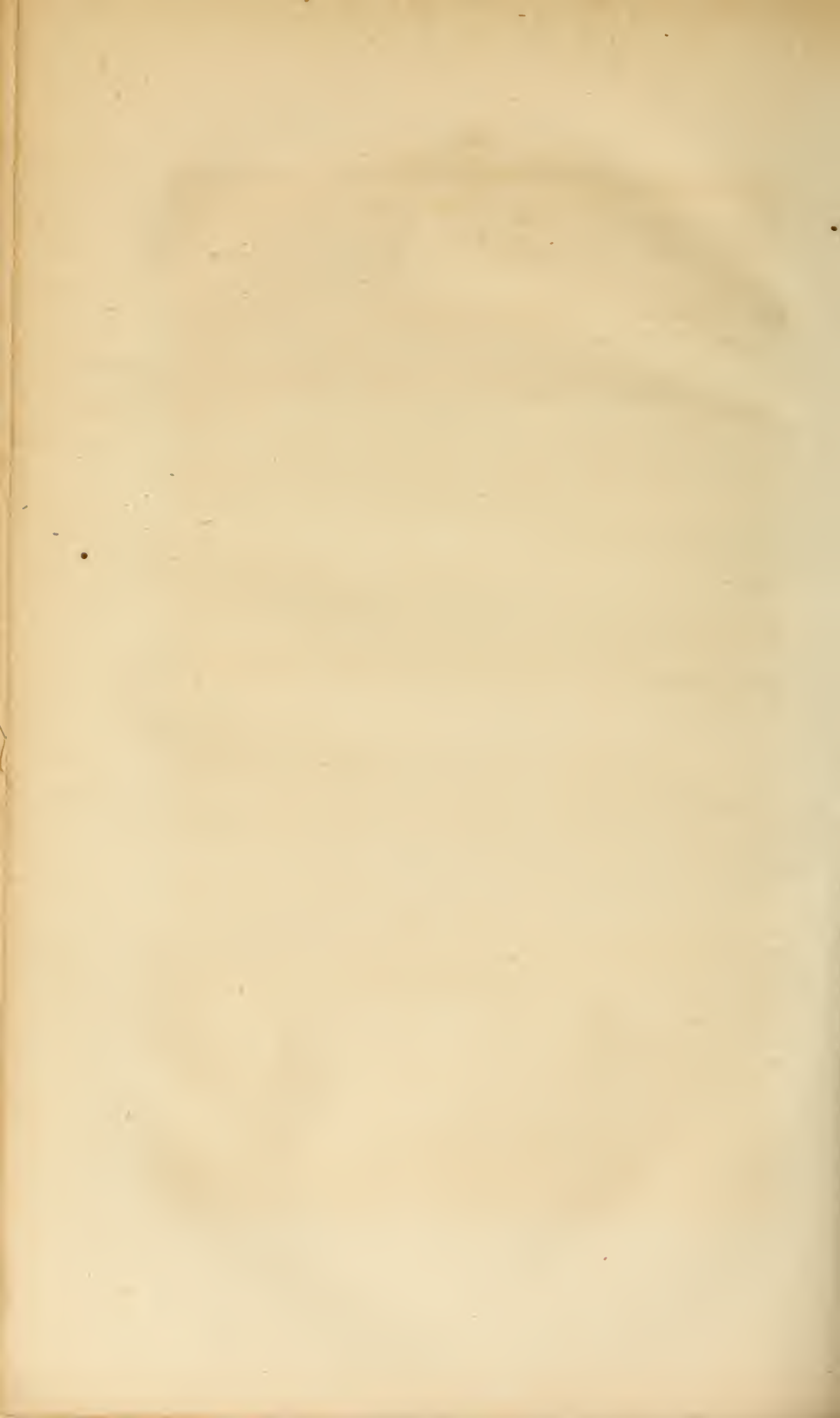
\$59,924 77

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THE

ELEVENTH

ANNUAL REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

MAY 26, 1835.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION.

1835.

CONSTITUTION,

(AS AMENDED, MAY, 1831.)

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY SCHOOL UNION."—Its objects are to concentrate the efforts of Sabbath School Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's day—to disseminate useful information—circulate moral and religious publications in every part of the land, and to endeavour to plant a Sunday School wherever there is a population.

ART. II. Each subscriber of three dollars annually, shall be a member.—Each subscriber paying thirty dollars at one time, shall be a member for life. Sunday School Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively one, two, and three years; but they may be re-elected.

ART. IV. The officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient, and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence by either of the Vice Presidents, at the written request of six managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday School Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers, at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

PROCEEDINGS

*At the Eleventh Anniversary of the American Sunday-school Union,
May 26, 1835.*

ANNUAL SERMON.

THE *Annual Sermon* before the Board was preached, according to appointment, by Rev. GEO. W. BLAGDEN, of Boston, on Monday evening, May 25, from Ps. cxi. 10 : “ *The fear of the Lord is the beginning of wisdom.*” It was an able and eloquent illustration of the principles,—that the religion of the gospel is perfectly adapted to develope and strengthen the intellectual faculties of man ; that the increase of unsanctified knowledge is an increase of sorrow both to individuals and communities ; and that as the tendency of Sabbath-schools is to diffuse that kind of knowledge which is in itself the means of sanctification, they should be sustained and extended all over the land. We are persuaded that the comprehensive, sound, and practical views advanced in this sermon will do much—very much—to strengthen the hands and encourage the hearts of the friends and patrons of Sunday-schools all over our country.

ANNIVERSARY SERVICES.

The services of the Eleventh Anniversary of the American Sunday-school Union were attended on Tuesday afternoon May 26,—ALEXANDER HENRY, the President of the Board, in the chair.

The meeting was opened with prayer, by the Rev. Geo. W. Blagden, of Boston.

The report of receipts and expenditures was presented by the Treasurer, Paul Beck, jun.

The annual report of the board was read, and on motion of the Rev. Mr. Suddards, rector of Grace Church, Philadelphia, seconded by Mr. N. Rannie, of St. Louis, Missouri, was accepted.

The following resolutions were then offered :—

By the Rev. J. M. Peck, of the Baptist Church, Illinois
seconded by the Rev. R. B. Campfield, of New York:—

Resolved, That in the opinion of this meeting the board will be sustained by the Christian community in a course of action sufficiently enlarged and vigorous to meet the moral exigencies of the country and the world, as they are disclosed in their annual report.

Mr. Peck said he had neither time nor ability to urge the resolution upon its broad features. It embraced the wants of the whole community—of the whole world. Having resided, laboured and travelled in the “far west” for the last eighteen years, he should confine his remarks to the Valley of the Mississippi, and mainly to a portion only of that region. But they would apply, in many particulars, to other portions. He would speak more directly of Illinois, Missouri, and adjacent regions. Peculiar circumstances existed there that called for Sunday-school efforts. The people often lived in scattered and detached settlements; and of course in want of regular preaching, and habitual religious instruction, such as was to be had in the old states. Population is increasing, and settlements, towns and villages are multiplying beyond the conception of those persons in the Atlantic states, who have not turned their attention to the subject. Mr. Peck made some estimate of the *present* population of several western States and territories, compared with the census of 1830.

	1830.	1835.
Indiana,	341,582	460,000
Illinois,	157,575	275,000
Michigan,	27,348	80,000
Missouri,	140,455	210,000
Arkansas,	30,388	65,000
Wisconsin,	4,261	12,000

And this population is rapidly accumulating, from European emigration. Germany and Austria are pouring out their thousands. Catholic Europe is disgorging her priests, nuns, and treasures, and extensive and systematic efforts are now making to control education.

Common school education is very deficient;—thousands are unable to read to any profitable purpose. Qualified teachers are much wanted, and the establishment of a Sabbath-school, in repeated instances, in small and remote settlements, has been the means of inducing the people to put up a log-cabin, and employ a week-day teacher. Though greatly deficient in the means of education, the people on the frontiers are not deficient in mental vigour. Many possess strong minds and strong passions. Changes are exceedingly rapid in those states. Cities, towns,

villages, and settlements are forming rapidly. He had seen large districts of country, equal in extent to several Atlantic states, converted from a state of nature to a populous region. Morgan, Sangamon, and other large countries in Illinois, were of this description.

But do the people desire Sunday-schools? Yes, they call for for them. They entreat aid. They need agents and missionaries devoted to that specific object. They need books, and especially teachers. He would think a *Western Agency*, located near Cincinnati, but which should visit the principal places and religious convocations of each State annually, an object of great importance.

Mr. Peck stated he had heard some objections thrown out in the Atlantic states against expending large sums in the western enterprise, which he would briefly notice.

1. Want of ministers, as pastors of churches, to exercise supervision over Sabbath-schools, was urged.

It was true that a great want of ministers existed in the whole valley. More than *one thousand* were needed, this moment, to furnish a pastor to every church in his own denomination, and then another thousand would be demanded to supply towns and settlements, and raise up new churches. And other denominations were proportionably deficient. The Methodist denomination were best supplied as to numbers, and they were calling for more. The old states cannot possibly supply us. Ministers must be provided for on the field of labour there. And supposing you neglect Sabbath-schools till the country is supplied with a ministry,—will that produce a supply? He had known Sabbath-schools often precede the labours of the gospel ministry, and prepare the way. He instanced a case that occurred in Illinois last year, where the leading men in the settlement were avowed infidels, and no preacher visited them. Three pious ladies persuaded their husbands to consent to the establishment of a Sabbath-school. The ladies began it, and induced their husbands to visit it, to listen to the recitations. They read the Scriptures, became convinced of the truth, were brought to the feet of Christ, and now bless God for the Sabbath-school as the means of their conversion. The school soon became interesting to the people. Instead of the Sabbath being spent in all kinds of wickedness, together with common labour, practical attention was given to the school. A Bible-class was opened.—*Ministers of the gospel were then requested to visit the settlement.* Five members of the school, including the leading infidel men, and many others, were converted. Here, as in many other

instances that he knew of, the Sunday-school prepared the way for the gospel.

But had not Sunday-schools been formed by agents of the Union, and then failed? Yes, doubtless; at least partially. And so there had been partial failures in planting corn and sowing wheat upon the rich prairies of Illinois. But this had not lessened the operations of husbandry. The land was still ploughed and sown. And he had never seen a crop of corn or wheat grow on the rich soil without previous cultivation and sowing seed. He denied that there had been entire failures. Even where an agent spent three or four days in a week to get up a school, and left a library of books, five dollars of which had been a donation of books from this Union, and in three or four Sabbaths the school had ceased, and the books had been diverted from their legitimate object and distributed amongst the families in the settlement, as he knew had been the case in a few instances, there had not been an entire failure. He firmly believed more good had been done to that settlement in such a case, than the expense. Out of about five hundred schools formed in Illinois, about one hundred and twenty-five had been dropped from the table of the reports of that Union as having been discontinued. But how had they failed? The speaker knew of many instances in which, from the extension of settlements, and an increase of population, an old school had stopped—entirely failed—and two or three new ones had been formed; one a little further up the creek; another across the prairie, and perhaps a third further down the settlement: the old school had been broken up into fragments; and, what might seem to be contrary to philosophy, proved true in fact—each part was larger than the whole. Such failures had occurred, and he hoped they would occur often.

He concluded by urging that the Western enterprise should be prosecuted far more extensively and vigorously than it had ever been, and gave it as his deliberate and settled conviction, that in no department of Christian benevolence could at least *one hundred thousand dollars annually* be expended to such advantage as in establishing and sustaining Sunday-schools in the West, and entreated that the Christian community might take hold of the work, and carry it forward in a manner commensurate with the magnitude of the object.

By the Rev. George W. Bethune, of the Dutch Reformed church, Philadelphia, seconded by the Rev. R. A. Henderson, of the Episcopal church, New Orleans,—

Resolved, That the work which, in the providence of God, has been given to the American Sunday-school Union to do, is

of vast interest and magnitude, and requires from all who love our Lord Jesus Christ in sincerity, a much larger measure of thought, labour, and sacrifice, than they have ever yet given to it.

Rev. Mr. Bethune's remarks :—

Mr. Bethune wished to present the subject of Sabbath-schools in one light which to him was peculiarly striking—its influence upon young Christians, and, through them, upon the whole church. The end of religion is holy action; and the spring of holy action, holy affections. We must, however, be educated into the use of our affections. The man who has neither wife nor children to call forth the charity of his heart, is ordinarily selfish and uncharitable; while he upon whose heart and purse the most frequent demands are made at home, is the most kind and beneficent abroad. He has been educated into the exercise of his affections, and has tasted the pleasure of doing good to others. This is equally true of the Christian. His love for the souls of men must be cultivated by exercise. The father, when he has become acquainted with Christ, finds a field for immediate exertion in his own family; the man of mature age may employ the influence of his station and character; but the young believer has no such sphere at home, and his youthful modesty shrinks from more prominent service; his Christian affections wither and decay in the dust, from the absence of proper objects around which to entwine themselves. The Sunday-school presents the sphere and the objects adapted to his character and circumstances; and his affections are educated in the instruction of his class. His sympathy and anxiety for the souls of men are there awakened and kept alive.

Besides, God has in his wise providence been graciously pleased to connect a pleasure with the exercise of benevolence, to lead us on to its further exercise. Every one has remarked in the newspaper accounts of rescued life by heroic individuals, how frequently it is added that "this is the second or third instance in which this person has saved life at his own risk." Now this arises from the fact that he found such pleasure in the former rescue, that the desire of again enjoying it so fills his soul that he will lose no opportunity, fear no risk, that he may enjoy it again. It is to him as a new appetite to gratify whenever he has the power of doing it. This is emphatically true of the pleasure of saving souls. No one who has tasted the pleasure of being instrumental in the rescue of an immortal soul, but finds in his heart a vehement desire again to feel it. Hence, if the labours of a Sabbath-school teacher have been thus blessed,

you have ordinarily secured them for life in the cause of salvation.

There, too, they learn the difficulty of doing good to the souls of men, and the need they have of the SPIRIT'S influence to give efficacy to human instrumentality ; and hence they learn to pray, and to desire the prayers of others. The result is, that there is no sympathy of the people for their ministers (a sympathy so necessary to success) such as is found among his Sabbath-school teachers. If he call his people to pray, none obey the call with such cheerful alacrity as the Sabbath-school teachers, and none cling to the prayer-meeting with greater perseverance than they.

If he call his people to increased action, none are more ready for the work than Sabbath-school teachers. If collectors for benevolent funds are wanted, the volunteers are found among Sabbath-school teachers. They are the most numerous class of your tract distributors. They supply from their ranks the ranks of the ministry. They most promptly obey the voice of God, who requires missionaries for the heathen. In fine, they constitute the largest class of the zealous praying and working people of the church, because they have been educated in the exercise of the affections in their Sabbath-school.

If, therefore, we wish to cultivate a spirit of holy love and holy action among our younger Christians—if we wish to give to each pastor a band of sympathizing friends—if we wish to supply hard-working men to the church—if we wish to fill our prayer-meetings, increase our religious charity, supply the ministry of the word, and provide missionaries to the heathen—if we wish to stimulate the whole church to greater exertions, we must establish Sabbath-schools for the education of younger Christians in the divine life. The reflex action upon the church is great beyond description.

Mr. Bethune urged the importance of making Sabbath-schools keep pace with the Western emigration. Let the gospel (said Mr. B.) follow so closely upon the settlers, that every tree as it falls may let in the light of the Sun of righteousness, and into every furrow may be cast the seed of the gospel which is the word of God, that the rich and fertile valley may be covered with the yellow harvest of immortal souls, to be gathered into the granaries of heaven by Jesus and his holy angels, and God have all the glory.

The Hon. Theodore Frelinghuysen, of New Jersey, offered the following resolution, which was seconded and passed :—

Resolved, that Sunday-schools, by laying the foundation of public and private integrity and intelligence, provide the best

preservative of our rights and liberties, and the best guarantee for the peace and good order of society; and that in this view they deserve the special patronage of the statesman and patriot.

Hon. Mr. Frelinghuysen's remarks in support of this resolution were substantially as follows:—

There are considerations connected with our country, that present causes for melancholy apprehension. The spirit of freedom, with all its rich benefits, is not without its dangers. Every mind in any measure acquainted with its own operations, knows that there are propensities within us which require control—that must be brought into subjection to wholesome regulations and discipline.

Now one startling danger lies in the very heart of our blessings. We are too proud of our liberties and of our country. Self-confidence is engendered, and a spirit of individual independence almost *too strong for law*. We are *our own rulers*—we boast. Politically, it is true.—The fear is reasonable, that we shall practically refuse or deny the authority even of *our own rulers*. There is a constant propensity to break away from all restraints. “Resistance,” “liberty,” “independence,” “the rights of man,” are so familiar,—and so grateful, too, I grant,—that we are prone to forget, not only Him, whose unspeakable goodness has made us to differ, but to forget, also, that these animating terms, and the glow of patriotism, and the love of country, if not sustained and cherished by sound principles, will become the mere watchwords for licentiousness and all misrule.

I have not made this allusion, sir, for any purpose of severe censorship at this interesting season, when I would far rather mingle in the delightful sympathies that the occasion awakens; but, sir, I have given the hint, that we may perceive the benignant influence of the Sabbath-school on this *political tendency*. Yes, sir, every patriot should bless God, for this agency that so admirably befits the service—that so wisely and seasonably meets the wants of our country.

Opinion is, under heaven, become the *arbiter of nations*. Power is despoiled of all its mystified incidents and prerogatives. The spell of long-established systems, of hereditary orders, is broken; and as the whole world is moving on from the quiet inaction of the one, to the active, restless, and I may add, feverish excitability of the other condition, what a public mercy was it, that the Sunday-school should come up just as the elements began to quicken, and shed its healthful, purifying, forming influences over whole masses of mind, that were destined either to help forward, or with dreadful energy desolate the hopes of piety and human happiness.

I certainly shall not depreciate other blessed instrumentalities that adorn our age.—I know that the *pulpit* stands at the head of all means to save our world. God has exalted it to that noble elevation, and there let it stand, the advocate of truth, and the faithful witness of God; the angel of his mercy, and the consolation of his people. But in its connexions with the stability of our political institutions; in the preservation of the happiest and freest form of government in the world, the Sabbath-school falls not far behind the ministry. Indeed, it partakes much of its characteristics. It is itself a preacher of righteousness, and under most effective circumstances.

The faithful messenger of grace, as he ascends the pulpit and proclaims his Master's will, meets a promiscuous congregation, whose numbers encourage all unseen resistance to indiscriminate warnings and exhortations.

But mark the Sunday-school teacher as he pours the light of truth on the hearts of his little charge with affectionate and lively solicitude: he often feels that it must tell on their consciences; he almost reaches and touches the fountains of thought and sympathy. The seed may lie long buried, but herein is his hope—"Train up a child in the way he should go, and when he is old he will not depart from it."

He has another pledge. God has said, "My word shall not return to me void;" and no matter what impurity of motive may enter into the circulation of the truth, it shall accomplish all his gracious purposes.

The age on which this influence is exerted is the most *propitious*. Religion and the soundest philosophy of the mind alike assure us that the best mode of having the man as we wish, is to train the child; to purify the fountain, go up to the spring-head if we expect a healthful stream.

The Sabbath-school approaches with its instructions just when they will sink the deepest and last the longest. It makes a sacred deposit of the soundest rules of life, of public duty, of private conduct: rules which form the faithful friend, the upright citizen, the godly man: rules that will found our hopes on "the Rock of ages;" that will raise a shield to guard our dearest earthly privileges, and train up a generation that we may hope will defend the cause of truth and civil liberty, when those who train them shall have done with the duties and the toils of time.

Sir, such an agency is beyond all human estimates of its value. I would most cheerfully trust even the cold calculations of philosophy, for an approving award in behalf of a system, that, from *Sabbath to Sabbath*, brings more than twenty-five thousand teachers, imparting instruction from the very fountain

of light and truth, and directing it upon more than one million of immortal minds—and this at the very *season* when impressions are more easily and deeply made. What madness of hardhearted infidelity could doubt or oppose such an influence !

We want no verdict of the schools of philosophy. Every heart feels, to-day, its value. Here, as we call up from the stores of memory the recollections and associations of childhood, a thought dropped on the heart twenty, thirty, or forty years ago, rises to the mind ; and as we perceive and feel how *clear* and *strong* and *vivid* it is—how fresh its impression, now hallowed by time, we all know by certain conclusive consciousness how unspeakably important are the lessons of childhood.

Here it was a father's faithful counsels—there it was the silent eloquence of a mother's tears. They made a lodgment here that neither the follies nor the sins of after years could impair or remove. Lately I read of a pious youth, who, on examination for the ministry, in the history of his life, at that interesting period of it when he trusted that he felt the power of religion, in some such terms as these referred to the leading means of his recovery to God. Said he, "I trace the causes, under God, to a mother's faithfulness to my childhood. Yes," said he, "the taking of my little hand within hers, (I can almost feel it still,) as she led me to the closet, where she poured out her soul for my salvation ; the sound of that dear voice as I would pass her chamber door as she wrestled with the God of Jacob for her child. These—these," said he, "I mark as among the effective means by which the God of mercy led my soul to himself."

And the *Sabbath-school* is a kindred agency—it ranges by the side of parental instruction—and more than 50,000 witnesses of teachers and children converted to God, from these nurseries of purity, demonstrate the blessed energy of this scheme of mercy.

Let every heart bid it God speed, and every hand be opened wide in its favour.

The benediction was pronounced by the Rev. H. A. Boardman, of Philadelphia.

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REPORT.

Not one-fifth of our auxiliaries have made the required return of the condition of their schools. Of course, any estimate respecting numbers, &c., must be entirely vague and unsatisfactory. The few reports which have been received, show an increase of 705 schools, 4,677 teachers, and 33,847 pupils, and three thousand supposed conversions.

Valley of the Mississippi.—There have been received during the year, to establish and sustain Sunday-schools in the Valley of the Mississippi, \$8,127 55, viz:—

From New Hampshire,	-	\$186	16
“ Massachusetts,	- -	479	91
“ Connecticut,	- -	1025	83
“ Vermont,	- - -	438	20
“ New York,	-	4061	30
“ New Jersey,	- -	523	08
“ Pennsylvania,	- -	251	87

From ten other States, \$1151 20, or \$115 12, each on an average; and from seven States nothing.

There have been paid on the same account, for the salaries and expenses of thirty-three missionaries and agents, \$10,017 46. For donations of books to Sunday-schools, military stations, &c., \$2336 85. Pamphlets, postages, discounts, &c., \$142 03.

The efforts of the Board in this interesting field of its labour have been very limited, though as extensive and efficient as our means would allow. We had ex-

pended in its behalf, at the close of our fiscal year, \$1237 64 more than had been received.

Nineteen missionaries have been employed as follows, viz: In the state of Ohio five, Indiana three, Illinois two, Kentucky two, Tennessee two, Missouri one, Mississippi one, Louisiana one, Alabama one, and Michigan one.

The time employed will average eight and a half months to each, and the amount paid them for their services is \$6,273 17.

The decline and discontinuance of many of the schools established under the resolution of 1830, was early foreseen and predicted. It was fully understood and distinctly stated, in the seventh and eighth reports of your Board, that without an efficient system of visitation and superintendence, no reasonable expectation of their permanency could be entertained. To support such a system would require at least from 50,000 or \$60,000 per annum, including the salaries and expenses of missionaries, and the gratuitous distribution of books, which in many cases would be indispensable. So far from being sustained in such an effort, we have been compelled to go in advance of our means to do what has been done.

Southern States.—On account of the fund for establishing schools in the southern states, we have received during the year \$9,053 74, viz:—

From New Hampshire,	-	\$1344	17
“ Massachusetts,	-	1742	16
“ Connecticut,	-	1194	88
“ New York,	-	1227	48
“ Pennsylvania,	-	226	13
“ Virginia,	-	1418	62

From Georgia, - - -	\$556 12
“ South Carolina, - -	450 19

From seven other States \$893 99, or \$27 71 each, on an average; and from nine States nothing.

Of this sum we have paid to twenty-nine missionaries and agents, \$6,765 14. In donations of books to fifty schools, \$272 11; in pamphlets, postage, discounts, &c., \$123 37; and our outstanding engagements are more than sufficient to absorb the balance. Sixteen missionaries have been employed as follows, viz: in the state of Virginia, eight; North Carolina, four; South Carolina, two; Georgia, two.

The time employed will average four months for each, and the amount paid them for their services is \$3,450 27.

Under the resolution of the Board, approved and adopted by the society at the last annual meeting, to supply foreign missionary stations with copies of our publications, and the means of translating them, we had received on the first of March but \$1,532 71. Appropriations have been made to twenty different stations; and there is not a dollar in our treasury on this account at the present time—though opportunities are crowding upon us, day after day, to send our books to every part of the world.

The amount received for the general purposes of the society, during the last year, is \$8,305 94, viz:—

From Connecticut, - -	\$434 79
“ Massachusetts, - -	353 00
“ New York, - -	3706 12
“ New Jersey, - -	437 58
“ Pennsylvania, - -	1042 17
“ North Carolina, - -	334 00

From Alabama,	-	-	-	\$551 66
“ Louisiana,	-	-	-	728 00

From fourteen other States \$538 06, or 38 43 each, on an average. Monthly concert collections, &c., \$184 35.

And there have been paid out on the same account to missionaries and agents, \$5,634 01. Donations of books, journals, &c., \$506 92. To the New York Sunday-school Union, (part of the collections in that city, as by agreement,) \$861 29. Discounts, expenses of meetings, &c. &c., \$47 57.

In accordance with the suggestion in our last report, the Sunday-school Journal has been reduced in size and price; and whatever regret may have been felt that such a measure was necessary, it is believed that the change has given general satisfaction.

The new publications of the year (between sixty and seventy in number) are submitted to the society in the full persuasion that, as a whole, they present a greater variety, and a more original, elevated, and evangelical character, than the publications of any former year.

A descriptive catalogue of all our books, making a volume of 120 pages, 16mo., has just been issued. Great care and labour have been given to the preparation of it, and its value to all who have occasion to purchase or use them is sufficiently obvious

We are happy to say that some of the purest and most elevated minds in our country are turned to the preparation of books for our purposes. We have paid for copyrights only, during the last year, more than half as much as we paid ten years ago for all our stereotype work, paper, printing, and binding; and as an-

other interesting evidence of our advance, we may state, that at that time our publications were chiefly reprints from the London press—now, they reprint from ours. We could wish our debt a thousand-fold larger, that we might pay it in such a currency.

We do know that no books are found in the market at so low a price as those we publish: and we do know, that as a whole, they form the most complete collection of juvenile religious library books that can be found upon the face of the earth. They are fitted to children and youth of all classes and characters: they have nothing in them offensive to denominational, sectional, or political preferences, or prejudices. They are prepared upon the principle, that as a perfect Christian character can be formed in which no denominational trait can be recognised; so a book, exhibiting the simple, saving truths of the gospel, may be made acceptable to any and every Christian mind. Why then should they not be found in the hands of every child that can read them, from border to border, through the whole length and breadth of our land?

We feel constrained to ask from our friends and patrons an immediate and vigorous effort to enlarge the circulation of our books; for we fear there is a culpable indifference to the subject among Christians, who, in the various relations of parents, teachers, friends and neighbours, have the opportunity, in a great measure, to govern public sentiment and practice on this point. It should be borne in mind, that there is no such thing as a *natural taste* for religious reading. The child, in his natural state, receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. Where there

is not the gift of spiritual discernment, therefore, religious books are not sought by children, unless there are attractions for the eye, or the imagination sufficient to conceal, in a good measure, what is to them the odious feature of religion. For example,—a juvenile book presents, in bold relief, the great doctrine of regeneration. It teaches the child that his heart is naturally deceitful above all things, and desperately wicked; and that, unless it is renewed and sanctified by the grace of God; and severely trained in self-denial, watchfulness and prayer, it must forever remain a stranger to holiness, and of course to happiness. Now it is possible that, such unwelcome truths may be so ingeniously interwoven with some tale of fancy or fact, and so attractively dressed up in anecdotes and pictures, that a child who is fond of reading will take the bitter for the sake of the sweet; and yet who that watches the habits of most reading children need be told, that wherever a religious chapter or paragraph stands unconnected, and is distinct enough to be recognised before-hand, it is always passed over? And even the writer himself scarcely ever introduces an exhortation to repentance and godliness without a coaxing apology. Hence, in some of the most popular religious books we have seen, the truth, whatever there may be of it, is so completely buried in a profusion of anecdote and illustration that it makes little impression; if, indeed, the presence of it is at all discerned.

Much of the juvenile reading of the present day is believed to be injurious. It does not discipline and enlarge the mind, nor provide it with good knowledge, well arranged and fitted for use. It may indeed be doubted whether children's books are not multiplied unwisely. Superficial attainments in science and religion pass for much more than they are worth. The

process of investigation and reflection is too slow for this wonderful age. But, after all, the mind must make its way, step by step, in toilsome and laborious industry—and this in the acquisition not only of human, but of divine science. Its capacities are boundless, and can be only gradually developed. The strength it needs for higher efforts is acquired by the patient endurance of present labour. We have aimed to regard this point in the preparation of our books, viz. to bring the minds of children to research, to severe thought, and to diligent inquiry; and we invite an examination of them by this principle.

The distaste for religious reading to which allusion was just now made, can be completely counteracted by nothing but the Spirit of God in the renovation of the whole nature; and hence religious books are to be used like other means of grace. Children must be invited and persuaded to read them as a matter of duty. The use and importance of religious knowledge must be made apparent to them, and the kind and course of religious reading should be prescribed, with wise reference to temper, character, and prevailing habits.

It is true that children cannot be forced to read religious books; and it is equally true that they cannot be forced to pray or study the Bible. But means may be used to turn their minds to the subject, and to persuade them to contemplate it in its bearings upon their true happiness and highest interests. Though it may be in any form unwelcome, it may be more so in some forms than in others. "Baxter's Call" presents it in one way, and our story of "Jonah Ross and his Mother" presents it in another way; and an injudicious distribution of these two books would render them both comparatively useless. There is a bold, abrupt,

and unintelligible manner of introducing the subject of religion in books as well as in conversation, which greatly excites and strengthens this natural aversion; so that we suffer, not only from the absence of all spiritual taste, but from the vitiation or rather alienation of the natural taste.

Without any undue partiality for our own books, we may truly say, that their design is to present clearly the doctrines and precepts of the Bible and the motives to faith and obedience, as persuasively and inoffensively as it can be done with all good fidelity to the soul. The extent of their circulation must be left very much to the piety and discernment of those who feed Christ's lambs; for the principles on which the society is organized seem to forbid that we should avail ourselves of the ordinary advantages of business men; so that unless the friends of moral and religious education on scriptural principles, will interest themselves in the distribution of the bread of life in the form in which our books furnish it, it may moulder away upon our shelves, while thousands and millions are perishing for lack of it.

It has been well said, substantially, that the question of a system of a moral education is, as it regards the great mass of citizens, a question of REDUCTION OF TAXATION—as it regards the few who constitute the wealthier class, it is a question of SECURITY. In the former case, it is a question what shall be the weight of the public burdens; and in the latter, what proportion of wealth, or influence, or power, property-holders may retain; but cannot, if the multitude who represent the physical force of the country be not so enlightened as to become also a righteous moral force.

It is true, too, that the character of a generation,

individual and national, is practically formed during the first ten years of life. The impulses then communicated, and the inclinations which then become habitual, form the outlines of the character, influence, and destiny of the man that is to be.

The great basis of our social system is laid in the family. This relation is adapted by the creator and moral governor of man to the immutable principles of our nature; and it is here that the process of education always begins. Under ordinary circumstances, whatever influence prevails at home, the cast and strength of it will be unerringly indicated by the tastes and habits of the children: and whatever defects exist in this primary formation of character may be distinctly traced in the subsequent history of the individual. Intemperance, Sabbath-breaking, insubordination, contempt of God and his revealed will, and a legion of kindred sins, by which the peace of society is broken up, its fairest and brightest hopes withered, and its heaviest burdens accumulated,—may usually be attributed to something wrong *at home*.

It is then to the HOME of the child that we must go to exert that influence, whatever it is, under which we would have the character of the man formed: and what agency for this purpose can be compared, in fitness and efficacy, to the Sunday-school? Surely none: and yet its kind, and healthful, and indispensable influence is exerted, at this moment, on much less, probably, than one-fifth of the juvenile population of our country; and upon that fifth, too, that needs it least of all.

It will be well to look for a moment at one of the principal sources, or central points of this agency, and to inquire into its appropriateness and capacity to attain the end in view.

The American Sunday-school Union has been organized nearly eleven years. Its measures have been crowned with great success. No weapon formed against it has been suffered to prosper, and many things that were intended for its injury have resulted in its advancement. By the grace of God we have been able to maintain the broad principles of union on which the Society was at first organized. The members of our Board, however they may differ on points unessential to salvation, stand shoulder to shoulder for the defence and propagation of the truth as it is in Jesus Christ. Whatever distractions and dissensions prevail abroad, we have peace and unity in our deliberations and decisions. Divested as we are of any denominational character, we can go where we will as a Board, and ask the confidence and co-operation of Christians and philanthropists of every class and name.

Our library and text books fully sustain and carry out the principles of the society. They teach those truths of the gospel which the Spirit of God employs to convert and sanctify the soul: and they are so taught and illustrated that children of tender age may comprehend their force and importance; while the form and phraseology is made acceptable to every evangelical mind. A similar assortment of juvenile religious books, prepared on such principles and adapted to such ends, cannot be found; and we are increasing their number and variety at the rate of from fifteen to twenty pages daily.

The singleness and simplicity of our aim is worthy of special consideration. It is to instruct, gratuitously, on the Sabbath, in the truths of the Christian religion, such children and youth as voluntarily assemble for that purpose.

We would not willingly see this sacred and sublime

design embarrassed by association with other objects. In its simplest relations, it demands all the time and thought, and diligence that other Sabbath duties do not require, and, when prosecuted wisely and faithfully, it must needs be prosecuted exclusively.

We enjoy an extent of co-operation which is highly favourable to vigour and efficiency. The continuance of the particular form of relationship which has prevailed under our auxiliary system, is, in this view, desirable; but if this should pass away, still there is a noble band of working men and women who teach in our schools, and whose cordial confidence and sympathy is with us; and in the great body of the church, throughout our country, we have a host of steadfast and warm-hearted patrons and coadjutors.

Ours is a cheaper process of education than the wit of man ever yet devised. It is based upon strictly philosophical principles—it is of universal applicability—and is, in its very nature, indefinitely expansive and diffusive. With one hand we communicate a knowledge of the art of reading,—which ought to be done by the commonwealth,—and with the other we supply books. In one form we excite the desire of knowledge, and in another we satisfy it. One part of our process breaks up the fallow ground and prepares it for cultivation, and the other scatters the good seed and opens the way for an abundant harvest. Wherever children can be gathered together on the Sabbath, in any part of the world, and a competent person can be found to teach them, there the Sunday-school, in its untold blessings and privileges, can be enjoyed.

There are other great and glorious plans of doing good in this fallen world; but it would not be difficult to maintain the position, that, without this instru-

mentality, or something substantially like it, they will be pursued in vain. Hence nothing can be more ill-judged than the effort which is sometimes made to divert the attention of Sunday-school teachers from the prosecution of their great work into other—though they may be very important and interesting—fields of benevolent action. Let them do their Sunday-school work well, and they will do well for every other interest of the Redeemer's kingdom.

We have thus briefly shown what the American Sunday-school Union is, and we ask wise and good men to lay hold of this prodigious power, and employ it for the salvation of our happy land and of a dying world.

It is clear that nothing can sustain the fabric of human society but the religion of the Bible. This must ultimately become the groundwork of popular education—not the reading of it merely—but the application of its holy principles to every act of life and to every purpose of the heart. Great efforts are made to diffuse knowledge; but knowledge is not, in itself, a blessing to the individual, or to society. If the love and fear of God is not the all-controlling, all-pervading, all-absorbing principle, it is very problematical whether knowledge tends either to individual or national happiness.

Sunday-schools are relied upon by the community to furnish scriptural knowledge to children. Their obligation to do this has been publicly urged in justification of those laws and regulations which exclude from public schools all instruction of this kind, except the mere reading of the Scriptures as a class-book.

In Prussia, it is well known, religion is the foundation of the whole system of public instruction. The first two hours of every day are occupied in explaining and enforcing the duties of man towards his Creator, the constituted authorities of the country and his fellow-creatures, as they are inculcated by the gospel. In our country such a system would not be tolerated. If the Universalist or the Freethinker declines to have his children instructed at school in the great truth of future accountability, though it is a truth that lies at the very foundation of moral character and social obligation, my children and your children and our neighbour's children must, forsooth, be uninstructed in it also.—Right or wrong, this is the prevailing principle in most of our systems of public instruction.

Under these circumstances the Sunday-school assumes a transcendent importance. It is appointed to turn the streams of divine knowledge and salvation upon the popular institutions of human science; and is thus to supply the only preservative against the decay and ultimate dissolution of the body politic. This is what Sunday-schools, rightly and fully employed, can do and must do.

It is truly marvellous that Christian men, and friends to their country and their kind, so lightly regard the existence of such a power and the need of its efficient employment. To provide for the natural increase of the white native population of this country requires, at the lowest estimate, a *daily* increase of eleven new Sunday-schools of thirty pupils each, on an average, and of thirty-three teachers to take charge of them, and there is no reason to believe that the net *weekly* increase is equal to this. So that at least

three-fourths or three millions of our juvenile population are at this moment destitute of Sunday-school instruction. This number is increasing at the rate of between three and four hundred *every day*; and there is no ground to suppose that any considerable portion of them will ever be brought under the influence of the gospel, unless it is done, and done at once, by Sunday-schools. There is no other agency that can reach them but the direct miraculous agency of Almighty power.

The case we present, then, is one of intense interest. The men of 1875 can now be brought under the safe and benign influence of divine truth; they can be collected in little groups all over the land, and even a timid woman can arrest their attention, secure their confidence, and infuse into their tender minds the divine principles of love, forgiveness, truth, peace, benevolence and patriotism. Her meek and tender eye can control their impatience, and her soft voice can hush the tumult of their passions. Ay, and much more than this. By the grace which is divinely promised, she can bring them on their knees in cheerful and submissive obedience to the will of their heavenly Father, and send them away from this retired and humble training, in the favour and strength of the Lord God of Hosts. Let this hallowed influence be brought to bear on two millions of boys in our land at this moment; let it be increased and extended to meet the increasing and extending demand for it; let it be seen, two or three years hence, in the ranks of our apprentices, clerks, and school-boys; let it be traced, a little while later, in work-shops, counting-houses and colleges: let it then come out in the social and civil

relations of life; and finally show itself in a generation of fathers, masters, magistrates, legislators and citizens; and all this is but the legitimate fruit of Sunday-school influence, when the machinery is fairly worked.

A self-governed people must also be self-protected. And it may be regarded as a maxim, *that our power of self-protection is co-extensive with our power of moral education, and depends upon it.* So far as we can secure the intelligence and moral purity of the people, so far, and no farther, we have a permanent protecting power. If we can infuse into the minds and hearts of a whole generation the abiding and controlling principle of the fear of God, teaching them to understand and submit to the Government of governments, the King of kings, and Lord of lords; this, and this alone, is a safe reliance.

It is doubted by some whether Sunday-schools are sufficiently permanent and efficient to meet the supposed exigency. That auxiliary agencies will be required we freely admit. Great sacrifices of personal ease and advancement must be made; labour and money must be expended promptly and generously, without stint or grudging; well-educated, pious teachers, must go beyond the mountains into destitute sections of our country, and open daily schools of a high order—not for fortune or fame, but for Christ and the country.

A single fact will illustrate the necessity of such efforts.—An institution was lately incorporated in Indiana for the education of common school teachers. An investigation into the state of popular education was made, and a report of the result communicated to the

legislature. That report states, that not more than one in six of the population under fifteen years of age can read, and, that of the teachers, some are profane, some intemperate, and some notoriously debauched!* But yesterday a letter was received from a gentleman of great intelligence, who has been long a resident in Illinois, assuring us that the apathy of friends, the virulence of opposers, and the want of means, do not, in their triple influence, present an obstacle so great, so absolutely insurmountable, as the want of qualified and engaged teachers. What benevolent heart could ask a more grateful employment, than to put into the hands of upwards of 200,000 children and youth in a single State, a key to the treasures of infinite wisdom and knowledge; connecting with the communication of human science, the inculcation of those precious truths which enlighten, sanctify, and save the soul. Give to the children of the western world the power to read our books, and, in dependence on God's blessing, we will be responsible that neither popery nor infidelity shall reign there. For we could then pour down upon her rich and beautiful vales and prairies, the radiance of divine truth in ten thousand times ten thousand streams; so that the light of the moon should be as the light of the sun; and the light of the sun should be sevenfold as the light of seven days.

Commit a child to a faithful, intelligent, and judicious Sunday-school teacher; let him hear from Sabbath to Sabbath the simplest truths of our holy religion, and learn to read them in his own Bible, while he sees them illustrated in the life and conversation of his

* We do not vouch for the correctness of this statement; we give it as it is published.

teacher, and there is kindled up in the soul of that child a light which neither pontiffs nor princes can extinguish. Impressions are made upon his immortal mind, which no power on earth or in hell can efface. Spread, then, the light of the knowledge of the glory of God in the face of Jesus Christ. Spread it far and wide; convey it to every dwelling-place, and to the mind of every child and youth in our borders. Let five hundred thousand dollars (only the private fortune of hundreds of our citizens) be expended annually, for five years, in the thousand counties which lie west of the Alleghanies and south of the Ohio and Missouri rivers, in just the same way, substantially, as \$75,000 or \$100,000 have been already expended there by the American Sunday-school Union, and skepticism and corrupt religion, though sustained by power, interest, and wealth, domestic and foreign, must yield to the pressure.

The domestic operations of our society then should be extended at once **FIFTY-FOLD**. The vastness of the work to be done should only inspire resolution and zeal, while we humbly cast ourselves on the grace of Him, from whom all holy desires, all good counsels, and all just works do proceed.

But there is another and a most interesting field opened before us. Our books are finding their way abroad, and if adequate means were furnished, we might safely engage that thousands and millions of them should be read by those to whom they are now inaccessible.

A joint letter on this subject, from two very intelligent gentlemen in Calcutta, is subjoined to the present report. Mr. Trevelyan, who occupies an important

post in the civil government of the country, and Mr. Pearce, who is the very intelligent and devoted superintendent of the London Baptist missionary press in Calcutta, have united in the monthly publication of a select list of such books, maps, and other means and appliances of education, as they can confidently recommend on the principle of universal utility, for general introduction into schools and school libraries. With this view, they have ordered several complete sets of our publications, and express the most unqualified confidence that the circulation of them will increase with a rapidity that will be as gratifying to us and to themselves as it will be beneficial to the country. They tell us, that the teeming myriads of India require no contracted efforts for their benefit—that among 100,000,000 who may be immediately or remotely benefited by our exertions, three hundred *descend to the grave every hour*—that the seminaries in which English is taught include several thousands of scholars, almost entirely of the influential classes; that they have no appropriate school-books in that language, which are at all fitted to elevate the moral character of the pupils, or to give them such an acquaintance with the gospel as may qualify them to judge of its truth or importance. Why then shall not our books be thrown upon the shores of India in such quantities, that all who can and will read them shall be supplied? The fact that so wide a door is opened for the introduction of the treasures of English literature and English piety, and that too without any elaborate process of preparation, is of itself a volume of conclusive reasoning and ripe eloquence.

In Orissa, (as we are assured by the Rev. Mr. Sutton, who has been labouring successfully at that post in connexion with the English Baptist Mission,) our

books might be introduced without difficulty, and they would be sought after and read by four or five millions of their people. Casts of our cuts can be furnished at one-fourth (and in many cases at one-eighth) of the original cost of engraving, and such a book as "Catharine Gray," or "The Bad Boy's Progress," the engravings and copyright of which constitute the chief items of expense, might be rendered into the native language, and sold at about one-third less than it costs us. Our Natural History in numbers was used as a text-book in the native schools of Bombay, within eighteen months after it left our press.*

Could we do less than assure our brethren, as we have done, that when these facts shall be known, a spirit of benevolence would be awakened in behalf of India in the bosoms of a multitude of American Christians, which would never decline, while an idol or an idolater should be found in all her wide dominions?

The prospect of any considerable circulation of our books in foreign languages, cannot but deeply interest those who are employed in the preparation of them. The case is known to us of an individual, who has been for years grievously afflicted with a chronic disease, whose thoughts and views on the great doctrines and duties of religion are stereotyped in some fifteen or twenty of our books, and have been communicated already to thousands and thousands of the children and youth of our own and other lands, and are destined, we doubt not, still to exert an influence, wide as the world, and vast as eternity. In such a day as this, no man

* An interesting letter from Rev. Wm. Ramsay, missionary in Bombay, showing at large in what way our publications can be made serviceable at that station, will be found in Appendix B.

that is worthy to be called a man, need live an hour, no, not a moment, without advancing, in some form and measure, the happiness and glory of his race.

Christian brethren and friends, we meet here to be excited to duty. It is not a time for theory and declamation. The world lies in wickedness; the immortal spirits of men are flying in myriads to the other world, to receive according to the deeds done in the body.

The gospel of the grace of God is in our hands. It is needed by all. It is meant for all. It is sufficient for all. And the last injunction of the divine Redeemer was, that it shall be preached to all. Literal obedience to this command is practicable. No obstacle is known to the universal diffusion of the gospel, which faith and labour cannot and has not in some form surmounted. We need not detain you to show to what extent and with what effect the church may employ the agency of Sunday-schools, in accomplishing the work which is given her to do. We believe it to be the language of sober truth, that if the church of Christ, since the year eighteen hundred, had done all that Sunday-schools alone would have enabled her to do for the conversion of the world, the gospel would be preached, at this moment, to every kindred, and people, and tongue upon the face of the earth. If, for the last thirty years, the industry, intelligence, faith and prayer of the church had been brought to bear upon the minds and hearts of the children and youth that could easily have been collected into Sunday-schools during that period—wherever the eye could turn, from sea to sea, and from shore to shore, the messengers of mercy and grace would now be seen, passing to and fro, binding up the broken-hearted, proclaiming liberty to the cap-

tive, and the opening of the prison to them that are bound.

We cannot suffer the occasion to pass without a word of encouragement and exhortation to those engaged in the difficult, yet delightful labour of teaching. Brethren and friends, beloved for your work's sake—we do most earnestly beseech you to give yourselves, with new diligence, to the great work you have in hand—for great indeed it is—whether you regard the interests involved or the results which may—nay, must—follow to yourselves and your pupils. It is not too much to say that the power, moral and physical, by means of which the world is to be converted to God, is in your hands. The dirty ragged child, that flies from the light of day to hide his shame, might be fitted to occupy such a post as Morrison held, and exert an immeasurable power over thousands and millions of immortal minds.—Never since the world began was a sound mind in a sound body worth more for the cause of the Redeemer, than it is now. You see how deep and dreadful is the gloom that hangs over the greater part of our world, and it is to be dissipated only by the light of the gospel. That light is to be held forth by human hands. Health, fortune, home, life, all—all must become subordinate to this exalted end—the salvation of souls. Do you know that the children of your classes are called to become the sons and daughters of the Lord Almighty, and that you are teaching them the truth by which we are sanctified and made meet for his presence? Do you know that the power of the grace of God is to be displayed in them, and that they are to become, in his service and by his strength, the messengers of his salvation? Can you contemplate

your relations to the kingdom of God's dear Son, and not be excited? We would persuade you to keep very near to the cross of Christ. Meditate more—much more—on the great mystery of godliness. Bear high the standard of personal piety, of holy life and action. Keep your own eye and the eyes of your children steadfastly fixed upon the Author and Finisher of our faith. Be one of the few or the many that assemble together on the second Monday evening of the month, for common supplication in behalf of Sunday-schools. Maintain stated seasons of secret prayer, with specific reference to your own class, and to each individual of it *by name*. Follow your prayers and labours. Look after your classes from day to day, and make their salvation the great business of your life. Expect the promised blessing, and patiently wait for it; but wait in the attitude and spirit of expectation—WAIT WORKING—for you shall receive in due time, and your joy shall be full. You see what is to be done. Are you on the Lord's side?—For we must say to you, as the officers of the Jewish army were instructed to say to their people, on the eve of battle, "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest he make his brethren's heart faint, as well as his heart!"

*Statement of the Cash Receipts and Expenditures of the American
Sunday-school Union, from March 1, 1834, to Feb. 28, 1835.*

Dr. To Balance on hand from last year, - - - - -	\$1,288 40
“ Amount received from depositories, societies, and individuals in payment of debts and for books sold, - - - - -	40,988 26
“ Amount borrowed, - - - - -	23,082 18
“ Donations to Southern Fund, - - - - -	9,053 74
“ Valley Fund, - - - - -	8,127 55
“ Foreign Fund, - - - - -	1,532 71
“ General Fund, - - - - -	8,125 38
“ Missionary Fund, - - - - -	149 35
	<hr/>
	\$92,347 57

Cr. By Salaries, including secretary, editors, superintendent of book-store, book-keeper, salesmen, clerks, and labourers, - - - - -	\$7,113 86
“ Salaries to agents and missionaries, and travelling expenses, - - - - -	6,555 07
“ Loans paid, - - - - -	31,500 00
“ Paper, - - - - -	8,719 62
“ Printing and stereotyping, - - - - -	7,755 70
“ Binding, - - - - -	13,884 54
“ Interest on mortgage and loans and discounts, - - - - -	2,530 68
“ Copyrights, - - - - -	1,538 80
“ Wood and metal engravings, - - - - -	782 41
“ Postage, - - - - -	513 26
“ Merchandise, packing-boxes, freight, stationary, newspapers and advertising, insurance, taxes, fuel, and incidental expenses, - - - - -	10,533 53
“ Balance in hand, - - - - -	920 10
	<hr/>
	\$92,347 57

THE American Sunday-school Union is indebted for money borrowed to the amount of fifty-one thousand eight hundred and eighty-two dollars sixty cents, on which they are paying interest, viz.

To Saving Fund Society,	\$20,000 00
“ Paul Beck, jun.	10,000 00
“ Alexander Henry,	6,500 00
“ William Howe,	3,586 15
“ Other individuals and societies,	7,796 45
“ Loan obtained on credit of individuals, members of the Board,	4,000 00
	<hr/>
	\$51,882 60

JOHN GODDARD,
CORNELIUS STEVENSON, } Committee of Accounts.
J. B. TREVOR, }

the first of the month of the year 1800, and the
 second of the month of the year 1801.

the first of the month of the year 1802, and the
 second of the month of the year 1803.

the first of the month of the year 1804, and the
 second of the month of the year 1805.

the first of the month of the year 1806, and the
 second of the month of the year 1807.

the first of the month of the year 1808, and the
 second of the month of the year 1809.

the first of the month of the year 1810, and the
 second of the month of the year 1811.

the first of the month of the year 1812, and the
 second of the month of the year 1813.

the first of the month of the year 1814, and the
 second of the month of the year 1815.

the first of the month of the year 1816, and the
 second of the month of the year 1817.

the first of the month of the year 1818, and the
 second of the month of the year 1819.

the first of the month of the year 1820, and the
 second of the month of the year 1821.

THE
TWELETH
ANNUAL REPORT

OF THE
AMERICAN SUNDAY-SCHOOL UNION.

MAY 24, 1836.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION.

1836.

CONSTITUTION.

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY SCHOOL UNION."—Its objects are to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land, and to endeavour to plant a Sunday-school wherever there is a population.

ART. II. Each subscriber of three dollars annually, shall be a member.—Each subscriber paying thirty dollars at one time, shall be a member for life. Sunday school Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively one, two, and three years; but they may be re-elected.

ART. IV. The officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient, and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence by either of the Vice Presidents, at the written request of six Managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday-school Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers at least three months previous to its adoption, and be approved by two thirds of the members present, at a meeting duly notified.

THE SERVICES

Of the *Twelfth Anniversary of the American Sunday-school Union* took place in Philadelphia, on Monday and Tuesday, the 23d and 24th days of May.

ANNUAL SERMON.

On Monday evening a sermon was preached by the Rev. JAMES B. TAYLOR, of Virginia, on the "*Exigencies and Responsibilities of the Times*," from the texts, Matt. xvi. 3, and Isa. xxxiii. 6, "*Can ye not discern the signs of the times?*" "*Wisdom and knowledge shall be the stability of the times.*" The preacher reviewed the state of the world, and of our country in particular, with respect to the existing condition of knowledge, public morals, and religion, and showed the necessity and obligation of united Christian effort to remedy the evils which abound. He argued that one of the most effectual means of accomplishing this, was to imbue the young with right principles, and asserted the peculiar adaptedness of the Sunday-school system, conducted on the principles of Christian union, and with the aid of its library, to diffuse the gospel and bring it into contact with the common mind. As the sermon will be speedily published, and within the reach of those who desire to possess it, we commend it to the serious consideration of all who are disposed to take Christian views of the signs of the times.

ANNIVERSARY SERVICES.

The Annual Meeting of the society was held on Tuesday afternoon.

The President took the chair, and the meeting was opened with prayer by the Rev. Professor McLEAN, of New Jersey.

The Treasurer read his report; and the annual report of the Managers was read by one of the Secretaries.

The Rev. Dr. BABCOCK, President of Waterville College, Maine, moved that the report be accepted, and referred to the board for publication.

In offering this resolution he referred to various particulars

in which the constitution of the Union proved its adaptedness to do good. It is independent in its action, so that if all other enterprises were blotted out, it would commend itself to every mind as full of blessing to the world. And though all the advantages of the system might not be seen at first view, it had enough in its simplest form to fill the mind with that impulse which it may well be believed was inspired by the Holy Spirit in its founder—TRY.

The institution is calculated to sustain the fabric of our liberties, and perpetuate our republican freedom. The tree of life should be planted by the side of the tree of liberty, and their blessings be enjoyed together. An enlightened spirit of political economy is promoted by the tendency of this system of knowledge, showing that our prosperity as a nation is identified with that of other nations, and that the patriot should desire the peace and welfare of all. It promotes intellectual advancement; creates a healthful moral standard, and, above all, is adapted to give a sure Christian hope to the rising generation. These various instances of its adaptedness to do good, show that the plan has only to be examined to be approved. Though apparently humble as an instrumentality, it is capable of exerting a mighty power. Vice and infidelity may approach with colossal front, but the smooth stone from the sling of the stripling shall lay them in the dust.

Much more danger is to be apprehended from apathy than opposition. Every one is ready to admit the excellence of the plan; but this is not enough: we must warm our hearts, and bestir ourselves to excite others to promote the work. The speaker had admired the provision at Fair Mount for the supply of the city with water. Such it seemed to him was the Union, as a moral reservoir, to this land and to other countries. We can only estimate its value by tracing out the streams which flow from it. He had known forty young men in Maine to bind themselves together—not like “the more than forty” who bound themselves under a great curse, that they would eat nothing until they had slain Paul—but to devote themselves to the work of gathering the young for instruction in the gospel, and they collected more than a large sanctuary could hold, and he knew of several in a single one of these schools who indulged a hope in Christ. But the work of the society is not finished; it is just begun. It must be attended to, and he fully agreed with the sentiment of the report that ministers must not postpone the education of the young for other departments of labour.

The Rev. Mr. LIPPINCOTT, agent of the society in Illinois, next addressed the meeting.

He said he did not rise as an advocate of the institution, but appeared as a witness from the West, and he was willing to answer any questions that might be proposed to him in relation to the state of Sabbath-schools there. He was glad to see the prominence that had been given in the report to the Valley of the Mississippi. You, said Mr. L., live on the borders, and shall not we who live in the centre soon be sending out an influence to you? You must then direct your greatest efforts to the West, if you desire to accomplish the most extensive good. Rumours have gone abroad that our population is new and scattered, and that Sunday-schools cannot be sustained. He knew that they can be and are sustained, and that they are doing good. He could testify particularly of their usefulness as precursors of the preaching of the gospel. There are multitudes of places where a preacher cannot be procured or a church formed. But in almost all these cases a school can be organized, and he believed it was uniformly the fact that the neighbourhoods that sustained schools were the first to take steps to obtain the services of the ministry.

He had found in frequent instances that the hearts of the young had been prepared in the school for the appeals of the preacher, and that the visit of a minister often resulted in the speedy conversion of numbers of those who had thus been taught. He remembered visiting one church that had been without a pastor ever since it had been founded. A school had been commenced by a family, the influence of which soon extended to others, and he found on his visit a state of preparation and ripeness for the preaching of the word, and a great blessing soon followed. The same occurred at another destitute place at which he preached after a long interval, during which the people had heard but one sermon. But the Sunday-school had been maintained, and the fruits of its instructions were soon manifest in many converts. A revival of religion, under similar circumstances, took place in a neighbourhood where a female teacher from Philadelphia had established a school, and most of those who became communicants referred their impressions to the school. There was therefore great reason to urge the establishment of Sunday-schools in advance of the stated ministry, where the latter cannot be obtained.

There is money in the West, and the people are willing to use it aright. Still, if schools are to spread, it must be through the agency of this society. The people have not the time to attend to it; they are kept constantly at work, or in going after the necessaries of life. He had known a family to think themselves well off who had procured two hundred weight of flour, after

going a journey of two days to obtain it. Not only has the land to be cultivated, but the house and the barn must be built and the fields enclosed. And this is the state of the new settlements in the West, and will be so for a long time. Time will improve this as cultivation advances and the facilities of trade are increased. In 1831, he organized a church on the Mississippi, consisting of eight members. In 1835, that church contributed \$600 for foreign missions; in two weeks afterwards \$800 to domestic missions; and soon again \$350 for Sunday-schools. It had also pledged \$1000 to the temperance cause. We only want time. Last winter he saw the family of a venerable minister living in miserable cabins, whilst the father, though he has been labouring half a century in the service of the West, had left his farm to present in the East the moral necessities of the West. Send us help. And let parents and families remember that when they are called upon to contribute to the diffusion of religious institutions in the Valley, they are probably providing for their own children and relatives. They will come to the West. What kind of influence do you wish to have around them? Would you have them introduced to the gaming-table and the race-ground, or to the society of such as are devoted to the pursuit of wealth as the chief good? Or would you have them the companions of the virtuous and of those who have been taught the gospel?

The Rev. Mr. TAYLOR, of Virginia, remarked—That he supposed no one could hear the Report without feeling disposed to address a song of praise to the Being who has so highly prospered this society. It appeared that although not one-fourth of the auxiliaries had reported, more than three thousand souls were represented as having been brought to a saving knowledge of the truth in connexion with the schools. There is danger of forgetting our indebtedness to the Divine Spirit for all the blessing that attends these efforts.

As the previous speakers had testified that there was still much to be done in the North and the West, he could add that there was great need of the society's extended operations in the Southern states. He believed that not more than one-twentieth part of the children of Eastern Virginia are in Sabbath-schools, and he presumed a similar statement might be made with regard to the whole South. The great emigration that is going on from the South to the West is an additional argument for the instruction of the families who are to establish themselves in that region.

The people are willing to act in this enterprise. If the objects of this Union should be brought prominently before the churches,

they would do their duty. They have not engaged as systematically in Christian benevolence as their means would allow. But it will be one effect of training a generation from childhood in the principles of the gospel; that they will inquire, "Lord, what wilt thou have us to do?"

He would join his brethren therefore in urging the society to go forward, and he hoped the President would live to see the day when not a single neighbourhood would be destitute of the holy and happy influence of a Sunday-school.

The Rev. Mr. SUDDARDS, of Philadelphia, remarked—That it was with no ordinary pleasure he met the society on this occasion, and saw the President in his place apparently in better health than when he first knew him. It was in his character as the President of this Union that he had first become acquainted with him, and he hoped always to know him in this relation. He expressed the hope that he might live long to preside over the society, and that it would live long after he had gone to his rest.

He had great reason to remember Sunday-schools with gratitude. He had once been a pupil in his native country, (England,) and on leaving the school a small Bible was presented to him by his teacher, with the prayer that it might be instrumental in promoting his eternal welfare. It was however thrown aside and neglected. Two years afterwards his mind was turned to religious inquiry, he resorted to his Sunday-school Bible, and the impressions of the truth became more and more deep. His companions jeered and ridiculed him, but the influences of the Spirit and the prayers of his teacher followed him, and he obtained no rest till he found it at the foot of the cross in the peace-speaking blood of Jesus. His anxiety was then strongly excited for the salvation of his companions, and all of them, with one exception, became, in the course of time, followers of Christ. One died a missionary in the West Indies. Another is a preacher of the gospel in England. A third is a pious merchant in that country. The one excepted, was the son of an infidel, who had trained him in his sentiments. The father forfeited his life for a conspiracy against the government, and whilst lying in prison gave this son, as a parting gift, a copy of Paine's Age of Reason. The speaker met him soon afterwards, and expostulated with him on his unbelief. The young man produced his Paine, with the inscription on it, "Presented to ———, by his father, whilst confined in Cold Bath Fields Prison." The speaker produced his Bible inscribed, "From his Sunday-school teacher, with his prayer for his eternal welfare." But the unbeliever would not yield. The last time he had heard of him he had gone to

France, and was engaged as a leader in the Three Days' Revolution. But even yet he might become a trophy of grace.

Mr. Suddards then remarked on the fact that the decline and advancement of religion have always been parallel with the decline and advancement of knowledge, and referred to the history of the Roman empire, the dark ages, the rise of Papacy, the revival of letters, and the reformation, as proofs of the importance of intelligence and learning in advancing religion. He had been much impressed with a sentiment uttered by Mr. Frelinghuysen at the last anniversary, that such were the combinations of evil and disorder in this country, that without the conservative principles of religion and knowledge the days of this republic are numbered. He had kept this remark in his mind during the past year as a kind of prophet's scroll, and he had seen strong corroboration of its truth. Infidelity could openly find champions; though it was an encouraging fact, that after a debate of several nights' continuance, a large audience decided by acclamation that the advocate of unbelief was defeated. Infidelity is a monster that must not be suffered to live. Another portentous danger is ignorance. The doctrine that it is dangerous to teach the poor to read the Bible, is a libel on common sense, and on the golden rule. To instruct the ignorant and to disseminate the Bible, is only dangerous to that system of spurious Christianity which is based on ignorance. In spite of the anathemas from such a quarter, let this society go on in forming a reading, thinking, praying, and believing people, and its enemies will be brought to say with the son of Peor, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?"

Gen. P. T. SMITH, of the state of New York, next addressed the meeting.

He too appeared as a witness, rather than as an advocate—a witness for Him who had said of his people, "Ye are my witnesses." He had given nearly all his life to the world, and nothing to Christ; and only lately had he tasted of those things, which "eye hath not seen, nor ear heard; neither have entered into the heart of man," but which God reveals by his Spirit. He had spent nearly two years in the South; during one of which he was in East Florida, and was able to establish a school of between 40 and 50, at least one-half of whom were the children of Roman Catholic parents, who readily consented to their attendance, if no text-book but the Bible should be used. He found that children made the best missionaries to bring other children to school. They had more influence than a teacher in such a case. And he would press upon the friends of the insti-

tution the duty of greater effort to increase the number of pupils. It was distressing to observe how many thousands even in this city are left on the Sabbath without religious instruction, who could easily be brought into the schools.

He appealed to mothers to give greater attention to the moral education of their children, and to make the school their help, not their substitute. The sentiment should be constantly held before children, that, until they are Christians, the great purpose of their life is not fulfilled. They should realize that to love and serve God, is their earliest and perpetual duty.

Among the stumbling-blocks in the way of the gospel, the prevalence of intemperance is one of the greatest ; and there is no way so sure of establishing temperance, as by training up the young in right habits, and in correct views of their duty in this respect. He could not in this place recommend associations in Sabbath-schools, for objects separate from their single purpose ; but he believed that the study of the Bible doctrines on the duties of temperance, prepared the mind better than any thing else for the engagement of the usual pledge. The child's appetite is still natural. It is, therefore, no revolution for him to abstain from ardent spirits. There are differences of opinion as to connecting temperance societies with Sunday-schools, and as to the propriety of encouraging children to enter into promises of the kind. Prudence on these points is essential. The Juvenile Temperance Society need not to be connected with the school as such ; and discrimination should be employed as to the ages and other circumstances of the pupils. He knew many intemperate lads, and he saw no means of putting a decided stop to the progress of intemperance, if we could not begin our efforts with the young mind.

The meeting was closed with the benediction by the Rev. Mr. WOLLE, of Philadelphia.

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Of the American Sunday-school Union, 1836—7.

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And the two Secretaries, *ex officio.*

REPORT.

REVIEWING the history of the society during the short period of its existence, it is interesting to observe how rapidly its scope has enlarged from year to year up to the present commemoration of its twelfth anniversary. The views of its founders did not venture beyond the more immediate purpose of establishing schools for the instruction of children on the Sabbath, and supplying them with the requisite elementary books. In order to carry out the system of religious education, it was found necessary that books should be furnished to the children to occupy their minds when they were away from the influence of the school, and to keep up the good impressions and expand the knowledge communicated on the Sabbath. The plan of attaching a sufficient library to each school was therefore adopted, and the efforts of the society were vigorously directed to supplying this department of the system. As the library volumes increased in number and variety, it was found that their readers were far from being limited to the pupils of the schools. The elder brothers and sisters, the parents, the relatives and neighbours, were found to peruse the Sabbath-school books with pleasure and instruction. A new channel for incalculable benefit now opened to the society. They had unexpectedly found the means of engaging the attention of a mass of minds, whose capacity, taste, and pursuits are unfriendly to the more elaborate style of religious compo-

sition, but who are edified by the simple works prepared for the young. The grand idea was developed, that by the publications of the society access for evangelical truth was opened to all the families of the land, any of whose members could read, and that its system of instruction furnished the universal means of enabling those to read who as yet could not. A means, unequalled in facility and power, seemed to be manifested, of bringing the gospel to the people in the way most likely to engage their attention and favour its diffusion, by introducing it to the fireside, and making it the subject of conversation and inquiry at THE HOME. It was seen that by the construction of these publications the attention of their readers was drawn directly and practically to the Bible, and that by this means, combined with the influence brought back by the attendants of the Sabbath-school, the Bible was brought into increased use, the neglected place of worship was sought, or if none existed it was thought necessary to establish one. The love of reading, and the habit of studying the Scriptures, were excited ; other books were sought ; and the way was opened for the distribution of larger volumes of established reputation and value. The Sabbath-school book uttered its reproofs to the intemperate, the Sabbath-breaker, the profane father, the careless mother, the vicious children. This plan, connected with the instructions of the prudent and pious teacher to the child, and his friendly visits to its home, seemed to be the most promising of any that had been devised to save our country from the evils of vice, infidelity, and ignorance, and to supply the destitution of the ordinary means of grace.

To this vast application of its means of doing good, the society has kept a constant regard ; and they have so

varied the form, style, and subject of their publications, as to adapt them as far as possible to this general use, whilst in no case do they find it necessary to transcend the peculiar wants of the Sabbath-school library. For though many of our books are valuable helps to students of the Bible in any stage of education, and furnish matter adapted to the most cultivated taste, we believe there are none in our catalogue which are not within the proper range of Sabbath-school literature.

To this view of the adaptedness of our publications to universal use, the board desire to call the special attention of the society and the public. To make them answer to the fullest extent the purposes for which they are fitted, we should have the means of constantly employing the best writers to increase their number and variety; we should be able to keep greater editions on hand; to put them at a price so low as to encourage large purchases; to distribute them below cost, or gratuitously, to new and poor schools; to furnish them cheaply for parish and neighbourhood libraries; to establish depositories of them where they could be easily accessible by the whole country; to place them on the steamboats and other vessels of our immense inland navigation; to distribute to the families of emigrants as they pass to the Valley of the Mississippi; to give to common schools, especially in the country; to place in orphan asylums, alms-houses, prisons, at military posts, in commercial and naval vessels, and wherever else there is an opportunity to excite or gratify a taste for reading.

But in reviewing the rapid enlargement of the compass of our operations, we have not only to consider the openings made in our own country. The progress of Christianity abroad has created a boundless and unexpected demand for our labours. For several years past

foreign missionaries have begun to place special reliance on schools for their ultimate success in breaking the dominion of Paganism. Their general testimony, in all parts of the heathen world, is, that the power of immemorial superstition and degradation must be broken in childhood, and that the hope of an adequate supply of Christian preachers for the heathen world rests chiefly upon the training of a native ministry. Accordingly, schools for infants and youth are multiplying at every station, and not less than 2500 such institutions already exist in all the quarters of the world. For these schools elementary works are essential, and as the scholars advance, suitable books must be supplied, or they will have nothing to read but the idle, licentious, or false productions which heathen literature furnishes. What an incalculable advantage is it to lead a mind throughout the stages of education by the help of useful books, and under the instruction of pious teachers! Such is the advantage of heathen schools in the charge of missionaries, and such are the books and helps of various kinds which we have all ready, and only to be translated with few or no modifications, to meet in a large degree the wants of the foreign seminaries. A large field is open for most of our publications without translation or change, in countries where the English is taught to Pagans, or where it is already becoming the popular language, as in India, where millions of English books can find readers anxious to possess themselves of simple works to assist them in perfecting their use of the language.

In this manner has the importance of the society's station increased, and the responsibility which has thus accumulated upon the managers has been no less unforeseen, than it is now perceived to be weighty. But whilst they feel their obligation to meet this state of

things with all the energy and wisdom they can bring to the cause, the Christian public should be made sensible of the claims that the course of Providence, in relation to the society, makes upon them to enable us to meet the opportunity and fulfil our task. It is not a small requisition that the Lord has made of a society before whom he spreads such a field. To direct the means of bringing the children of our country under Christian education—to reach, through them, each family and individual, is to exert no trifling influence on the character of the present and of future generations. And it will be no trifling guilt, if the present opportunity of employing those means to the most extensive advantage, be lost through the indifference of the disciples of the Saviour. The man who would retard the progress of common education, good order, and pure morals in this mighty population, would incur public infamy. And what shall measure the shame of him who would not only be guilty of such moral treason to his country, but would refuse to aid the effort to lay deep in the infancy of our institutions the foundations of Bible truth and Bible holiness!

Soon after the last annual meeting of the Union, the board made a change in the mode of operation, which has had some effect in increasing the efficiency of their organization. As the duties of the several standing committees increased, it was found to be difficult for the board to bring the various branches of the business committed to them into prompt and united operation. The very reports of each committee's proceedings were often so voluminous as to fill up most of the time of the stated meetings of the board, and much time was lost for want of some power that could keep in view all the departments of our operations. It was therefore de-

terminated to make the experiment of confiding the general control of the business to an executive committee of seven members. The proceedings of this committee are required to be reported in full to the board twice every month, subject to their revision. It meets statedly every week, but is called together as often in the interval as the business of the society requires. The board have acted on this arrangement for nearly eleven months, and it is believed that all that was anticipated in the increased promptness and unity of action has been realized.

Immediately after this organization, a general plan, for the more vigorous operation of the society, was adopted.

For this purpose, the United States and Territories were divided into five districts, or chief agencies.

I. The New England States, with the exception of Connecticut.

II. Connecticut, New York, and the counties of Sussex, Bergen, Morris, Essex, Somerset, and Middlesex, in New Jersey.

III. Pennsylvania, Delaware, Maryland, and the remaining counties of New Jersey.

IV. The Valley of the Mississippi.

V. The Southern States.

It is designed to appoint an agent for each of these districts, for the general supervision of the society's operations, the establishing and assisting of schools, supplying books, collecting funds, and promoting, by all consistent means, universal Christian education.

Besides this, it was believed that in nearly every state, in the last two districts especially, an agent would be required to attend immediately to the promotion of the objects of the society, and to direct the labours of the missionaries employed under their inspection, in

organizing and visiting schools, and supplying them with libraries.

By this arrangement it was hoped we could do all that was possible, on the one hand, to draw the attention of the churches to the purposes of the society, and give the Christian public the opportunity of aiding them; and on the other, to bring the whole country and its wants within our knowledge and the reach of our supply, as fast as we were furnished with the means.

Mr. Seward, as agent for the Valley of the Mississippi, arrived at Cincinnati, in October, 1835. Soon afterwards a Board of Agency, consisting of twenty-two members, was constituted to give assistance, and advice, and the influence of their approval, in the proceedings of the society in the west. A large depository was opened in Cincinnati, capable of supplying the demand of that city, and of stocking the minor depositories; and the agent immediately took measures to procure as many agents and missionaries as our probable means would allow. The estimate of the Western Agency was, that in addition to a competent number of state agents, there should be at least twenty-eight missionaries, divided as follows:—

Ohio, having	938,000	inhabitants,	6	agents.
Kentucky, -	689,000,	"	4	"
Indiana, -	342,000	"	3	"
Illinois, -	158,000	"	3	"
Missouri, -	140,000	"	2	"
Arkansas, -	30,000	"	1	"
Tennessee, -	685,000	"	2	"
Louisiana, -	216,000	"	2	"
Mississippi, -	110,000	"	2	"
Alabama, -	309,000	"	3	"
	<hr/>		<hr/>	
	3,617,000		28	

Each of these missionaries, it is intended shall carry with him a supply of books for the schools he may form, or visit, and though the number proposed is far from being too large for the increasing wants of the west, the expense of employing twenty-eight missionaries, and at least six state agents, could scarcely be less than 20,000 dollars annually. But unless our means are greatly increased, we must be satisfied with a smaller scale of operations. There are now in the Valley, one chief agent, two state agents, (in Illinois and Missouri,) and twelve missionaries in Ohio, Indiana, Illinois, Missouri, Tennessee, and Western Pennsylvania. Besides the depository at Cincinnati, there is an important one at Columbus, which has been the means of extensive good to the surrounding counties, and few places in our whole country give a fairer exemplification of the efficiency and blessed effects of Christian combination in works of benevolence, and of the principles of the action of our society, than may be found in the churches, Sabbath-schools, and community of this flourishing capital. The depository at St. Louis has been for some time in a neglected condition; but measures are now taking to place it in a situation corresponding with the importance of its locality.

During the past year, twenty-one missionaries and agents have been employed, for different portions of time, in the west. Their principal employment has been to revisit the schools formed in previous years, to replenish their libraries, and awaken the interest of ministers, and of other Christians in the work. The want of qualified teachers has been the cause of constant embarrassment in their attempts to form new schools, and the work of the year has been chiefly useful in preparing the way for the permanent establishment of schools,

when the western organization shall be so far completed as to have every feeble school within the reach of such aid from the missionary as will keep it alive, and gradually form the proper teachers. The expense of maintaining the missionaries and agents was \$9066 62. The cost of books supplied gratuitously to 157 schools, and presented to military stations, and for other useful objects, was \$1134 91. The contributions to the Valley Fund amounted to \$11,347 06, and were received as follows :—

From Maine,	-	-	\$15 00
" New Hampshire,	-	-	69 89
" Vermont,	-	-	947 72
" Massachusetts,	-	-	927 65
" Rhode Island,	-	-	1 00
" Connecticut	-	-	1928 31
" New York,	-	-	2968 83
" New Jersey,	-	-	227 36
" Pennsylvania,	-	-	294 05
" Delaware,	-	-	53 78
" South Carolina,	-	-	38 60
" Ohio,	-	-	160 00
" Indiana,	-	-	231 87
" Kentucky,	-	-	526 92
" Tennessee,	-	-	595 30
" Alabama,	-	-	649 30
" Mississippi,	-	-	921 61
" Louisiana,	-	-	739 87
" Michigan,	-	-	20 00
" Canada,	-	-	30 00
			<hr/>
			\$11,347 06

The progress of the board, in fulfilling the resolution of 1833, in regard to the establishing of schools in the

Southern States, has been retarded solely by their want of success in procuring men to undertake the work. We have endeavoured by application, appointment, inquiry, and correspondence, to obtain suitable men to engage in the service; but the general answer has been, that the need of pastors for churches, and for direct employment as preachers, is such that the proper men cannot be spared. The board still hope that they will be able to secure the services of a chief agent for the South, by whose influence many will be enlisted in the cause.

We cannot think that if the objects of the society are viewed in relation to the future condition of this country, and of the church of Christ, men will believe that the religious education of the young must be postponed to other departments of religious duty. It is, therefore, the confidence of the board, that if the question were fully presented in its strength to the attention of the ministers and people of the Southern States, they would furnish an adequate supply of men for the wants of that section of our country. We hear with solicitude the appeal that is often addressed to us from this district, but we can only in return express our readiness to appoint any man whom our friends there will nominate, with proper assurances of his qualifications. On this subject we have lately made an earnest request to all the Unions that exist in the South, for their aid in finding missionaries, and have already received encouragement to expect that it will be granted.

During the year nine agents and missionaries have been employed in the south. The contributions to the Southern Fund amounted in the year to \$5421 94, as follows:—

From New Hampshire,	-	\$475	29
“ Vermont, - -	-	97	00
“ Massachusetts, - -	-	25	00
“ Connecticut, - -	-	280	82
“ New York, - -	-	172	57
“ Pennsylvania, - -	-	67	28
“ Virginia, - -	-	1579	98
“ North Carolina, - -	-	303	85
“ South Carolina, - -	-	1075	31
“ Georgia, - -	-	1195	67
“ Tennessee, - -	-	10	00
“ District of Columbia, -	-	139	17

\$5421 94

The expense of employing the missionaries was \$3378 31, and of the books given to 47 schools and otherwise, \$361 43. The balance to the credit of this fund will be required as soon as we are able to engage the number of agents called for by our plan.

Two agents have during the year made an extensive tour through the south and west; one of their objects was to procure missionaries, and to awaken the interest of the churches to the necessity of providing men from among themselves to undertake the work.

With respect to the actual number of schools now in the United States, we labour under the usual difficulty of procuring returns. According to the register of our auxiliaries, there are 1250 societies and schools bound to send us an annual report. But, although a request for such a report, with a list of the six questions that we desired to be answered, has been sent to each one, so far as we knew where to direct it, only 144 have complied with the conditions on which they sustain this relation. These 144 reports give, as their

present statistics, 1542 schools, 16,647 teachers, and 119,995 scholars. Only 34 unions and schools mention the number of volumes in their libraries, and these amount to 137,667. The number of conversions reported by 47 unions and schools is 428 teachers, and 2039 scholars. Besides these, 608 persons are reported, without specifying whether they are teachers or scholars; making the total number in these schools 3075.

It is not among the least of the advantages we expect to reap from the establishment of chief agencies, that we shall obtain practical and authentic information of the number and condition of the schools throughout the extent of their supervision. The board feel the importance of making the collection of statistics an object of constant attention, and desire through their agents, missionaries, and other correspondents, to obtain a complete statement of all the schools and Bible classes in the United States; and similar information, as far as possible, from all Christian countries. Such a document is greatly needed, and we trust is not beyond our power to procure.

In the northern and eastern states we have had at times, or permanently, one agent employed in Vermont, one in New Hampshire, one in Connecticut, one in Massachusetts, seven in New York, one in New Jersey, and two in Pennsylvania. The time of these agents has been principally occupied in collecting funds, holding public meetings, attending Sabbath-school conventions, presenting the objects of the society to the notice of different ecclesiastical bodies, and visiting schools connected with the numerous unions and associations organized for the promotion of Sunday-schools within certain bounds.

We have formed a board of agency at Utica, for the

purpose of aiding the society's operations in seventeen adjacent counties; and have placed two agents in the charge of that important district. The depository at Utica continues to be the convenient source of supply of our publications for that region. Measures are taking, which we hope will result in the opening of a depository at Buffalo.

Late in the last year, the board opened a depository in Boston. Since the division of the Massachusetts Union into two denominational societies, our publications have been sold at their respective depositories in Boston, both societies continuing to be auxiliary to us. But the increasing demand for juvenile and family books of a general character seemed to the board to require the establishment of a separate depository. Its progress during the few months it has been opened confirms our anticipation, that so far from interfering with the operations of our useful auxiliaries, the tendency of our establishment will be to increase the general taste for religious reading, and to create a demand both for the books of the denominational societies, and those of the parent union.

The depository at New York, and all our operations in that city, under the supervision of the board of agency, continue to be a highly important branch of our business, and promise to yield a steady support to the general purposes of the institution.

The donations to the Foreign Fund, from March 1, 1835, to March 1, 1836, amount to \$2239 95, making \$3772 66, of the \$12,000 proposed two years ago to be raised for supplying American missionaries with copies of our publications, and the means of translating and printing them. The contributions to this fund were received as follows :—

From Connecticut,	-	-	\$108 54
“ Massachusetts,	-	-	38 00
“ Rhode Island,	-	-	10 00
“ New York,	-	-	268 06
“ New Jersey,	-	-	1304 76
“ Pennsylvania,	-	-	340 14
“ Delaware,	-	-	103 95
“ Maryland,	-	-	34 00
“ Virginia,	-	-	25 00
“ North Carolina,	-	-	5 00
“ Kentucky,	-	-	2 50

2239 95

The whole amount has been appropriated to various missions in India, Greece, Persia, Turkey, China, France, Africa, Sandwich Islands, and among the American Indians. Besides these appropriations, the board have made donations of books from the general fund, to the Wesleyan mission in Ceylon; to the English mission at Orissa; to the friends of public instruction in New Grenada, India, Africa, Russia, France, Nova Scotia, and other places. Sets have also been presented to the Prussian government, under the assurance that they would be put to a valuable use in that country, which occupies so interesting a position in regard to education. A considerable number of our works have been purchased in India, for the use of public schools and families. A catalogue of them has been published in Calcutta, and they have been publicly enumerated among the facilities for diffusing the influence of Christianity among the multitudes of the native population of that immense country, who are studying the English language. The donation sent to France, in 1833, has been

expended in reprinting a few of our books in the French language.

In the sale of books, there has been an advance of about \$10,000 above the business of last year. The total amount of books sent to our depositories during the year, is \$34,959 61; the sales in Philadelphia amounted to \$37,817 24, making the whole amount of publications thus disposed of, \$72,776 85. The actual receipts from sales were \$31,189 48. The number of volumes of *library books* printed in this period was 701,400, making 45,488,500 pages; of *cards, infant-school lessons*, and other publications *in sheets*, 35,860 copies; of *reading and elementary books*, 17,000 volumes; of the *Union Questions*, 126,000 volumes; of the *Sunday-school Journal*, 77,592 numbers; of the *Youth's Friend*, in single numbers, 48,000. The total number of publications of all kinds, is 1,004,852, equal to nearly seventy-three millions of pages.

Since our last annual report we have issued forty-seven new works. Of this number, twelve contain from 100 to 332 pages, and the remainder are of various sizes, down to 16 pages. The principal volumes for the library, and for general use, are Mr. Stow's History of the Baptist Mission to India; Mr. Sutton's History of the English Mission to Orissa; Elisama, a history of the captivity and restoration of the Jews; Omar, an illustration of Jewish history near the times of Christ; the Life of John the Baptist; the Life of Elijah; the Life of Elisha; the Beloved Disciple; a volume of Questions on the Epistle to the Galatians, being the eighth of the Union Questions; a Pastor's Counsels to the Young; the Anchor; the Life of Susannah E. Bingham; and Travels about Home.

We have also issued a new Hymn-book, under the

title of *Union Hymns*, designed for Sabbath-school and other devotional uses, containing a selection of 520 hymns, arranged under 35 titles, which is sold in the cheapest binding for 12½ cents. We are pleased to learn that this volume has met with the most extensive and decided approbation.

Within the last two years the first five volumes of Union Questions have been revised, and newly stereotyped, and the price reduced to ten cents each volume. To facilitate the supply of the Eastern States, a set of stereotype plates of the Union Questions has been cast in Boston, and they will be regularly published there, as well as in Philadelphia. A preliminary volume, for the special use of infant-schools and family instruction, has just been added to this department of our publications, entitled, "The Child's Scripture Question Book." The beautiful series of six lithographic engravings of animals, for the use of infant-schools, has been used, with appropriate letter press and colouring, to compose a splendid "Portfolio of Animals," for general purchasers.

The subscription list of the Sunday-school Journal has increased; but not yet to such an extent as to justify the Board in acceding to the frequent request that it should be issued weekly. It is still the endeavour of the Committee of Publication to make it not only useful for those directly engaged in Christian education, but an instructive paper for every family. The Youth's Friend is also regularly issued every month, and its bound numbers make it one of the most attractive works for children in the catalogue. The means which these periodicals afford for a regular and cheap distribution of useful matter, ought not to be regarded as the least of the facilities the society commands for diffusing religious principles among families.

The receipts of the year ending March 1, 1836, have been as follows:—

Donations to the Valley Fund,	-	-	\$11,347 06
“ Southern,	-	-	5,421 94
“ Foreign,	-	-	2,239 95
“ Missionary,	-	-	127 57
“ General,	-	-	19,185 66

Making the total of donations, - - \$38,322 18

The amount received for books sold was 31,189 48

Amount borrowed, 2,092 34

Making, with the balance on hand at the
commencement of the year, (\$920,10,) ————
the total means, \$72,524 10

The expense of the publication department, including all the cost of the preparation and printing of works, was \$38,597; of the missionary and agency department, \$9576; of the depository in Philadelphia, \$7480 67. Loans have been paid to the amount of \$8335, reducing the amount of borrowed capital to \$45,625 25.

While thus reviewing our own proceedings as a society, it is highly gratifying to observe how widely the Sunday-school system has extended through other channels since the commencement of our labours, and how greatly attention to the duty which Christians owe to the young has increased. It is, in fact, in the general awakening of the public mind to the long neglected duty of caring for the souls of the rising generation, that we see one of the greatest results of our institution. Attention to the training of infants and children, with direct reference to their religious character and to their highest usefulness in the world, has advanced, within the few years of our existence as a society, to a degree that could scarcely have been

anticipated. It has become a prominent department of moral economy and literature, and is rising in its consequence both in these respects and in its vast relations to the whole array of means of advancing the welfare of the world. We may confidently look for increasing improvements in the science of religious education, and a progressive elevation of its rank among the subjects of intellectual and pious inquiry. But the danger must not be kept out of view, as we advance, of making this education too exclusively public. Sabbath-schools are not to usurp the guardianship of children. They may become the asylums of moral orphans; but they must not claim or consent to assume the obligations which bind the Christian parent to the duties of his fireside.

This danger is not to be apprehended from the officiousness of the teacher, but from the remissness of the parent. So much confidence is placed in the teacher, and so much distrust is indulged of the parent's own ability, that even the pious are tempted to make the school the substitute for that constant, watchful, and systematic instruction of their families at home, which has marked the times in which practical religion has yielded its best fruits. To revive and extend the feeling of this responsibility, and to assist in discharging it, is one of the purposes of our Union. At the same time it must not be forgotten, what multitudes of children receive no religious instruction from their parents, and are under no moral discipline; what multitudes of others are left to take their own course in the midst of all the corruptions of the world; and what other multitudes still are daily, at home as well as abroad, trained up in the very atmosphere of sin, and taught to be profane, licentious, and scoffers, by the doctrine and exam-

ple of their parents. That so many of the class for whom Sunday-schools were originally contrived are still not collected into them, is a fact which ought to engage the most zealous attention of the friends and teachers of the schools. In every neighbourhood they should be the first to be provided for. Every hovel of intemperance and of poverty should be explored, that from amidst the ruins of mortality which they shelter, some infant or child may be rescued from its impending fate. No boy or girl in any factory, workshop, or other place of employment, should be able to say, "There is no Sabbath-school or Bible-class convenient to me;" nor where one is in existence to say, "I have not been invited to attend."

We cannot close our report without expressing another apprehension in relation to our department of Christian operation. We refer to the danger of resting with too much complacency and confidence in the array of means which we employ. If as our strength increases, and the field of usefulness widens, we forget our position as agents, and lose sight of our dependence on the power of God, we may expect our prosperity to be short, or to be unaccompanied by real benefit. There is much professed diffidence in human instrumentality, but all who are engaged in our enterprise need a greater portion of Divine influence before we attain to that spirit of faith and humble reliance, to which a large blessing is commonly vouchsafed. Personal piety, practical holiness, spiritual knowledge and experience must become the objects of more general and intense cultivation on the part of teachers and other Christians, before we can reasonably look for those efficient influences of the Spirit of grace which will multiply conversions in our schools, fill the churches with devout worshippers, and

pour the flood of blessings on the world which a generation imbued with the love of God will produce. With such a state of piety in the church, the prayers and perseverance of the disciples of the Saviour in this work would not long be without a gracious return. Christian fellowship would unite the servants of the Redeemer in hearty co-operation for the diffusion of those doctrines of the gospel in which they place their common dependence for salvation, and of those principles by which they agree that the life must be governed. Unity in essential faith, consistency of Christian life, and combination in action, would, under the smiles and guidance of the Prince of peace, assure the triumph of the Bible in the world.

*Receipts and Expenditures of the American Sunday-school Union,
from March 1, 1835, to February 29, 1836.*

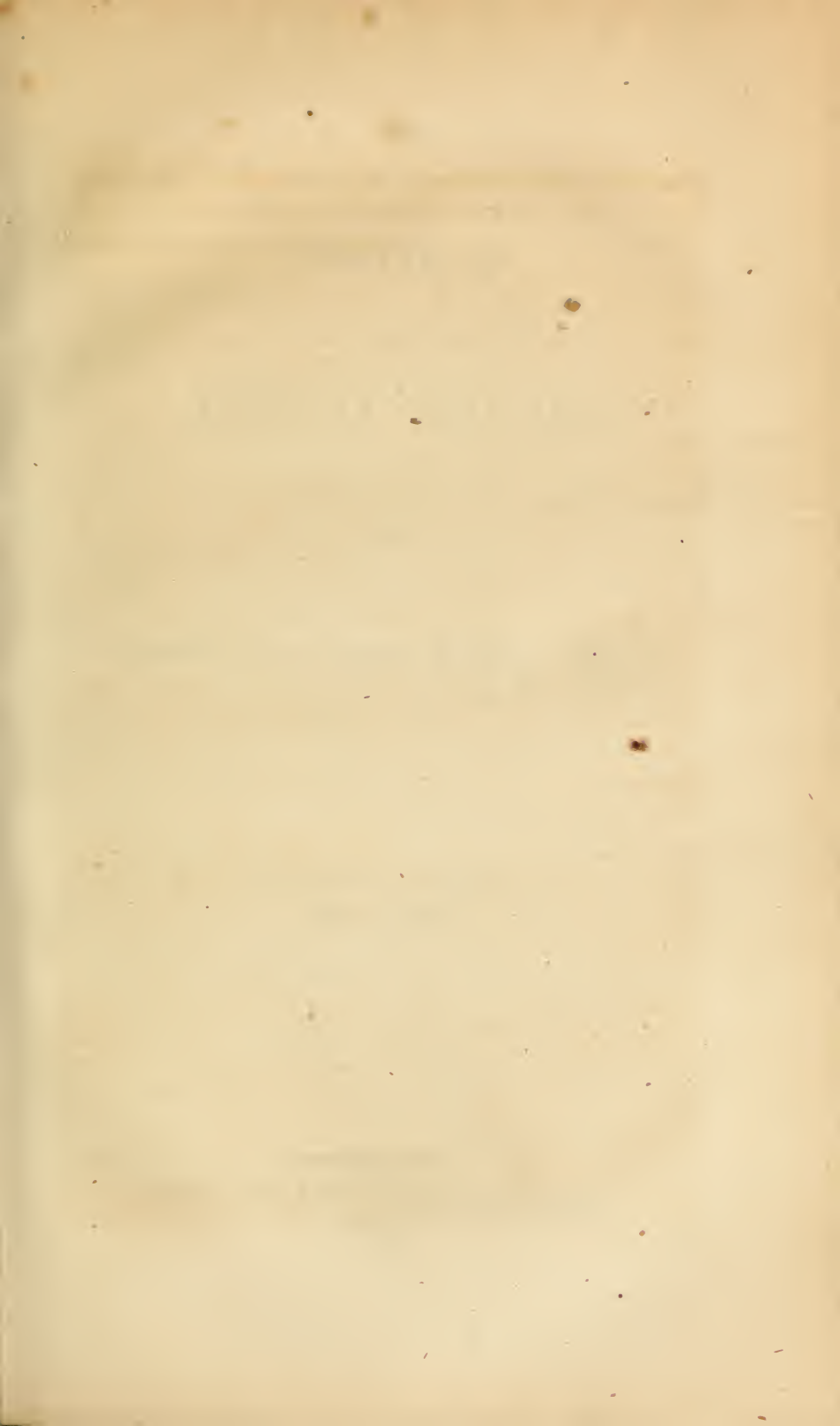
Dr. To Balance on hand, March 1, 1835,.....	\$920 10
“ Amount received from depositories, societies, and individuals in payment of debts and for books sold,.....	31,189 48
“ Amount borrowed,.....	2,092 34
“ Donations to the Southern Fund,.....	5,421 94
“ “ Valley Fund,.....	11,347 06
“ “ Foreign Fund,.....	2,239 95
“ “ General Fund,.....	19,185 66
“ “ Missionary Fund,.....	127 57
	<hr/>
	\$72,524 10

Cr. By Salaries, including secretaries, editor, superintendent of book- store, book-keeper, salesman, clerks, and labourers.....	\$8,290 23
“ Salaries of agents and missionaries, and travelling expenses....	8,376 47
“ Loans paid,.....	8,335 87
“ Paper,.....	10,963 75
“ Stereotyping,.....	4,145 26
“ Printing,.....	4,402 28
“ Binding,.....	14,743 43
“ Interest on loans and discounts,.....	2,357 26
“ Miscellaneous books,.....	2,863 48
“ Copyrights and certificates,.....	1,249 08
“ Wood engravings, \$886 71, copper-plate printing, \$381 98....	1,268 69
“ Postage,.....	446 61
“ Merchandise, packing-boxes, freight, stationary, newspapers and advertising, insurance, taxes, fuel, sundry accounts, and in- cidental expenses,.....	4,416 01
“ Balance on hand, Feb. 29, 1836,.....	665 68
	<hr/>
	\$72,524 10

THE American Sunday-school Union is indebted for money borrowed to the amount of forty-five thousand six hundred and twenty-two dollars twenty-five cents, on which they are paying interest, viz.

To Saving Fund Society, - -	\$20,000 00
“ Paul Beck, jun. - -	9,000 00
“ Alexander Henry, - -	5,500 00
“ William Howe, - -	3,804 37
“ Other individuals and societies, - -	7,317 88
	<hr/>
	\$45,622 25

A. SYMINGTON, }
C. STEVENSON, } Committee of Accounts.
D. B. HINMAN, }





THE

THIRTEENTH

ANNUAL REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

MAY 23, 1837.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION.

1837.

CONSTITUTION.

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY-SCHOOL UNION."—Its objects are, to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land—and to endeavour to plant a Sunday-school wherever there is a population.

Art. II. Each subscriber of three dollars annually shall be a member. Each subscriber paying thirty dollars at one time shall be a member for life. Sunday-school Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

Art. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice-presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively, one, two, and three years; but they may be re-elected.

Art. IV. The Officers and Managers shall be laymen, and shall be elected by ballot.

Art. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient; and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

Art. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

Art. VII. Special meetings of the Society shall be called by the President, or in his absence, by either of the Vice-presidents, at the written request of six Managers; of which meeting three days' public notice shall be given.

Art. VIII. Officers of Sunday-school Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

Art. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

PROCEEDINGS

At the Thirteenth Anniversary of the American Sunday-school Union, May 23, 1837.

THE religious services connected with the anniversary were held this year in St. Paul's church. The devotional services were conducted by the Rev. Mr. MAX, rector of that church, and the sermon was preached by the Rev. Dr. TYNG, from Psalm xcii. 13—15. "Those that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." The discourse was heard by a crowded audience with evident interest; but as it has been obtained for publication, and will be furnished to all who desire a copy, we need only say that it was a forcible illustration of the influence of early religious instruction on religious character.

The anniversary was held on the afternoon of the next day, May 23, in the church on Washington Square. Mr. HENRY, the President, was in the chair; and of the Vice-presidents, Messrs. PAUL BECK and W. H. RICHARDS of Philadelphia, Hon. HENRY POTTER, of North Carolina, and Hon. WM. DARLING, of Reading, Pennsylvania, were on the platform. The services commenced with the singing of the 465th of the Union Hymns,

"Sow in the morn thy seed."

The choir, to whose excellent assistance on this occasion the society is so much indebted, was furnished from the schools of the Congregational church, and led by the superintendent. Prayer was then offered by the Rev. Dr. LUDLOW, Provost of the University of Pennsylvania, which was followed by the singing of the 227th hymn,

"Thy kingdom come."

Mr. BECK read his annual statement as treasurer, and extracts from the annual report of the Board of Managers were read by Mr. HALL.

The acceptance and publication of the report were proposed by the Rev. Dr. MARTIN, of Virginia, of the Lutheran church, seconded by Mr. HORACE HUNT, a delegate from the Jefferson Co., N. Y., Union.

The following resolution was proposed by the Rev. Dr. BRANTLY, pastor of the First Baptist church, Philadelphia; seconded by the Rev. WM. S. PERKINS, of the Episcopal church, Pennsylvania:

Resolved, That renewed attention to the Sabbath-school interest is requisite to ensure the beneficial effects of which it is capable, and that renewed efforts should be employed to prevent its decline and to augment its energies.

Dr. BRANTLY's remarks were directed to the enforcing of the principle that good should be done to its greatest extent, and evil prevented in the most effectual manner. The efforts of benevolence should be thorough, persevering, and energetic. That the Sunday-school institution has not accomplished even more than it has, is owing, not so much to its want of power, as to the remissness of those instrumentalities that ought to carry it out. Christians have not done what they should to make the system as effective as it might be. They have been deficient in action; whilst the means and field of usefulness have been abundant. We have not taken pains to seek for children in neglected neighbourhoods, and by expostulating with unwilling parents, to prevail with them to allow their children to be taught.

The importance of the rising generation is a trite subject, but it must be inculcated. Every minister knows the value of early religious instruction. The question is constantly put to individuals applying for admission to the churches, "Have you been taught in a Sabbath-school?" If the answer be affirmative, there is some assurance that the applicant has been already, in a good measure, indoctrinated.

Christians must not be timid in this enterprise. It is their duty to be bold in doing what is right. This system arose from a love to God and to the souls of men. Let us go back to this source for a fresh impulse, and ask ourselves what we owe to God and to our fellow men.

The Rev. Mr. COLEMAN, of the Episcopal church, Philadelphia, offered the following resolution, which was seconded by JAMES WARREN, M. D., of New Orleans:

Resolved, That in the intellectual action exerted by this society, the friends of religion and sound Christian knowledge see much to commend it to their prayers and support.

Mr. COLEMAN, in sustaining this resolution, referred particu-

early to the influence of the society's publications on the public mind. He alluded to the thirst for knowledge that characterizes our times. Readers are multiplied, not of much literary pretension indeed, but manifesting an increased degree of intelligence and curiosity. The vulgar prejudices against literature and science have begun to disappear. Philosophy is no longer confined to schools and colleges, but walks abroad. In seeking to gratify this desire for knowledge, we should provide what is substantial. The press has poured forth innumerable volumes, but most of them are such as tend to injure rather than improve the mind. Christian knowledge and instruction must be mingled with this supply. And who can estimate the extent of the influence of books given to a child, and going from him to the father and mother, sister and brother, at home? Who can tell what evil is prevented by keeping these books in their hands? Christianity diffuses light wherever she advances. She carries the Bible in one hand, and the book of knowledge in the other. Heathenism has its mysteries, but Christianity has nothing to conceal. Let religion and knowledge ever go together. Christianity arose in the brightest era of learning; they revived together after a period of common decline.

The 169th hymn was then sung,

"Come let us join our friends above."

The next resolution was proposed by the Rev. JOHN TODD, pastor of the Congregational church, Philadelphia; and seconded by the Hon. WILLIAM DARLING, of Pennsylvania, as follows:

Resolved, That since God has given to the parent an interest in the child which no other heart can feel, our teachers should be anxious to avail themselves of this principle to do good to parents, and also to bring in the sympathy and co-operation of parents to aid them in their efforts for usefulness.

Mr. TODD remarked upon the want of sympathy that too commonly exists between the teacher and parents. The latter often feel that they may neglect their duty in proportion to the faithfulness of the teacher who has the care of their children. The absence of this sympathy is a cause of much of the inefficiency of the Sunday-school system. The teacher should understand the strength of the tie that connects a parent to his offspring, and take advantage of it for the benefit of both. Some instances of the force of this feeling were given with much effect in illustration. Among them was the incident of the Canadian who had allowed his child to be buried in a Protes-

tant churchyard, on account of his distance from any Roman Catholic cemetery, but who, imagining that he heard the wail of his child in misery, disinterred the coffin, and carried it himself a distance of sixty miles, driving his only cow before him to pay the expenses of the new interment. Whatever may be thought of the superstition and ignorance of this poor man, his conduct is a strong exemplification of the interest a father feels in the happiness of a child. A modern poet, describing the descent of the angel of destruction to fulfil the destiny of ancient Babylon, represents the inhabitants of the heavenly worlds whom he passes on his way, as shrinking in anxious suspense until he had gone by, lest the message of woe had been directed to them. So does the heart of the mother feel upon the approach of any danger that may involve her offspring. He had seen in the print-shops a picture of an eagle's nest among craggy rocks, at a dizzy height, and a mother represented as having climbed the steep, and with one hand keeping at bay the ferocious bird, and with the other rescuing her infant from its nest. This is an emblem of maternal feeling everywhere. He had lately followed to the grave the remains of a man thirty-six years of age, who from the age of two years had been subject to convulsions. During all that space of thirty-four years his mother had not passed one night without rising from her bed, one or more times, to attend upon this her idiot son. For this whole period she may be said to have lived only for him.

A natural feeling of such depth as this may be seized by Sunday-school teachers, and would enable them at once to double their efficiency, power, and means of doing good. By this chain, by which the hearts of parents and children are bound together, the *family* may be drawn to heaven.

The following resolution was then moved by the Rev. R. J. BRECKINRIDGE, of the Presbyterian church of Baltimore, and seconded by the Rev. R. B. CAMPFIELD, a delegate from the Sabbath-school Teachers' Association of New York:

Resolved, That we approve and admire that feature of the constitution of the American Sunday-school Union, which affords an opportunity for the free and legitimate co-operation of the private Christians of our country in the great work of teaching the gospel, and at the same time admits the legitimate influence of the ministers and church of Christ at large, to sustain the system, and give it desirable efficiency.

The mover commenced by observing that God had originally created man in his own image, not only as respects holiness, but in regard to *knowledge*. This seems hard to be believed

when we notice the ignorance and depravity of the race; and hard to believe that this likeness to God will ever be restored. It can only be done through the instrumentality of the church of the Redeemer. The reason why so little has been accomplished in past ages towards this promised result, is, that so few have done any thing. Christians have never, since the days of the apostles, extensively realized that they are "a royal priesthood;" that they have a work to do, which, if not done by them, will remain undone; that there is a personal obligation on each individual to do something. More has been done by the church for the last forty years, because more hearts and hands have been engaged. But little has yet been done in comparison with the power that lies dormant. In most congregations, the number of private Christians engaged in the work of spreading the gospel might be greatly multiplied. There is no work in which they can so readily engage as in that of teaching Sunday-schools, and none in which so many may be employed. But go into any congregation in the land, and you will not find more than one-tenth or one-twentieth of the communicants engaged in the schools, or in any other active Christian service. And often we find those who are not professedly Christians discharging duties which professed Christians are neglecting. The present report shows this by the number of conversions of *teachers*.

The special duty of ministers is to *preach* the gospel. Nothing should be allowed to interfere with the exercise of this authority, and with the supervision which it involves. But there is a great mass of services which private Christians are authorized to perform, and which none can perform but them.

Mr. Breckinridge proceeded to remark that an institution which publishes such an amount of reading must naturally excite the attention of all who are interested for their country. It must be expected, therefore, that the publications of the society will be examined with solicitude, that the kind and degree of their influence may be estimated. He would suggest some counsels for the attention of the society, as a sincere friend of its objects, acquainted with its publications from the beginning, and approving of most of what it had done.

He hoped that it would be seen to that the books are filled with sound knowledge. He fully concurred with the sentiments of the report respecting the character which the books should bear. They should advance higher and higher, and embrace not only subjects strictly religious, but those connected with history and science, and imbuing all useful knowledge

with the spirit of religion. He also coincided with the views of the report on the subject of juvenile biographies. They are often calculated to make impression as though they were not true. Great care is necessary in the composition of moral fictions. The sagacity of a child is wonderful in repudiating the moral, and catching at the story : rejecting the part for which you put in the illustration, and heeding only the narrative.

Again, in these times of general convulsion, great caution is necessary in steering through the storm. He hoped the society would keep its course steady in the midst of the shakings that surround every thing connected with the Christian church. As Joab wished for David, that however well it was with him, it might be a hundred times better; so he wished to the Union, that how much soever it had done, it might do a hundred times more. Much is to be done. The church has been busy, but so has Satan. We are disposed to think well of ourselves when we compare what we do now with what was done in the last century; but the powers of darkness have also done much, and it is questionable whether religion has made the greater advance.

The following preamble and resolutions were then moved by B. W. RICHARDS, Esq., of Philadelphia, and seconded by the Hon. HENRY POTTER, of North Carolina.

"Communications having been received from highly respectable friends of sound education in different parts of the United States, expressing an ardent desire for a much more extended circulation of the publications of this Union, especially in preparing and furnishing, at a low price, small and select libraries to such of the common schools of our country as shall, by their directors or patrons, express a desire to be supplied, and shall furnish the means of meeting the necessary expense ;—and the publications of this society being in the judgment of many friends of man in our country highly approved, especially as containing nothing offensive to any class of citizens, or any denomination of Christians ;—and hearty co-operation and liberal support to the enterprise, having been (without any agency of the society) proffered by many good men : Therefore,

"Resolved, That the Board of Managers, without relaxing in any degree their efforts to plant and sustain Sunday-schools, be requested to take early and efficient measures, cordially to respond to the call of our friends ; and relying upon the blessing of God, and the zealous co-operation of our fellow-citi

zens throughout the United States, this society will endeavour to furnish all such facilities as it possesses for accomplishing so important a work."

In offering these resolutions, Mr. RICHARDS spoke of the plan as great and expansive in its contemplated results, though simple and easy in its character. The common schools are creating habits of reading, which, if not supplied with sound and wholesome matter, will be employed on the pernicious works that abound. Christians have not felt the interest they ought to feel in common schools: the influence that the pupil receives here is daily and constant, and should be of the purest kind. He thought the proposition would be approved by every candid and virtuous mind. The prejudices that had once prevailed against the society's publications, through a suspicion of their being sectarian, had been outlived; and their excellent character and the cheapness at which they can be furnished must recommend the suggestion everywhere.

The proposition was further urged by the Rev. W. S. PLUMER, of the Presbyterian church of Virginia, who remarked, that it commended itself as a noble work. Let any one reflect on the fact, that there are eighty thousand common schools in this country, and that there are from three to five millions of young minds to be trained.

The books proposed to be put to this important use are not merely inoffensive books: they are calculated to be directly useful, and in the highest sense. He gave an example of the power of such works on the minds of the young, which he afterwards intimated to be a matter of personal history. A boy in Ohio, when about ten years of age, read a little volume which immediately aroused his anxiety about the condition of his soul. The impressions continued for several months, and he wept over the book in secret until he was brought to enjoy the peace of the gospel. He had forgotten the name of the book that had been the instrument of his conversion, until some years ago, after attending as a clergyman one of the anniversaries of this society, he procured a supply of juvenile religious books, and among them he soon recognised the volume that had had such an influence on his destiny. It was Janeway's Token for Children; and he thanked God that there were now so many books that show that children may love God, and teach them to love Him.

The effect of these books on the teachers and scholars of common schools must be very happy. The Pennsylvania Lyceum reports, that by the introduction into schools of small cabinets of minerals and shells, such an impulse had been given

to education, that in places where sixteen dollars a month had been considered an ample salary for a teacher, fifty dollars were now cheerfully given. If such an effect had followed from the introduction of these stones, how much more may be anticipated from the introduction of libraries? *Their* influence reaches the heart and conscience. A young man was taken by his guardian to a grammar school, and before leaving him he nailed over the fire-place of his room a card, such as the Union prints, having in large letters the text, "THOU GOD SEEST ME." The lad was disposed to indulge in a course which this admonition constantly reprov'd, and he had to tear it down and burn it before he could go the length he wished in dissipation and sin. If a single sentence has this power, what would be the influence of agreeable books, filled with such sentiments, and read day by day!

The resolutions being severally adopted, the services closed with the singing of Bishop Venn's Doxology, to an admirable tune, composed for the occasion by Mr. Kingsbury. The benediction was then pronounced by the Rev. Dr. LUDLOW.

The society met immediately afterwards, according to the requisitions of the constitution, and elected the following managers to serve for three years:

JAMES B. LONGACRE,	SOLOMON ALLEN,
JOHN FARR,	JOHN M. ATWOOD,
HARRISON LOCKE,	J. B. TREVOR,
GEORGE MCLEOD,	JOHN C. PECHIN.
JOHN T. NORTON, <i>Connecticut.</i>	
CHARLES STODDARD, <i>Massachusetts.</i>	
JOHN TILLSON, <i>Illinois.</i>	
WILLIAM WINTERTON, <i>New York.</i>	

The board met on the following day, and re-elected the officers of the previous year.

OFFICERS

OF THE

AMERICAN SUNDAY-SCHOOL UNION, 1837-8.

PRESIDENT,

ALEXANDER HENRY.

VICE-PRESIDENTS,

PAUL BECK, JUN., *Philadelphia.*
CHARLES CHAUNCEY, *Philadelphia.*
WILLIAM H. RICHARDS, *Philadelphia.*
WILLIAM JAY, Esq., *New York.*
MOSES ALLEN, Esq., *New York.*
HON. CHARLES F. MERCER, *Virginia.*
TIMOTHY DWIGHT, Esq., *Connecticut.*
HON. STEPHEN VAN RENSSELAER, LL.D., *New York.*
HON. NICHOLAS BROWN, *Rhode Island.*
GERRIT SMITH, Esq., *New York.*
HON. THEODORE FRELINGHUYSEN, *New Jersey.*
ALFRED HENNEN, Esq., *Louisiana.*
WASHINGTON KERR, Esq., *St. Louis, Missouri.*
STEPHEN DUNCAN, Esq., *Mississippi.*
HON. FELIX GRUNDY, *Tennessee.*
HON. HEMAN LINCOLN, *Massachusetts.*
CHARLES EDMONSTON, Esq., *South Carolina.*
WILLIAM KIRKPATRICK, Esq., *Pennsylvania.*
HON. ALEXANDER THOMPSON, *Pennsylvania.*
HON. ISAAC DAVIS, *Delaware.*
HON. HENRY POTTER, *North Carolina.*
HON. JOHN McLEAN, *Justice of the Supreme Court of the United States,*
Ohio.
JOHN TILFORD, Esq., *Kentucky.*
HON. JOHN VOSE, *New Hampshire.*
HON. ELIJAH PAINE, *Vermont.*
E. P. HASTINGS, Esq., *Michigan.*
THOMAS ADAMS, Esq., *Maine.*
HON. SAMUEL B. LOCKWOOD, *Illinois.*
HON. JOHN MURPHY, *Alabama.*
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HON. PETER D. VROOM, *New Jersey.*
H. R. W. HILL, Esq., *Tennessee.*
ISAAC COE, M. D., *Indiana.*
HON. WILLIAM DARLING, *Pennsylvania.*
RICHARD BENSON, Esq., *Philadelphia.*

PAUL BECK, JUN., *Treasurer.*

FREDERICK W. PORTER, *Corresponding Secretary.*
FREDERICK A. PACKARD, *Recording Secretary.*

MANAGERS.

FOR ONE YEAR.

AMBROSE WHITE,	JOHN GODDARD,
CORNELIUS STEVENSON,	WILLIAM A. BUDD,
D. B. HINMAN,	G. W. BLIGHT,
A. SYMINGTON,	CHARLES MINTIRE.

TIMOTHY R. GREEN, *New York.*
 ROBERT ARMSTRONG, *Maryland.*
 JOHN H. COCKE, *Virginia.*
 THOMAS C. DOREMUS, *New York.*

FOR TWO YEARS.

M. JOHNS,	JOSEPH P. ENGLES,
JOSEPH H. DULLES,	JAMES BAYARD,
FREDERICK ERRINGER,	WILLIAM BUEHLER,
JAMES M. LINNARD,	GEORGE B. REESE.

WILLARD HALL, *Delaware.*
 JOHN TAPPAN, *Massachusetts.*
 FRANCIS HALL, *New York.*
 THOMAS FLEMING, *Pennsylvania.*

FOR THREE YEARS.

JAMES B. LONGACRE,	HARRISON LOCKE,
SOLOMON ALLEN,	J. B. TREVOR,
JOHN FARR,	GEORGE M'LEOD,
JOHN M. ATWOOD,	JOHN C. PECHIN.

JOHN T. NORTON, *Connecticut.*
 CHARLES STODDARD, *Massachusetts.*
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LIST OF COMMITTEES.

COMMITTEE OF PUBLICATION.

JOHN C. PECHIN,	JOHN FARR,
JOSEPH P. ENGLES,	JAMES B. LONGACRE,
J. B. TREVOR,	CHARLES MINTIRE,
W. A. BUDD	GEORGE M'LEOD.

COMMITTEE ON ACCOUNTS.

A. SYMINGTON,	CORNELIUS STEVENSON,	D. B. HINMAN.
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EXECUTIVE COMMITTEE.

THOMAS FLEMING,	AMBROSE WHITE,
JOSEPH H. DULLES,	M. S. JOHNS,
	JAMES M. LINNARD,

And the two Secretaries of the Board, *ex officio.*

JOHN HALL, *Secretary.*

REPORT.

The Board of Managers invite the Society, whom they meet on this occasion, to unite with them in humble acknowledgment of our obligation to God, for the unmerited favour he has been pleased to continue to the institution during the past year. Had the success of our instrumentality been proportioned to our faith or our zeal, we should not have been permitted, as we are this day, to contemplate results so great and speedy from a system so unpretending. But unworthy as we are of such a return for our imperfect services, it is a source of abiding satisfaction and confidence to know, that not a step has been taken in the operations of the society, in reference to which the direction of the Father of light has not been first implored. So long as this dependence is truly realized, we may trust that the divine aid and blessing will continue to be vouchsafed.

Since we last met, only one name has been stricken from the list of the officers and managers by death—that of Dr. J. M. KEAGY, of Philadelphia, who has for several years devoted as much of his time as the declining state of his health permitted, to the duties of the Committee of Publication.

It was stated in the last annual report that the United States had been divided into five districts, each of which it was the desire of the board to place under the superintendence of a chief agent. This arrangement has not been perfected, in consequence chiefly

of the funds of the society not authorizing the employment of the number of missionaries that would require such special supervision. We shall, however, follow the order then adopted in presenting an account of the operations of the Union for the year.

I. THE NEW ENGLAND STATES: *excepting Connecticut.*

In this district we have several auxiliary unions and societies, connected with particular denominations, or established on the same general principles as our own. These institutions, and the general spirit in favour of religious education which has always prevailed in the Eastern States, render any other assistance unnecessary than that which may be furnished by our publications. For these we suppose there will be an increasing demand, notwithstanding some of our valuable auxiliaries are engaged in publishing juvenile books. The vast number of readers in that community require a larger supply of original productions than local societies can furnish; and there, as elsewhere, is a wide field for the distribution of books composed according to our principles, and adapted to the use of all Christians indiscriminately. To aid in this supply, a large depository was established in Boston, which, though it has not as yet sustained its own expenses, is serving the purpose of making known our works, and bringing them within easy reach of a great population. To render this depository efficient, an agent must visit the whole district that communicates with Boston. Such an agent has, after an unexpected delay, been obtained. The Rev. STEPHEN S. SMITH has accepted this office, and will be employed in visiting the New England States generally; directing the attention of schools and families to our works, spreading our plans before the churches, and receiving from them the aid they may be

disposed to give in prosecuting the general objects of the society. The distinction of our object from that of the local societies needs only to be explained, in order to make it evident that there is no interference, and no such connexion as to render our operations in the same territory a waste of labour. The local and denominational societies direct their enterprise to the multiplying and improving of the schools of their immediate connexions. They supply them with their publications as far as they will go towards forming a library, and so far as elementary or other special works are required for the instruction of the children of the respective denominations in their particular views. The object of the Parent Union, on the other hand, is to obtain the means of establishing schools throughout the entire territory of the United States, of supplying books adapted to schools and families where no one denomination exclusively prevails, of sustaining missionaries to form, visit, and improve these schools, and of giving to the whole country a stock of religious literature larger and more various than any less general enterprise can create. We, therefore, anticipate for our New England agency a reception and patronage from the people, corresponding with their hereditary favour to whatever promotes the combined interests of religion and education.

The charge of the depository at Providence has been assumed by the Rhode Island Union, upon an arrangement more advantageous than the former one.

II. CONNECTICUT, NEW YORK, AND EASTERN PART OF NEW JERSEY.

The general agency of this district was committed to the Rev. Dr. FERRIS, who entered upon his duties in May, 1836; but after spending some months usefully in the service, relinquished it for a pastoral charge.

The Rev. Mr. FARNSWORTH was employed as agent in Connecticut, until the decline of his health compelled him to retire from the service, in the beginning of this year. His principal occupation consisted in making collections in the aid of the society's western operations, and for the benefit of some local depositories. He received some assistance from the voluntary aid of the Rev. C. BENTLEY in Hartford county.

The depository at New Haven has been reorganized. There is another at Hartford.

The Rev. Mr. CAMPFIELD has been employed in the city of New York and its vicinity. An interesting source of aid from this city consists in associations of children and youth, chiefly of the Sunday-schools, who contribute either the whole or part of the salary of a missionary, who is expected to correspond with them. Twelve of these juvenile associations have been formed in the city of New York, and others in Jamaica, Brooklyn, Rahway, Newark, Elizabethtown, and Hartford. The sums pledged are from \$150 to \$500 annually. It has occasioned us much regret that we have not been able to find suitable missionaries for all these societies, the organization of which is valuable, not only for the direct help they contribute to the support of missionaries, but for the sympathy which such a connexion of their young members naturally creates in behalf of their more destitute brethren beyond the mountains.

The depository in the city of New York is well sustained. The sales of the society's publications at this depository in the year amounted to \$20,000.

The Rev. Mr. CAMPBELL has continued to reside at Utica as agent for seventeen of the central counties of New York. He has visited the churches, attended meetings of ecclesiastical bodies, and other public

meetings in his district; and although the contributions have fallen short of the amount we anticipated from a region so abundant in wealth and religious privileges, we have satisfactory testimony that he has accomplished much in advancing an interest in religious education, improving the schools, and encouraging teachers. Mr. Campbell also visited Buffalo, and obtained the means of establishing a depository at that important station. He has since been transferred to New Jersey, where there is a favourable prospect of his services being valuable both to the people and the general cause.

The Rev. Mr. KINGSFORD was employed for part of the year in connexion with Mr. Campbell; but when it was found that the district would not yield the revenue that was anticipated, he resigned his agency.

A depository is continued at Utica: the sales of the year amounted to \$4349 19.

The Rev. STEPHEN S. SMITH has acted during most of the year as the society's agent for the counties of New York west of the Utica agency, and residing at Rochester. But the same result attended this agency as the others in that section of the state. Enterprises undertaken in the hope of sudden and large successes existed to an unparalleled extent, and absorbed the attention and the means of the greater portion of the community. This agent, like our others, was received with great kindness, but with the almost universal assurance that nothing could be contributed towards the promotion of the objects on behalf of which they made their appeal. Another obstacle arose from the fact that local societies and schools being in the habit of making public application for their own purposes, the community did not so distinguish between the universal and

the sectional objects, as to admit the necessity of such frequent applications for what appeared to be one cause. This embarrassment often occurs to our agents, and its existence proves that there is not yet that general understanding of the entire separateness of the claims of the American Sunday-school Union from all other institutions that ought by this time to prevail. For these reasons the agent was left, in a great degree, to such means as he could prosecute for increasing the interest of the churches in the general subjects of Christian instruction, and in the principles of the society. Mr. Smith will now take the charge of the New England agency.

There is a depository at Rochester under the control of the Genesee Sunday-school Union. The amount of our publications sold there during the year was about \$1000.

III. PENNSYLVANIA, DELAWARE, MARYLAND, AND THE WESTERN PART OF NEW JERSEY.

The Rev. Mr. BERKY was commissioned for six months to visit some of the counties of Pennsylvania chiefly inhabited by Germans. He spent that time in the counties of Chester, Lancaster, Montgomery, and Lehigh; visited the churches and schools of most of the German congregations; established five, and revived three schools; and disposed of a number of our publications, besides distributing gratuitously the German volume of Union Questions, and other of our books in that language. Although Mr. Berky's labours were successful in encouraging many pastors and others in sustaining and improving their schools, it was not thought expedient, as yet, to make this mission permanent, but to act for the present principally through the diffusion of our books.

Mr. AMOS D. HOLLISTER has been employed in the north-western corner of Pennsylvania; chiefly in the counties of Crawford, Warren, and Venango. Many of the sections he has visited had never enjoyed the benefit of a Sunday-school, and their establishment was considered highly improbable in consequence of the existence of many prejudices, and the difficulty of finding teachers and suitable school-rooms. But the labours of the missionary have been attended with unexpected success. He has formed twenty-three new schools, and visited those that had previously existed. Being provided with a number of books for gratuitous distribution, the attention of many parents and children has been arrested: several have for the first time sought instruction in reading, that they might be able to peruse the books; and children have overcome the objections of their parents by their anxiety to attend a school which was furnished with a library. In consequence of the inclemency of the season, and the difficulty of warming the school-houses, not much expectation was entertained of preventing the suspension of the schools for the winter; but he was not only able to induce the continuance of several schools by dividing them into classes to meet at private houses, the library being apportioned among them, but formed eleven new schools in the winter. The Crawford County Bible Society has resolved to furnish each scholar with a copy of the New Testament, and our missionary has been active in the distribution in that county. The teachers of one church in Meadville have resolved to sustain a missionary in Crawford county, with the aid of collections at the monthly concert of prayer. The undertaking has given new interest to that enterprising school itself and to the services of the prayer-meeting.

There are now in Mr. Hollister's district fifty-two schools, with 280 teachers, and 1794 scholars. He has made donations of books to twenty schools.

Mr. WILLIAM R. WORK has lately been engaged to visit the schools in the western counties of this state, and supply them with books. This section may be easily furnished from our depository at Pittsburgh, and the want of missionary service has been much felt in making known this facility to the people. Our sales at Pittsburgh for the last year amounted to \$3078 17.

The Rev. JOHN G. WILSON spent a few months in visiting Cecil county, Maryland; during which time he established four, renewed two, and visited four schools, and gave two donations of books. He preached on the subject in several churches, and disposed of a number of our publications.

The board has been disappointed in the hope of receiving increased contributions from Christians in this division of the country. At the suggestion of a number of clergymen of Philadelphia, a public meeting was held in that city, in February, at which a particular statement of the means of education and religion in the West was made by the society's agent in Cincinnati, and some account given of the operations of the Union in the valley of the Mississippi. A deep and general impression was made on that occasion of the importance of an immediate exertion to sustain and extend the efforts of the society; but by the time an agent was procured to take advantage of this encouragement, the pecuniary embarrassments of the country had reached a height which forbade any general attempt to attain the assistance so cordially offered.

IV. THE VALLEY OF THE MISSISSIPPI.

To this portion of our country the attention of the

society continues to be mainly directed, and a very summary sketch of the proceedings of the year will show what has been attempted.

MICHIGAN.—Beginning at the northern extremity of the territory included in the valley, we have to report that the services of the Rev. ALBERT L. PAYSON have been obtained as superintending agent of Michigan. He commenced his mission in November, under the more immediate direction of our Auxiliary Union of that state. After visiting the schools in Detroit, Mr. Payson commenced a survey of the field. He found the destitution and insufficiency of accommodation for schools which were to be expected in a region where the population is so much scattered, and so rapidly increasing and changing. Besides visiting the schools, exploring the neighbourhoods, and supplying books, he has been able to form seven new schools. This section is supplied with books from the depository at Detroit, which is sustained by the Michigan Union.

OHIO.—In this state, besides the principal agent, eight missionaries have been employed for the whole or portions of the year.

Rev. J. B. CRIST has visited most of the counties north of Franklin to Ashtabula. He has charge of the depository at Columbus, from which he has carried books to the schools in his district; to forty-four of these he made donations of books amounting to \$183.

Mr. V. M. DIBOLL has been engaged in the southern counties. He has formed thirty-seven schools in Delaware, Franklin, Wayne, Highland, Brown, Fayette, Ross, Madison, Scioto, Pickaway, Jackson, and Gallia counties; and revived twenty-three schools; containing in all about 2500 pupils. He has made donations of books to poor schools to the amount of \$210.

Mr. A. B. LEWIS was employed in Tuscarawas and six adjacent counties, containing a population of about 140,000, in which are forty-four Sunday-schools, comprising 3500 children. Mr. Lewis established eighteen new schools.

Rev. C. C. CADWELL was commissioned for Hamilton county, but has been chiefly occupied in the city of Cincinnati, where a vigorous effort was made to enlarge the schools, by making personal application at every house. Several hundred children were by this means brought into the schools, and their general prosperity advanced. There are now fifty-eight schools in Hamilton county, nine of which were formed within a few months. Thirty-two of this number are in Cincinnati. The scholars in the city amount to 3000, in the rest of the county to 1200. Several of the schools have expended from \$50 to \$200 for books in the year. Sixty conversions of scholars are reported for the last six months.

Rev. T. PATEE's district is Huron, and the neighbouring northern counties, where he established thirty-five schools, and visited thirty, including in all 3223 scholars. The libraries, as far as reported, contain 5132 volumes. He made donations to the amount of \$130.

Mr. J. HILDRETH was also employed for a short time in the neighbourhood of Zanesville; and Mr. J. B. MCCOY has lately undertaken to visit the eastern counties, chiefly for the purpose of visiting the schools and disposing of books.

Rev. B. W. CHIDLAW devoted part of his time, in addition to pastoral duties, to the visiting and establishing of schools in Butler county and its vicinity; but we have not a particular return of his labours.

Upon the establishment of our western operations on their present scale, it was determined to connect with

them a depository at Cincinnati, sufficient to supply the demand of the valley for our publications. The capital necessary to sustain such a depository as would answer the contemplated purpose was estimated at \$12,000; of which sum the board agreed to contribute stock to the amount of \$7000, if the remainder should be supplied at the West. Circumstances which were supposed to be peculiarly favourable to the immediate commencement of the depository, induced the board to undertake the enterprise on a scale equal to that proposed, before the proportion of the west was contributed. We trust, however, that the necessary sum will be advanced in season to secure the permanency of the depository on its present scale.

KENTUCKY.—The board has for a long time desired to prosecute their work in this important state, on a more systematic and thorough plan than has been yet effected; and the prospect of accomplishing this is now very favourable. The citizens of Louisville having pledged themselves for the sum of two thousand dollars to establish a depository in that city, we have obtained the services of the Rev. JOSEPH HUBER, as agent for the state, and to have charge of the depository. The long experience of this gentleman in the proceedings and business of the society, and his deep interest in their prosperity, give us much confidence that his engagement will greatly strengthen the efficiency of our western enterprise.

INDIANA.—The Rev. WILLIAM GILDERSLEEVE commenced his services in this state in July last. He has visited twenty-four counties, containing fifty-seven schools, having 2901 scholars. He has himself established forty schools, containing 670 scholars. To nearly all of the new schools he made donations of libraries.

Two missionaries who were engaged in this state for portions of the year, have been obliged to remove from it on account of the decline of their health, viz.

The Rev. D. B. GURLEY, who formed five and revived four schools, containing 430 scholars ; and

Mr. P. WHIDDEN, who established thirteen schools, containing 520 scholars.

In their last report our Western Board of Agency state that—"In twenty-three counties of what is called the Wabash country, there are, as we are informed, only sixty-one common schools, and twelve select schools, and three seminaries. Several of these twenty-three counties have but a single common school each, (and this does not include the newly laid off counties;) and it is believed there are five or six counties among the older settlements of the state, where there is not to be found a single common school or Sunday-school in a county."

ILLINOIS.—Our proceedings in this state are under the superintendence of the Rev. Mr. LIPPINCOTT, residing at Upper Alton, and are greatly aided by the co-operation of the Illinois Sunday-school Union. At the beginning of the official year it was thought important that an agent, well acquainted with the West, should make a visit to the eastern states, for the purpose of giving authentic details of the wants of that region, and of awakening an interest in the plans of the society. Mr. Lippincott was chosen for this purpose, and spent the summer in an extensive tour in New England and some portions of the middle states. He had the opportunity of meeting large numbers of influential persons at various ecclesiastical assemblies, and of preaching in many churches. We hope that the information which was thus diffused will be of permanent advantage in

its results to the West. Since the agent's return to Illinois, he has, besides his other duties, given much attention to an effort made by the State Union to secure funds for the erection of a building for a depository of our publications, and of Bibles and tracts, on a valuable lot offered for this purpose by its liberal owners, for less than half its real value.

Five missionaries have been employed in this state, by the Illinois Union, for portions of the year. Three of these missionaries report that in somewhat more than half the state there are 201 schools, containing 6714 scholars.

A subscription having been made at Chicago, for the purpose of opening a depository there, Mr. A. B. LEWIS has removed to that place, with instructions to commence the depository as soon as the necessary amount is realized, and to act as missionary in the northern counties.

MISSOURI AND WISCONSIN.—Mr. SHELDON NORTON took charge of the agency of this district in May, 1836, on which occasion he received a cordial welcome from the Missouri Sunday-school Union; and after making a tour of the district, fixed his residence at St. Louis, where the establishment and regulation of the depository required his attention. Arrangements are now in train, by which it is expected that this depository will be continued with greater efficiency and permanency, the co-operation of the Missouri Union being given to secure a sufficient capital for the business, and the parent society furnishing an agent to conduct its concerns.

Mr. R. RENICK, in six months, formed or revived thirteen schools, containing fifty-eight teachers, 275 scholars, and 435 volumes in the libraries; and visited five schools, numbering twenty-four teachers and 158 scholars, with

360 volumes. His district was the counties of St. Louis, Franklin, Gasconade, Crawford, Jefferson, and Washington, in Missouri. In this tour Mr. Renick met with at least one hundred persons who had, within three years, become pious through the instrumentality of Sunday-schools; and of eighty conversions that took place under his observation during the six months, a majority of the persons were or had been Sunday-scholars.

Rev. ROBERT SLOAN, in the south-western section of the same state, has in the year formed or revived twenty schools, containing ninety-six teachers, 529 scholars, and 1190 volumes.

Rev. R. S. THOMAS, in the northern and central counties of Missouri, has formed thirteen schools, containing 420 scholars. The indifference of the people to education, the opposition made, on supposed religious principles, to every such work of Christian benevolence, and the difficulty of finding qualified teachers, have been serious obstacles in this district. The missionary's labours have therefore been required in the removal of prejudices, and the diffusion of light and intelligence on the subject of his mission.

Besides the numbers reported above, Mr. Norton reports six schools formed or revived, with 375 scholars, and six visited, containing 478 scholars.

The aggregate of schools reported in Missouri is seventy-five; containing 447 teachers and 2730 scholars; of this number about forty-three schools, containing 1388 scholars, have been formed during the year.

The views entertained by our superintending agent, in reference to Wisconsin Territory, will be seen in the following statement in one of his letters:—

“I have uniformly been satisfied of the great advantage of commencing Sunday-school efforts with the formation

of society in newly settled districts of country. Much experience confirms my mind in the propriety thereof. The people more cheerfully engage and labour in the work, feeling its necessity. Sacrifices are more cheerfully made. Sectional feeling predominates less, and prejudices are not as confirmed. Yet there are difficulties—want of school-houses, &c.; but they are more readily overcome. Upon a personal examination of some extent, I do not hesitate to say, that the portion of this territory west of the Mississippi river, from its local situation, and embracing large quantities of the best of farming land, will occupy an important place in the history of our country in years to come. The tract ceded by the Sacs and Fox nations of Indians, by the treaty of 1833, commences above Prairie du Chien, and extends to the state of Missouri, of the width of from forty to seventy miles, on the west side of the Mississippi, with the exception of a reservation on the Ioway river of ten miles in width, commencing about ten miles from its junction with the Mississippi, and extending up it forty miles. It is now divided into two counties, Des Moines on the south, and Dubuque; but will be likely to be divided into six to ten counties the winter ensuing. Dubuque extends to Rock Island, and has a population of about five thousand. The census of the territory is now taking, but is not quite finished. It is estimated, from what has been ascertained, that in Des Moines county there are from seven thousand to ten thousand souls, and the immigration there is sufficiently rapid. Dubuque (the town) has a population of one thousand; Bellevue, thirty miles below, on the river, one hundred; Burlington, six hundred, and Madison, two hundred; both on the Mississippi, in Des Moines county. A large number of towns are laid out, more than there is occa-

sion for ; but the building up of a number at the best sites is commencing with spirit. The population of the four counties east of the Mississippi is understood to be more than on the west side. The first settlements on this side of the river were made since the treaty, and the most within two years. The land is not yet surveyed, and cannot be in market for some time ; yet many worthy citizens settle upon it, and will continue to do so, desirable as is the southern part of the territory, especially for settlement and agricultural purposes.

“ The commercial and business connexion of the whole of the territory west of the Mississippi, and a large portion of the district on the east side of the river, is with St. Louis, excepting what Alton, Ill., engrosses. The union of the larger portion, and the most interesting part of the territory with Missouri, as a Sunday-school district, cannot be unnatural. As the Indian title may be extinguished towards the Missouri river, the connexion will be more obvious. Steamboat intercourse by the Mississippi with St. Louis is very frequent and convenient.

“ From the character of the population in many portions of Des Moines county, I should think more schools can be organized and sustained. The population requires many. In large districts the land is all taken up, and where now all is solitude will, in a few months, be occupied with the busy preparations of farm making.

“ The difficulty of procuring suitable sustenance for a travelling horse, and other winter obstacles in so new settlements, will render it unsuitable to prosecute Sunday-school missionary labours here before the spring of next year, if the country were disposed therefor. I had fondly hoped that the means of the society would justify the sustaining of at least three missionaries besides my-

self in Missouri, and one in Wisconsin the favourable part of the year, to labour in Missouri the residue."

ARKANSAS.—Occasional donations of books have been sent to different schools in this state, and to missionary stations among the Cherokee Indians dwelling there. A liberal offer has been made by an individual to sustain a missionary in that district, of which we hope to be able soon to avail ourselves. The infant condition of a new state should not be allowed to pass without the institution of our means of instruction for its destitute population.

LOUISIANA.—The prevalence of sickness during the last summer compelled the suspension of most of the schools in the Opelousas district; but many were resumed in the fall, and the libraries were kept in circulation. A good supply of books has been sent to New Orleans, and though we have not yet engaged a successor to our late missionary in that state, we look forward with anxiety to the time when we shall have the means of giving some aid to this most important field.

MISSISSIPPI, TENNESSEE, AND ALABAMA.—To this great district we have been unable to extend any permanent missionary labour. Depositories of our publications exist at Natchez, Mobile, Nashville, and other places.

The Rev. S. SHEPHERD has visited many of the cities and towns in these states, preaching on the subject of Christian education, addressing large assemblies of children, and encouraging the efforts of the churches to sustain and multiply schools. From this and other sections of the south-western and western states he has obtained liberal donations for the general purposes of the Union.

We have again to acknowledge the generous aid of the American Bible Society, and the Young Men's Bible Society of New York, in putting it in our power to furnish copies of the New Testament to the western schools. In many places the destitution was so entire as to render it impossible to form schools with any prospect of having them provided with the Scriptures. This embarrassment has been removed by the prompt provision of these two societies, the former of which gave eight thousand copies of the New Testament, which were transmitted to Cincinnati, St. Louis, Alton, and Pittsburgh, for distribution as they should be needed. The Young Men's Bible Society voted not only an immediate supply of two thousand Testaments for the schools in Indiana, but resolved to furnish the destitute schools in Indiana, Illinois, Missouri, Wisconsin, and Michigan, annually, as they may require.

In the general superintendence of our operations in the West we have continued to enjoy the assistance of the Board of Agency at Cincinnati. Mr. SEWARD, our chief agent for the valley, and the secretary of the Board of Agency, gave his personal attention to the condition of its principal divisions, and travelled extensively through the field, visiting the depositories, attending public meetings, and holding a wide correspondence with the friends of education. He took advantage of a visit of business to the North to spread before various public meetings and literary institutions the results of his observation at the West, created much interest in the general subject, and made a favourable impression of the adaptedness of our system to the state of the country. It is to be regretted that obligations of a domestic character should seem to Mr. Seward to require him to relinquish this agency at so important a crisis.

V. THE SOUTHERN STATES.

Our proceedings in this division have been chiefly under the personal superintendence of the Rev. J. E. WELCH, who, having engaged the services of several missionaries, accompanied them to their respective districts, and assisted in the beginning of their work. Mr. Welch also spent several months in visiting ecclesiastical bodies, presenting the objects of the Union to the attention of churches and individuals, and in obtaining contributions for depositories, and the support of our missionaries. A sketch of the services of the agents and missionaries is subjoined.

VIRGINIA.—Rev. JOHN TEASDALE established during the summer twenty-five schools, and revived seven, in Spotsylvania and the surrounding counties. Through the winter he was employed in visiting such of the schools as were kept open, the greater portion being closed on account of the want of comfortable or accessible places of meeting. By calling on ministers, and preaching, he prepared the way for establishing and re-opening schools in the spring. He also gave donations of books to needy schools, and supplied those who were unable to purchase. Mr. Teasdale has taken charge of a church in Fredericksburg, but will continue to devote much of his attention to the promotion of Sunday-schools and the supply of books within the district he has visited. Considerable interest has been manifested in the subject in this part of the state, and a convention of the friends of Sunday-schools, which was held at Bruington in April, will be followed, it is hoped, by the happiest results.

Rev. J. H. WALLACE has been employed since September in Montgomery and the adjacent counties, where he has formed thirty-eight schools and revived one. A county union was organized in Floyd county, and capi-

tal for a small depository was subscribed at Abingdon, in Washington county.

Rev. J. B. TAYLOR, of Richmond, consented to make a tour for the purpose of encouraging churches in the duty of establishing schools, and visited twenty-four counties, with this object. He expresses this opinion as the result of his extensive observation:—"I am persuaded that the system of permanent agency must go into operation before a general interest shall be taken by the community in this important work. It will be necessary to employ men who shall occupy the ground for a series of months or years, visiting the schools, and addressing the people on the general subject of religious education. A frequent reiteration of the nature and practical tendency of the Sunday-school system must be made; and this cannot be done by the rapid passage of an agent or missionary through the neighbourhood."

Rev. C. C. PARK spent some weeks in a few of the eastern counties of this state, forming three schools and preaching in several places.

Mr. DODSON devoted himself gratuitously to the promotion of the cause in Halifax county, and was instrumental in forming ten schools there.

Rev. L. A. ALDERSON, previous to leaving the state for his mission in Georgia, formed one school in Monroe county, and visited the schools in Kanawha, and other counties, containing 235 scholars, and 435 volumes in six libraries.

The board have been encouraged to hope that they would be furnished with the means of establishing a suitable depository in Richmond for the more extensive circulation of our books. At present a stock is kept at a bookstore in that city.

NORTH CAROLINA.—The Rev. J. B. BALLARD is our superintending agent in this state. Besides visiting the schools and depositories, and preaching, he established eighteen schools, and revived two; collected some donations, and obtained subscriptions to the Sunday-school Journal, and to the Youth's Friend. He assisted in organizing auxiliary unions in Davidson, Ashe, and Duplin counties. The Guilford County Union has resolved to employ an agent to visit their schools at least twice every year. In some parts of this state there is strong opposition to the religious charities, as unscriptural means of spreading the gospel; but mild and persevering effort in sustaining a school that manifests its usefulness in the improvement of the scholars, and the neighbourhood in which they live, is here and everywhere the best way of removing opposition or indifference of this kind.

Rev. N. A. PENLAND formed in this state, in half the year, about fifteen schools, made several donations of books, and visited the schools of various counties.

Rev. Messrs. McNEILL and HUFHAM have consented to give their occasional services in Samson and Duplin counties. Four schools have been reported as organized by the former.

Rev. M. L. FREEMAN commenced an engagement in the beginning of this year; but up to the 1st May had only been able to form two new schools.

Mr. BALLARD presents the following general view of the progress of the cause in North Carolina, since its commencement.

“Fourteen depositories have been established, which employ a capital of \$2000 for the constant supply of books. These depositories are owned by the people where they are established. Besides these, there are

two others, which were in operation previous to the commencement of the enterprise. These depositories have purchased of the parent society books to the amount of \$3000, most of which have already been sold to schools and individuals. They are read with great interest by children and adults, and are doing *much* good. Donations of books have been made to poor schools and individuals to a considerable amount.

“In order to prosecute this work with greater success, it was deemed important to secure the labour of *voluntary* agents. About twenty voluntary agents were therefore engaged, who agreed to fill a number of counties with schools, without expense to the parent society. Some of these have given considerable aid, but most of them have not been able to do much.

“The American Sunday-school Union has sustained in this state from one to three agents and missionaries ever since the commencement of the enterprise. They have spent their time in preaching, visiting ecclesiastical bodies, establishing and visiting Sunday-schools, distributing Sabbath-school and other religious publications, and making some collections to aid in carrying forward the work.

“Forty-one counties have been finished: that is, a school has been planted in every neighbourhood in these counties, where there was a prospect of its being sustained, at the time the missionary visited them. Some of these counties have been revisited. Besides these, six other counties have been partially finished. Most of these counties are in the western and southern parts of the state. The work has been retarded for want of agents. The rest of the state will be visited as soon as practicable.

“There are twelve county unions auxiliary to the

American Sunday-school Union in the state. There are also thirty-nine other auxiliary schools not included in the county unions, besides many others which are independent, or auxiliary to other unions. About two-thirds of the state have been supplied, and some counties re-supplied. The number of scholars in the state cannot be stated precisely, but probably from ten to twelve thousand. The Stokes County Sunday-school Union and Dan River Sunday-school Association are among our most efficient auxiliaries. Our Moravian brethren in Salem take a deep interest in this work."

SOUTH CAROLINA.—Rev. M. QUIN commenced his services in this state in November last, and from that time to April 26, he formed in the north-eastern districts forty three schools, revived three, and visited twenty-two; containing 403 teachers, and 2383 scholars. There were contributed in the aggregate \$1268, for supplying those schools with libraries, and \$152 75 for subscriptions to the Sunday-school Journal and Youth's Friend. Some of the schools supplied themselves at once with libraries of the value of from \$20 to \$75 each, setting an excellent example in this respect of liberality, and of the appreciation of books as essential to the proper organization and usefulness of a Sunday-school.

GEORGIA.—The Rev. W. B. BINGHAM, in six of the eastern counties of this state, from November to the last of April, formed twenty-seven schools, revived six, and visited twelve, having in all 109 teachers and 1570 scholars. The sum of \$687 was contributed for libraries, and \$19 50 for subscriptions to the Journal and Youth's Friend. Donations were made to the value of \$40.

Rev. L. A. ALDERSON spent the winter months in the northern part of the state, and formed thirty-five

schools, revived one, and visited twenty. Forty-two of the schools have 1621 scholars. The sum of \$460 was expended by them for books, and \$33 75 for the Sunday-school Journal and Youth's Friend.

The Rev. R. J. MONTGOMERY has been appointed agent and missionary for part of Georgia, upon the nomination of the Georgia Sunday-school Union, but too recently to furnish any report for this occasion.

The call from this state for additional Sunday-school labour is very urgent. Within a few days we have heard of an entire county, in which there are but two schools, and these connected with one congregation, and embracing no more than fifty scholars.

From the preceding statements it will be seen that since our last anniversary there have been employed, for the promotion of the objects of the society, in the New England states, New York, and part of New Jersey, eight agents and missionaries; in the other middle states and Maryland, seven; in the valley of the Mississippi, twenty-one; and in the southern states, fifteen. The missionaries in the last three districts have established at least five hundred new schools, and estimating their numbers at an average of only thirty each, gives fifteen thousand as the number added by their agency to the ranks of Bible-learners. The number might probably be doubled, to give the accession to schools that have received an impulse by the visits, sermons, and other labours of our missionaries.

The results of missionary employment are not to be estimated only by the number of schools [&] formed or resuscitated. Perhaps the greatest amount of good accomplished by this agency is never taken into account. The universal presentation of the duty and benefits of training a family to study the Bible; the

turning of the hearts of parents and of the church to the young and the uninstructed; the inculcation of the duty of searching, and learning, and teaching the Scriptures—may leave impressions on a community which will be traced in the conversion of many souls, and give a new impulse to religious feeling. The formation of every new school, and every visit of a church or neighbourhood, by one of our missionaries, is the occasion of a sermon or address, in which these obligations are set forth. Were no other duty performed than this, the subject is so vital and so special, that it would justify all the expenditure it costs.

Publications have been distributed gratuitously to schools and families that were unable either to purchase any, or an insufficient supply, to the amount of \$3455 71, as follows:

In the west,	-	-	-	\$2283 85
In the south,	-	-	-	812 04
Elsewhere,	-	-	-	359 82

The total sum of contributions received for the operations in the valley of the Mississippi, for the year ending March 1, 1837, was \$10,743 82. The cost of sustaining the agents and missionaries, of donations of books, and incidental expenses, including the balance of \$958 27 due for the previous year, was \$14,693 48, showing an expenditure on account of this fund of \$3948 66, beyond the receipts. The contributions to this fund were received from the country in the following proportions.

From New Hampshire,	-	-	-	\$137 62
“ Vermont,	-	-	-	41 00
“ Massachusetts,	-	-	-	1246 22
“ Connecticut,	-	-	-	2680 40
“ New York,	-	-	-	3622 62

From New Jersey,	-	-	825 49
“ Pennsylvania,	-	-	210 20
“ Delaware,	-	-	5 00
“ Virginia,	-	-	64 00
“ Alabama,	-	-	1000 00
“ Mississippi,	-	-	48 87
“ Louisiana,	-	-	11 51
“ Kentucky,	-	-	95 18
“ Missouri,	-	-	108 00
“ Ohio,	-	-	641 52
“ Indiana,	-	-	7 19

The receipts of the southern fund were \$6347 99. There was an unappropriated balance at the beginning of the fiscal year, of \$6781 13, making the resources of this department \$13,129 12. The amount expended in the support of missionaries, in donations, and incidental expenses, was \$6436 53, leaving \$6692 59; for which sum the society is pledged to meet such engagements as are already incurred in the southern states.

The donations to this fund were contributed as follows:

From Vermont,	-	-	\$60 00
“ New Hampshire,	-	-	20 00
“ Pennsylvania,	-	-	7 95
“ Columbia, -	-	-	185 80
“ Virginia, -	-	-	2300 33
“ North Carolina, -	-	-	544 52
“ South Carolina, -	-	-	1407 60
“ Georgia, -	-	-	1332 37
“ Alabama, -	-	-	161 00
“ Tennessee,	-	-	328 42

The receipts of the general fund were \$15,832 99. From this a portion of the salaries of missionaries and

agents, and part of the general expenses of the society, were paid. The contributions were as follows :

From Maine,	-	-	-	\$30 00
“ Vermont,	-	-	-	240 95
“ Massachusetts,			-	213 82
“ Rhode Island,	-	-		6 00
“ Connecticut,	-	-	-	1280 15
“ New York,	-	-		9422 62
“ New Jersey,	-	-		1344 93
“ Pennsylvania,	-	-		3143 99
“ Delaware,	-	-		60 00
“ Maryland,	-	-		60 00
“ Mississippi,	-	-		1 00
“ Ohio,	-	-	-	18 56
“ Michigan,	-	-		8 77
“ Choctaw Nation,	-			3 00

Forty-two new auxiliaries have been received, viz.

NEW ENGLAND Sabbath-school Union.

NEW YORK.—Skeneateles Sunday-school.

NEW JERSEY.—Vincentown Sunday-school.

Second Reformed Dutch Church Sunday-school
Society, Somerville.

PENNSYLVANIA.—Bradford Sunday-school, No. 1.

Bedford. Reformed Dutch Sunday-school.

Brockville. Sunday-school.

Carlisle. Evangelical Lutheran Sunday-school.

Clearfield. Sunday-school.

Curwensville. Sunday-school.

Hamburg. St. John's Church Sunday-school.

Jefferson and Clearfield County Line. Sunday-school.

Mount Pleasant Cross Roads. Sunday-school.

Montgomery, (East.) Sunday-school.

New Berlin. Sunday-school.

Philadelphia. Peace Sunday-school Society.

Strode's Run. Sunday-school.

Union. Sunday-school.

York. Moravian Sunday-school.

DELAWARE.—Newark. Sunday-school Association.

VIRGINIA.—Cedar Creek. Sunday-school.

Elizabethtown. Sunday-school.

New South Quay. Baptist Sunday-school.

Newville. Sunday-school.

NORTH CAROLINA.—Ashe County. Sunday-school Union.

Black River. Sunday-school.

Buffalo and Bear Creek. Sunday-school.

Davidson County. Sunday-school Union.

Duplin County. Sunday-school Union.

Rockfish. Sunday-school Association.

Savitzes. Sunday-school.

SOUTH CAROLINA.—Columbia. Lutheran Sunday-school.

Columbia. Half-way Sunday-school,

McCartysville. Sunday-school.

GEORGIA.—Monticello. Sunday-school Union.

OHIO.—Gustavus. Sunday-school Union.

Logan. Sunday-school Union.

INDIANA.—Millgrove. Sunday-school Society.

WISCONSIN.—Bellevue. Sunday-school.

TEXAS.—Washington. Sunday-school.

UPPER CANADA.—Whitby. Sunday-school,

Reports have been received from 164 of the 1300 unions, societies, and schools who profess to be our auxiliaries, or at least have given no other intimation that they have ceased to be so, but neglecting to transmit their annual reports. Their statistics are as follows. Number of schools, 2126; of teachers, 23,787;

of scholars, 167,816 ; of volumes in libraries, 201,839. The number of individuals in these schools who have made a profession of religion during the past year, is stated to be 764 teachers, and 1857 scholars. If the proportion of results is equal to that of the reports, these sums must be multiplied by seven to give the actual aggregate. But estimates of this kind are based on too much uncertainty to warrant the attempt.

The publication department of the society's transactions has been steadily advancing. The number of new works issued in the year is thirty-three, of which twenty-two are original. Their size varies from sixteen pages 32mo., to 272 pages 12mo. ; giving an aggregate of 3354 pages of new publications. The titles and size of the new publications are as follows :

	Pages
The Pearl of Great Price, - -	16
History of John Merry, - -	16
Ball and Hoop, - -	16
Conversion of John Price, - -	16
Filial Obedience, - -	24
Sin Found Out, - -	32
Dying Robber, - -	32
The Lord's Prayer Explained, -	32
Way for a Child to do Good, -	36
Memoir of Louisa Winter - -	36
Spoiled Children, - -	36
The First Commandment, - -	36
Betsy Green, - -	54
Joseph and Mary Kinsley, - -	54
Angels' Song, - -	64
Memoirs of an Officer, - -	72
Jane C. Judson, - -	72
Julia Chase, - -	90

	Pages.
Little Theodore, - - - -	90
Life and Prophecies of Jeremiah, -	90
Christian Politeness, - - -	108
Union Questions, vol. 9, - - -	144
The Evergreen - - - -	160
Susan Ellmaker, - - - -	160
Thornton Family, - - - -	162
Bedouin Arabs, - - - -	162
Memoirs of Pious Women, - - -	192
Youth's Friend, - - - -	192
Life of Jacob and Joseph, - - -	198
Edward and Miriam, - - - -	216
Life of Peter, - - - -	234
Sister Mary's Stories, - - -	240
Union Annual, - - - -	272

Besides these, we have published large muslin maps of the travels of the apostle Paul, and of the journeyings of the Israelites, which make a valuable addition to the helps of Sunday-schools and Bible-classes. Thirteen volumes have been added to the number of bound books, by binding twenty-six of the small works of the seventh series; thus making the total of our catalogue four hundred bound volumes, and about one hundred and fifty works in paper covers. The new volume of Union Questions, included in the preceding list, closes the series of five volumes of selected lessons on the historical books of the Old Testament, including also such portions of the prophecies and other Scriptures as belong to the respective periods. The other four volumes of the series embrace all the historical books of the New Testament and one of the Epistles, (Galatians.) We have the satisfaction of knowing that the plan pursued in these questions, of furnishing just so much help to the teacher and scholar as

will guide their inquiries, and incite to the fuller study and comparison of the Holy Scriptures for themselves, is generally admitted to be the best for the purposes of most Sabbath-schools and Bible-classes. We may say with confidence that there is not one lesson in the three hundred and fifty contained in the nine volumes, which does not furnish a clew to a teacher of ordinary intelligence, to lead the minds of his class to the consideration and application of the most serious and practical truths of the gospel.

The experiment of an *Annual* was attended with great success. Notwithstanding it was produced several weeks too late to have all the advantage of distant sales, it was twice reprinted, and nearly 3500 copies have been disposed of. The purposes of this attempt have been fully realized, in providing a cheap, but elegant present of a Sunday-school character; of sending an attractive announcement of the publications of the Union into many families which had not probably been acquainted with them, and of disseminating much serious and useful truths in a form calculated to take the attention.

The number of volumes printed in the year is 890,662; of infant-school lessons, pamphlets, Journal, &c., 94,600; making about sixty-two millions of pages. In the aggregate of volumes are included 89,500 copies of the Union Questions; and in the aggregate of pages, 84,600 copies of the Sunday-school Journal.

The amount of publications sent to depositories in the year was \$34,414 75; the amount sold at the Philadelphia depository was \$41,051 96; making the whole amount thus disposed of, \$75,456 71, being \$2700 above the business of the previous year. The actual receipts from sales in the same period were \$39,268 04.

As our experience in preparing works for youth and the mass of the people increases, we are confirmed in the principles which we have long since adopted as our guides in this highly responsible duty, and which have been fully expressed in other annual reports. We shall continue to aim at giving to every publication we issue the character of direct utility; shaping their sentiments by that system of cardinal truth from which there is no dissent among the great body of Christians, and which is based on the momentous facts that all mankind are sinners, and that the only provision of salvation is through the atonement of the Son of God, and the regeneration of the Holy Spirit. We shall continue to discourage whatever has a tendency to excite the love of mere fiction; whilst, in imitation of the Divine Teacher, we avail ourselves of that characteristic of the mind which disposes it to receive truth, and assists it in apprehending it by natural illustrations and examples. We shall seek, also, to avoid that course which is worse than romance, that so exaggerates characters and incidents professedly real, as to give an untrue representation of facts. To this fault the writers of juvenile biographies (a class of works that should be very select) are especially prone. Illustrative compositions should be as strictly natural and simple as the parables; and works of strict fact should give the plain truth without colouring or concealment. We shall continue also to remember the variety of works which we must provide. Not only the infant scholar, the child, the youth, the boy and girl, the adult who has never loved, if he has ever learned, to read, and the parent, must be able to find books suited to their ages and capacities; but the conditions of the human mind, under different circumstances, temptations, opportunities, and habits, must be

consulted. We must try to fill our catalogue so well, that no one who turns to it for information, counsel, or help, in matters connected with moral and religious duties within the scope of our principles, shall be disappointed. And in all this diversity, we must endeavour so to treat the subject as shall put it into the power of all minds easily to draw the instruction they contain.

It has never been the design or expectation of our Union to monopolize the preparation of books for the young and for families. We have never considered the formation of other societies, either to establish schools or publish books for particular denominations, as encroaching upon our province or standing in our way. Our organization is too distinct to be affected by any special and limited objects of this kind. The only ground we have taken on this subject is, that whatever may be done by separate institutions for particular sections of the Christian community, there is a wider space left both among themselves and throughout the country, than any distinct provision of the kind can supply. We are happy to number among our auxiliaries several such associations, and there are others, highly efficient and prosperous, which prefer to act on principles wholly independent. All we ask from other societies and from the whole country is, that our publications may be made known and examined, so that the people may form a judgment of their merits from personal knowledge of their character.

We have no reason to retract what we have often declared, that we believe our publications are the cheapest of the kind that are offered, estimating them by their mechanical and literary cost. Every effort, at least, is made to put them at the lowest price which can sustain their preparation, manufacture, and supply.

The sum paid in the year ending February 28, 1837, for copy-rights, and to authors, was	-	-	\$919 25
“ stereotyping and printing,	-	-	9,208 25
“ paper,	-	-	16,092 37
“ binding,	-	-	23,733 23
“ engraving on steel, wood, and stone,			1,651 10
“ copperplate printing;	-	-	1,039 09
“ maps and colouring,	-	-	1,001 31

Making a total paid to authors and me-
chanics of - - - - \$53,644 60

The call for our publications in foreign countries has continued to be made, not only from the American missions, to which the proceeds of the foreign fund were restricted, but from many other quarters. The donations to the foreign fund, since our last report, have been only \$1040 20, received as follows:

From Vermont,	-	-	3 00
“ Connecticut,	-	-	83 00
“ New York,	-	-	295 62
“ New Jersey,	-	-	226 62
“ Pennsylvania,	-	-	350 96
“ Maryland,	-	-	30 00
“ Virginia,	-	-	20 00
“ Indiana,	-	-	30 00
“ Smyrna,	-	-	1 00

The avails of this fund have been distributed in books to American mission stations at Smyrna, Syra, Athens, Crete, Ceylon, Madura, Syria, Burmah, Belgaum, Calcutta, Canton, Liberia, Cape Palmas, Rio Janeiro, and Java, and to chaplains at Havre and Hamburgh. We have printed one work (“The Beautiful City”) in Italian, for distribution among the Mediterranean missions. The board has also granted donations of books

upon the urgent application of several missionaries of European societies.

The books, infant-school cards, picture maps, and elementary books, distributed in this manner, are found to be of great value in the schools and seminaries instituted by the missionaries, and which are regarded as objects of primary importance in the introduction of Christianity into heathen countries. When not used in the English language, the books furnish the teachers with suitable matter for oral or written translation, and are useful guides in the art of communicating ideas and facts to unenlightened minds. It is no small gratification also to be able by this cheap means to give to the missionary families so entertaining and useful a library, when their resources of this kind are necessarily scanty. For some proofs of the estimation in which these grants are held, we must refer to letters in the Appendix.

In INDIA our publications have been made known to English readers through several active friends of the society there. At their recommendation an assortment was shipped to Calcutta, and in four months the sum of nearly \$400 was realized from their sale. Some of the appeals and representations on the importance of our books in India and other parts of Asia will be given in the Appendix. Translations of the Life of Daniel were, by our last accounts, preparing in two of the languages of India, and the Life of Elijah, Ecclesiastical History, Memoirs of Martyn, History of the Orissa Mission, and others of our works, in the Hindoostanee or Bengalee language, are probably now ready for the press. Our spelling book has been translated into the Muratha language as an easy reading book. The missionaries who have given their labours to these translations are confidently expecting that Americans will not suffer

them to remain in manuscript, when a field for their distribution among so many millions of people lies open before them.

The French version of our *Life of Washington*, which is now extensively used in this country, was expected to be reprinted in Paris. The same work has been translated into German. It is a pleasing and remarkable fact, that a circulating library composed of our publications exists in Paris, which had, within less than a year after its establishment, six hundred subscribers from the American and English families residing in that capital. The existence of this library has caused the volumes to be sought in other parts of the kingdom, and a benevolent individual has ordered several hundred volumes for the purpose of placing them for sale in the hands of booksellers. We have heard of at least four of our works, besides the *Life of Washington*, being in the course of translation; and of some of our elementary books having been adopted in Switzerland for the same purpose. We have also the gratification frequently to find our library and question books reprinted in England, or made the basis of similar works.

An important field of philanthropy having been laid open by the establishment of presses in this country for printing books with embossed letters, which can be read by the blind through the sense of touch, the board thought it would be highly agreeable to the society to have a few of their publications prepared in this form. The books entitled the *Sixpenny Glass of Wine*, the *Harvey Boys*, and the *Life of Melancthon* have accordingly been printed at the Institution for the Blind in Boston. At the time of passing the resolution authorizing these publications, the board supposed that the

mode of printing for the blind was uniform. It appears, however, that different typography is employed by the presses in this country. It would be obviously conducive to the objects of these interesting institutions, if a common form of character and mode of printing should be adopted; and by their united efforts we might expect soon to see opened to the blind a large proportion of those sources of instruction and happiness which have been heretofore supposed to be forever denied to them.

The receipts of the year ending March 1, 1837, have been as follows:

Donations to the Valley Fund, -	-	\$10,744 82
“ Southern, -	-	6,347 99
“ Foreign, -	-	1,040 20
“ Missionary, -		69 77
“ General, -	-	15,832 76

Making the total of donations, -	-	\$34,035 54
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The amount received for books sold		
was - - - - -	-	39,268 04

Balance from Southern Fund of pre-		
ceding year, deducting deficiencies		
of Valley Fund for the same, -	-	2,832 47

Total from these sources,		\$76,136 05
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The obligations of the missionary and		
agency department (including do-		
nations) amount to - - -	-	\$31,136 03

And for publications and depositories,		91,845 56
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\$122,981 59*

* This amount was not actually *paid* during the year. For the cash account, see the “Receipts and Expenditures,” p. 83.

The society has great reason for gratitude that, notwithstanding the unfavourable state of the public mind in regard to benevolent operations during the past year, it has been able to make so much progress in its different departments as is indicated in the review we have made. That from all the churches of the United States, not more than thirty-four thousand dollars should be contributed to the only institution which affords the opportunity of a general union of Christians in promoting the universal extension of the benefits of Sunday-schools and the diffusion of religious books, is a fact which does not seem to manifest a correct appreciation of this enterprise. We ought, however, to take into consideration some facts that modify this appearance of indifference. One is, that we have employed very few agents for the collection of funds, and that many portions of the country have not received a direct solicitation for aid. The impression, also, is extensive that our institution needs but little pecuniary assistance. Some suppose that the profits of our booksales are adequate to all our expenses, not knowing that one of the essential principles of the charity is to reduce the prices of our publications to the smallest sum that the expenses connected with that department will admit. Others do not understand why money should be required to establish Sunday-schools. They see how easily they are formed and sustained among themselves, and forget that multitudes of families live where there are no churches, no religious privileges, no knowledge of Sunday-schools, no experience in conducting them, no means to begin or sustain them, no books to read. They do not know the extent of the destitution and ignorance of the new settlements of their country ; and

therefore do not perceive the necessity of the employment of hundreds of missionaries to go into these destitute places, to awaken an anxiety among parents for the instruction of their children, to seek from a neighbourhood such as are qualified to teach the children, to guide and assist these inexperienced teachers in the commencement of their work, and to remain in a district where their visits may be repeated until the school is fairly established, and the machinery in regular action. Such missionaries must be supported, or hundreds of thousands of children will grow up to manhood illiterate and immoral. Nor is this all that is required. Each of these schools must have the helps of instruction and study: they cannot exist under ordinary circumstances without elementary books and a library. These books must be taken to their doors, or placed within convenient reach; they must be sold at very low prices, and with the offer of a donation of the amount that shall be purchased, or an unconditional donation where there are no means to purchase, nor as yet sufficient knowledge to prize them. To carry on these operations in any degree commensurate with the wants of the country requires funds, and large funds. The transient visit of a missionary through such regions does little good, excepting what may result from the books he distributes. To effect the object of his mission, he should be limited to a district, every school of which should be under his notice until it is strong enough to sustain itself.

But the cause that has most seriously diminished our resources has been the prevalence of an excessive disposition to take advantage of fancied opportunities of acquiring great and sudden wealth, which have absorbed immense sums for worldly adventures that

have heretofore been divided with objects of a less temporal character. In the former part of the year it was the general report from those districts to which we have been accustomed to look with the greatest confidence for support, that the money of the community was vested in other enterprises, and that attention to our appeal must be postponed until the anticipated harvest should be realized. We need not say what has been the issue of these hopes. The golden vision has been succeeded by a lamentable reverse of its delusive promise, and the hand of Providence has given fearful demonstration of the truth of the Divine assertions respecting the deceitfulness of riches and the disappointment of those who trust in them. The immediate consequence of the embarrassments of the times upon our institution was, that in the midst of our engagements the usual donations suddenly ceased; debtors and subscribers became unable to meet their obligations; remittances were often impracticable or unavailable; and the ordinary sales of the season greatly declined. Upon the immediate emergency, the individual responsibilities of the board were cheerfully furnished; but in the common difficulties of the whole community, such aid could not reach to the continuance of the operations of the society on their present scale. But one course appeared to be left with a due regard to the credit and character of the Union. This was, to instruct the missionaries and agents, the terms of whose commissions were not soon to expire, not to draw on the treasury for their salaries, but to postpone their demands until the temporary interruption of our means should cease; and in the mean time, if they would consent to remain in the service under these contingencies, that they would depend on such support as they could find in the sale

of our books they might have in their possession, or in the liberality of the people among whom they were labouring. To those whose commissions had nearly expired, we represented the hazard of renewing them under present circumstances. These measures were adopted after serious and cautious deliberation, as the result of unavoidable necessity, and as the duty of the board alike to the society and to the faithful men who were depending on it for their daily maintenance. There are obligations to sustain particular agents and missionaries, which will of course be regarded so long as the societies furnish the means they have promised, and which are doubtless secure. We trust that we shall be able by these arrangements to retain most of the important and permanent appointments, and shall look patiently and submissively for the indications of the will of Him who best knows in what paths to guide his servants.

In view of the increasing population of our country, and the rapid growth of vice, superstition, ignorance, and indifference, we ask the grave consideration of the question,—How are these evils to be met?—By what means shall a virtuous and intelligent influence be diffused in such a proportion as to counteract these causes? If we are told, in reply, that the proclamation of the gospel by an ordained ministry is the great reliance, we need only quote the statements of every domestic missionary and education society to show that the prospect of meeting the destitution in this manner is not indulged in any quarter. Shall we depend on the institution of Christian colleges and common schools to supply the deficiency? It is enough to say that they do not exist, and that to meet the case they must not only have the ordinary endowments of funds and of

qualified teachers, but be able to open their doors to every one who will consent to receive education. That such a provision will or can be made in time to save the country, has not been imagined. What other substitute then—granting all its incompetency—what other substitute can be suggested than THE ENLISTMENT OF THE CHRISTIAN LAITY FOR THE VOLUNTARY, GRATUITOUS INSTRUCTION OF THE DESTITUTE FAMILIES IN THE ELEMENTS OF COMMON AND SACRED KNOWLEDGE? What plan more simple and feasible, than for intelligent Christians, in every vicinity, to agree to teach their neighbours to read and help them to understand the fundamental truths of revelation, and to set before them that only hope to which they themselves have surrendered their souls? What efficiency is added to this system when these voluntary lay instructors are provided with assistants in the explanation and inculcation of the sacred word, which have been prepared by competent minds, and approved by those in whose judgment there is the necessary confidence! How excellently is the power of the preacher, the teacher, and the press united in this system!

Such is the system of the American Sunday-school Union; and by its organization and practice it is so connected with the ministry, that its sanctions may be said to accompany the more private labours of the Sunday-school teacher. Ministers write and revise many of our books; their superintendence is directed to be solicited by our missionaries in every case where a school is formed within their parochial limits; and their aid and advice wherever these good offices can be available. Especially are they urged to examine the books proposed for the libraries of their schools, and the course of instruction pursued. Ministers are engaged almost

exclusively as missionaries ; and wherever they go, are requested to make themselves and their object known to such ecclesiastical bodies as may be accessible. We may add that the constitution of the society gives to every minister, the schools of whose parish are connected with the Union, the right of attending the stated meetings of the Board of Managers, and of giving their influence to its deliberations.

It is estimated that there are at this time nearly two millions of children and adults in this country who cannot read, and for whom there are no schools. For the supply of this multitude, scattered as it is over a wide surface, not admitting of large schools, not less than thirty thousand teachers are required ; and to meet the future increase, six thousand teachers more must be annually added. We repeat the question, Where but in the gratuitous services of private Christians on the Lord's-day can be found the adequate provision for such a demand ? And how shall these services be available unless all the branches of the church of the Redeemer unite in the enterprise ? The principles of our Union require no member to sacrifice his individual opinions, and place no trammels on his conscience. The simple question we address to every Christian is, Will you not aid an effort to give at least the elements of evangelical knowledge to a multitude of souls, now wholly neglected and ignorant ? If there is no opportunity of sending instruction to this multitude in the fullest manner you would prefer, will you not unite with us in at least putting the Bible into their hands, with such inducements and assistance as will encourage them to spend the Lord's-day in its study ?

*Receipts and Expenditures of the American Sunday-school Union,
from March 1, 1836, to February 28, 1837.*

Dr. To Balance on hand, March 1, 1836.....	\$665 68
“ Amount received from depositories, societies, and individuals, in payment of debts and for books sold.....	39,268 04
“ Amount borrowed	12,714 19
“ Donations to Southern Fund.....	\$6,347 99
“ “ Valley Fund.....	10,744 82
“ “ Foreign Fund.....	1,040 20
“ “ General Fund.....	15,832 99
“ “ Missionary Fund.....	69 77
	<hr/> 34,035 77
	\$86,683 68

Cr. By Salaries, including secretaries, editor, superintendent of bookstore, book-keeper, salesman, clerks, and labourers.....	\$9,350 55
“ Salaries and travelling expenses of agents and missionaries.....	6,169 54
	<hr/> 15,520 09
“ Loans paid.....	2,789 50
“ Paper.....	16,092 37
“ Stereotyping.....	2,284 19
“ Printing.....	6,924 06
“ Binding.....	23,733 23
“ Copyrights and certificates.....	919 25
“ Wood engravings.....	819 19
“ Steel do.	701 61
“ Copper-plate printing.....	1,039 09
“ Lithographic do.	130 30
“ Colouring.....	548 59
“ Maps.....	452 72
	<hr/> 53,644 60
“ Interest on loans and discounts.....	2,244 52
“ Paid to branch depositories.....	5,560 95
“ Miscellaneous books.....	3,676 50
“ Postage.....	346 72
“ Merchandise, packing-boxes, freight, stationery, newspapers and advertising, insurance, taxes, fuel, sundry accounts, and incidental expenses.....	2,900 80
	<hr/> \$86 683 68

THE American Sunday-school Union is indebted for money borrowed to the amount of fifty-five thousand nine hundred and fifty-seven dollars and twenty-nine cents, on which they are paying interest, viz.

To Saving Fund Society, - - -	\$20,000 00
“ Paul Beck, Jun. - - -	9,000 00
“ Alexander Henry - - -	5,500 00
“ Estate of William Howe - - -	4,036 05
“ Other individuals and societies	17,421 24

A. SYMINGTON,
D. B. HINMAN, } Committee of Accounts.
W. A. BUDD, }

\$55,957 29

THE
FOURTEENTH
ANNUAL REPORT

OF THE
AMERICAN SUNDAY-SCHOOL UNION:

MAY 22, 1838.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION.

1838.

FOURTH

ANNUAL REPORT

OF

THE UNIVERSITY OF CALIFORNIA

FOR THE YEAR 1887

PUBLISHED BY

THE UNIVERSITY OF CALIFORNIA

1887

OFFICERS OF THE AMERICAN SUNDAY-SCHOOL UNION.—1837-38.

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And the two Secretaries of the Board, *ex officio.*

JOHN HALL, *Secretary.*

PROCEEDINGS

At the Fourteenth Anniversary of the American Sunday-school Union, May 22, 1838.

THE annual meeting of the American Sunday-school Union was held in Philadelphia, on Tuesday, the 22d day of May, in the church on Washington Square, Mr. HENRY, the president, in the chair.

After singing part of the 337th of the Union Hymns, prayer was made by the Rev. Mr. WARNE, late of Rhode Island, now pastor of the Fifth Baptist church, Philadelphia. The treasurer, Mr. BECK, read his official report, and an abstract of the report of the Board of Managers was read by one of the secretaries.

The 457th hymn was then sung. On motion of the Rev. Mr. WATERBURY, of the Presbyterian church, Hudson, New York, seconded by the Rev. Dr. TYNG, of the Episcopal church, Philadelphia, the report was accepted and directed to be printed. Mr. WATERBURY addressed the meeting on the general benefits of the Sunday-school institution, and especially noticed the superiority of the themes and objects of religious instruction above those of common education.

The Rev. Mr. WARNE spoke of the progress that Sunday-schools had made in the classes and ages of the pupils they comprehended. He mentioned a congregation in New England, which, after the service of every Sabbath morning, is constituted as a school; and nearly all the people remain for an hour's instruction; being divided into classes of infants, children, youths, and adults, embracing three generations. Mr. WARNE stated that he had recently received into the fellowship of the church of which he is pastor, eleven persons, and expects immediately to receive seven more, all of whom were from the Sunday-schools.

The Rev. Mr. BAIRD, who left the service of the Society a few years since, to visit Europe for religious and benevolent purposes, then addressed the meeting, and alluded particularly to the opportunities afforded to the Society of doing extensive good on that continent by means of its publications. Wherever there is an English population they would be welcome; but they would be still more useful if translated into the languages of Europe, on account of the great deficiency of religious books

of all kinds, and especially of such as are suitable for the young. Mr. BAIRD stated that a large number of our publications had been procured by a liberal individual, and sent in parcels to Naples, Florence, Paris, Havre, Nantes, and St. Petersburg. There are two hundred schools in France, and there should be many of our books in that language for their use, and for the great number of families in every country who read French. As evangelical religion spreads throughout Europe, Sunday-schools are formed, and this Society ought to take advantage of this opening.

Mr. BUCKINGHAM, of England, testified to the increasing number and usefulness of Sunday-schools in his country, where there is not a village of a thousand inhabitants without them. The Sabbath has been a more peaceful and orderly day since so many youths and adults have been drawn from their amusements and idleness; and crimes have diminished. A favourable change has taken place in the esteem in which the occupation of Sunday-school teaching is held, though the instruction is more confined to the poorer classes than it is with us. Mr. BUCKINGHAM vindicated the importance of mental cultivation, and the acquisition of all kinds of useful knowledge, as well as that of the Scriptures, and illustrated the religious value of such knowledge by the examples of Abraham, Job, Solomon, Moses, and Paul.

After singing the 520th hymn, the public services were closed with the benediction by the Rev. Dr. TYNG.

FOURTEENTH REPORT.

At the last annual meeting of the Society its members were apprised that the prospect of the diminution of its resources required the immediate curtailment of its operations. The effecting of this measure has been the principle characteristic of the history of the year. The plan suggested in the last report for this purpose has been pursued, though at the cost of reducing the number of missionaries to one-half the force then employed. This reduction has been so gradual as to prevent any serious inconvenience to the agents and missionaries themselves. The whole number employed during the year was twenty-nine; but the aggregate of their labour, in consequence of the discontinuance of the services of those who left the work, or of the late appointment of such as were engaged on specific appropriations for their support, was not more than nineteen years. The specific appropriations referred to are those made by associations connected with a number of Sunday-schools, chiefly in New York and New Jersey, which have contributed funds for the support of particular missionaries. The liberality of these juvenile societies has enabled us to retain the services of most of those who were employed this year in the western states.

To that section of our country the attention of the Board has continued to be directed with the deepest interest; and it must be highly gratifying to those who have so long prayed for and contributed to the advancement of this enterprise to observe, that notwithstanding the destitution which still exists, the blessings of the Sunday-school system have been so widely extended throughout the western section of our country as to constitute a prominent source of the religious privileges which its inhabitants enjoy. But this is not the stage at which the institution is to leave a work of so much toil and expense. Every consideration of wisdom and experience shows the duty and the economy of making what has been accomplished only the foundation of future advancement. To this work the Union feels itself to be still called; and enfeebled as are its means of meeting such a demand, it must continue to hold the position it has assumed, so long as the Divine favour is in any measure vouchsafed, in furnishing or blessing the instrumentality.

The principal portion of our labours in the west during the last year, was bestowed in Missouri, Michigan, and Kentucky.

IN MISSOURI, Mr. NORTON and the Rev. Mr. SLOAN were engaged, with little intermission, in visiting and aiding schools formerly established by our missionaries, and in endeavouring to form new ones. They were able to form twenty-one schools and to revive sixteen that had been suspended in consequence of the insufficiency of accommodations, and sometimes the indifference of the people. Mr. Norton extended his visits to the territory of Wisconsin, and was also employed in asking the churches of Missouri for aid to our exhausted valley fund, and in superintending the interests of the Society in the depository at St. Louis, the support of which has now been assumed by the State Union. The services of the Rev. Mr. THOMAS, who has been for some years usefully engaged as our missionary in this state, were interrupted by ill health, and in September he withdrew from the employment.

IN MICHIGAN, the Rev. Mr. PAYSON has continued to find an interesting and widening field of usefulness. In the year ending in February, he visited twenty-one counties of the state, besides crossing occasionally into Indiana and Ohio. The number of schools visited or formed by him in that time is eighty-one, containing three thousand scholars. Thirty-three of these schools are in places where preaching is not regularly heard. The libraries were increased by their own purchases to the amount of \$700, and by donations from the Union to the amount of \$120. The agent estimates that at least fifteen hundred children were brought into schools for the first time this year. The circulation of the books of the library is exerting an extensive influence on the families that are connected with the schools, and the demand for them is so increasing that the Michigan Union, notwithstanding the unpropitious season, are making efforts to procure the means of establishing a depository in Detroit. At present, the chief supply is obtained through Mr. Payson.

IN KENTUCKY, the Rev. Mr. HUBER has been employed in collecting funds for our missionary operations in the state, and in opening and superintending a depository in Louisville, the capital of which was furnished in that city. He also found time to make some tours among the schools, and has distributed seven hundred and fifty copies of the New Testament, the gift of the American Bible Society, to needy Sunday-schools, and a number more to schools in Indiana, bestowed for that purpose by the Young Men's Bible Society of New York. An additional grant of a thousand Testaments has been lately made by the former society, on a representation of the great destitution of Scriptures among the children sent to school.

A short visit which the Rev. Dr. TRING, at the request of the Board, made to Kentucky and Ohio, was the means of exciting

a good degree of interest in the Sunday-school work in some of the principal towns of those states.

The Rev. Mr. LIPPINCOTT, and Mr. A. B. LEWIS, have been employed in ILLINOIS. The former, as principal agent of the State, has been disappointed in the amount of funds expected to be contributed from his district this year, but through help afforded by the Illinois Union, he has been enabled to continue in the duties of his agency. That Union will probably sustain the chief missionary efforts in the State, and will be successful, we trust, in securing the necessary capital for the general depository. Mr. Lippincott has acted for some months in more immediate connexion with the State Union, and we have not received in time for this report a particular statement of what he has accomplished.

When Mr. Lewis was removed to Chicago, it was supposed that he would be able to put the depository subscribed for at that place on a permanent foundation, and that the charge of it would be an important part of his occupation. In the present state of depression this would not be the best arrangement, but in compliance with the request of the Northern Illinois Union, and of the Brick Church Sunday-school Association of New York, which contributes to his support, he has been continued as missionary in that region, where he has been employed in visiting schools, and disposing of books.*

Mr. WORK has been engaged through the year in the western counties of PENNSYLVANIA, principally for the purpose of strengthening the schools and enlarging their libraries. His visits have been the means of encouraging a number of schools to increased zeal, and they have very extensively received the impulse always given by an adequate supply of books. Several months were spent in Pittsburg and its vicinity with obvious advantage. One of the objects of his mission was to make known the facilities for obtaining books afforded by our depository in Pittsburg, and notwithstanding the unfavourableness of the year for all business purposes, the sales in that city amounted to nearly one-fourth more than those of the previous year.

Mr. HOLLISTER completed his agency in the north-western counties of the same State a few weeks after our last report.

IN OHIO, the Rev. Mr. CHIDLAW has continued to devote a

* A minister of Chicago states, that the Northern Sunday-school Union of Illinois has 61 schools in their connexion, all supplied with good and sufficient libraries; 320 teachers, and 2,200 scholars; that 32 of these schools had a nominal existence previous to the last year, but have all been reorganized; that 29 new schools were organized the last year; that 550 youths of both sexes have been collected in Bible Classes. It is estimated that at least 5,000 persons have enjoyed the holy gospel privileges that they have had, through the instrumentality of these schools.

portion of his time to providing means for the instruction of the foreign immigrants in Butler county, especially those who speak the Welsh language. In this he has met with much success, and hopes soon to see the means of Christian education supplied to every family within the bounds of his visits.

Mr. DIBOLL's services were concluded in October, having since the last anniversary formed nine schools in Ross and Meigs counties, and supplied several more with books by sale or donation.

The Rev. Mr. PATEE was employed for several months in the northern part of the State, and formed thirty-eight schools, besides visiting, and disposing of books.

Mr. M'COY formed six, and visited a number of schools in the eastern counties, during a few months' agency, and supplied many libraries.

The depository at Columbus has been discontinued, but its place will be immediately supplied by the liberality of a gentleman who has opened his own dwelling for this purpose.

IN INDIANA the Rev. Mr. GILDERSLEEVE was established as a missionary with a small depository at New Albany. This arrangement, which promised to be successful, was abandoned as part of our retrenchment. In the five months of his service Mr. Gildersleeve formed twenty-five schools, besides several in Ohio.

The Rev. Mr. SHEPHERD, who has been for several years an active agent in the south-western States, entered upon another service in October. His last visits, on our behalf, were in ALABAMA and TENNESSEE.

The conditions upon which the Board agreed to establish a large depository in Cincinnati having failed, the amount of stock provided in anticipation of that arrangement has been reduced, and a less expensive arrangement adopted. A full supply of our publications will continue to be kept in that city.

The depositories at Mobile, Nashville, New Orleans, and St. Louis, which were formerly sustained by the Parent Society, are now in the care of local auxiliaries.

The contributions for our operations in the southern states not having been exhausted as rapidly as those for the west, we have been able to continue the services of our missionaries and agents in that section without interruption.

The Rev. Mr. WELCH has made his annual tour in Virginia, North Carolina, South Carolina, and Georgia, collecting donations, assisting the missionaries, and performing the duties of a general agency. He has also at intervals visited some of the large towns of Pennsylvania, New Jersey, and Delaware. His visit to Baltimore was suspended on account of an effort making by the Maryland Union for the permanent establishment

of their depository in that city—an object of great importance to the schools of Maryland, and which, we trust, will not only be entirely successful in itself, but be the means of inciting our auxiliary to aid us in fully supplying the State with missionaries.

In Western VIRGINIA, the Rev. Mr. WALLACE, in a service of about eight months, formed thirty-two schools, and supplied books to the amount of 475 dollars, besides organizing two county Unions, and five other Sunday-school societies.

Rev. Mr. ALDERSON in some of the southern and western counties formed forty-three schools, and sold books to the amount of 312 dollars.

Eight schools were formed in Sussex county by the Rev. Mr. PARK, at the close of his term of service.

Rev. Mr. TEASDALE has devoted a portion of his time to our service, and visited a number of schools in the eastern counties, formed ten new ones, and disposed of many books. He has been present at various public meetings of ministers and others, where he could exert an influence in behalf of the general object. In some sections of his district the number of schools has doubled in the last twelve months. He resides in Fredericksburg, and is central to an important field.

A gentleman in Rockbridge county has given his gratuitous services to the promotion of Sunday-schools in the county, and has thus set an example which might be followed with great advantage to the efficiency and economy of the institution.

Rev. Mr. QUIN, during the summer, formed in Eastern Virginia seventeen schools, and visited or revived fifty-one: sold books to the amount of 375 dollars, and procured many subscribers for the Journal and the Youth's Friend. He then proceeded to SOUTH CAROLINA, where he spent the winter and formed fifty schools, visited or revived fifteen, sold books to the amount of \$1250, and obtained a large number of subscribers for our periodical works. The total number of children in the schools formed and visited by Mr. Quin, is five thousand. In his visits to the schools he had reported to him one hundred and thirty-six cases of conversion during the year; of which number sixty-one individuals belonged to schools established by him last year in South Carolina.

The Rev. Mr. SHAVER, in about four months and a half in South Carolina, formed fifty-three schools; disposed of books to the amount of 550 dollars, and obtained a number of subscribers for the Journal and Youth's Friend.

The South Carolina Sunday-school Union also employed an agent for a few months, who formed ten schools. The whole number of schools in the State is estimated not to ex-

ceed four hundred and fifty, and the number of pupils to be not more than twenty thousand.

In NORTH CAROLINA the Rev. Mr. BALLARD has prosecuted his agency through the State; collecting donations and payments; visiting ecclesiastical bodies, churches, and schools; and assisting in the formation of local depositories and unions. He was assisted during the greater part of the year by the Rev. Mr. FREEMAN, who was principally employed in missionary duties.

The Rev. Mr. REMLEY was employed from December to April in GEORGIA, where he formed fifteen schools, besides attending to the other usual missionary duty of visiting the schools within his range.

The Rev. Mr. MONTGOMERY, in nine months, formed in this State forty-six schools, containing eighteen hundred scholars, and supplied books to the amount of 325 dollars, besides organizing depositories in the counties of Monroe, Harris, Talbot, and Henry. This gentleman now devotes a portion of his time, gratuitously, to the service of Sunday-schools, though he has retired from the public agency.

The result of the missionary labour of the year, though so much abridged and interrupted, shows the formation of about two hundred schools in the Western states, and two hundred and ninety in the Southern. The attention of the missionaries has been particularly directed to the importance of visiting schools recently formed, and they have been advised not to leave a district where they are new and feeble, for the sake of more imposing, but less substantial results. This system it is our desire to pursue in every quarter; being fully aware that the firm establishment and progressive improvement of one school is of more advantage to the cause than many which are liable to fail in consequence of being too soon left alone.

The agency of the Rev. Mr. CAMPBELL, in NEW JERSEY, has extended to a considerable portion of the northern half of the state, but in a most unfavourable time for obtaining pecuniary help. We trust that its results in the increased attention of the churches to their schools, the devotion of teachers to their work, and in the enlargement of libraries, will more than compensate for the deficiency of the contributions.

The Rev. Mr. CAMPFIELD has been constantly engaged in the important district of the city of NEW YORK and its vicinity, and the contributions from this source have evinced the usual liberality, though of course partaking of the general diminution as to amount. The Board of Agency in the city have continued to give their assistance and countenance; the depository has maintained its standing much better than the general decline of business led us to anticipate, the sales being only two thou-

sand dollars less than the previous year, and now giving every promise of a large increase.

Our depository at Utica supplies a large and important district, and measures have been lately taken to enable the Board to maintain it without any encumbrance to our funds. We hope that the time is near when this flourishing and wealthy portion of the state will become a large and regular source of support for our western operations.

The only other agency remaining to be noticed is that of the NEW ENGLAND STATES. As was stated in our last report, the main object of this agency is to obtain assistance in conducting our missionary operations in other parts of the country. The Board are sorry to learn, that in consequence of an impression existing to some extent in at least one part of this field that there is no distinction between the objects of the Parent Union and its auxiliary societies, the appointment of this agency is regarded as superfluous.

A moment's attention cannot fail, we think, of correcting this mistake. It must arise from a supposition that these societies are so connected with the Parent Union as to represent it in all operations. This is not the fact. They are wholly independent of the national society in their operations; and in performing their duties within their respective limits, there is no interference or connexion. The auxiliaries in Massachusetts, for instance, promote the establishment and improvement of schools in that state, each operating chiefly in the churches and under the patronage of a particular denomination of Christians. The Parent Society does not attempt this; it sends no missionaries to that ground. But on the other hand, it is no part of the object of these auxiliaries to establish Sunday-schools throughout the destitute portions of our entire republic. As our Society is the only organization for this purpose, so our agency is the only one in existence for collecting the means of effecting it. The objects of the auxiliary and the parent, in this view, are as widely separated as those of foreign and domestic missionary societies, and the operations of the agencies, where there is more than one, cannot really conflict.—And such a collision would seem to be rendered impossible by the fact that none of our auxiliaries, so far as we know, require funds beyond a trifling amount for their incidental expenses; as it is not supposed to be necessary within the bounds of New England, so well provided with ministers and churches, to employ missionaries, as we have to do, for sections of our country that have not equal advantages.

But a secondary object of our agency is to promote the use of our publications in the Sabbath-schools and families of New England, and in this department we go, as any individual may

properly do, to offer our books to the community, and sell to those who wish to purchase. In doing this we do not undervalue the publications of others, nor seek to supplant them. Having a large and more various supply of publications for the special purposes of juvenile reading than any other society, we supposed we should be doing a service to the community by increasing its stock of materials for reading and instruction. We supposed that in so large a community, whose habits of reading are characteristic, and whose esteem of education is proverbial, an enterprise for increasing their means of instruction would be generally welcome; and that the churches which were well supplied by the denominational societies with every thing that they required peculiar to their respective religious opinions, would be glad of the opportunity of supplying their schools with publications that are adapted to all who hold the same general system of belief. That a special effort was necessary for this object, was proved by the fact, that in large portions of New England, our books were not only not sought for, but unknown; and the experiment of the Boston depository has already fully demonstrated that it was only because they were unknown, that they were not sought for.

In the prosecution of his agency, the Rev. Mr. SMITH, has visited the states of Maine, New Hampshire, Vermont, and Massachusetts. He was present at the meetings of a number of important ecclesiastical bodies, to whom he made known the plans of the Society, the need in which they stand of increased and liberal support, and the desire of the Union to enlist the sympathies of the churches more fully in the general cause. The reception of the agent by those bodies has been kind, and in most instances his object has been cordially commended to the churches. According to an arrangement made a few years since with the Massachusetts Sabbath-school Society, by which it was agreed that no agent should be sent by the Parent Union among the churches of its denomination in that state, without its consent, information of the appointment of Mr. SMITH was communicated to the society, and he was at once received and welcomed.—We indulge the confident trust that nothing is wanted throughout the Christian community of the eastern states, but a correct knowledge of the principles and operations of our Union, to secure a continuance of their confidence and support; and that as soon as our publications become generally known, there will be large demands for them from their numerous schools, and from many families. To diffuse this knowledge will be the constant effort of our agency, and of the depository; and until this is fully accomplished, the result of the plan cannot be known.—What has already been done, is full of encouragement. Our agent has been invited to

present his appeal in a large number of churches, and the gradually increasing demand for our books, and investigation of their character, are the best evidence we desire that the step we have taken has not been an erroneous one. And though the commencement of such an enterprise involved some expense, we have every reason for confidence that it will be soon compensated in a pecuniary return of the cost, and much more in the moral benefits of the more extensive circulation of our books.

Sixty-five Sunday-schools, Sunday-school unions and societies have been added to our auxiliaries.

Reports have been received from 101 auxiliary schools and societies. The aggregate shows the connexion with us of 827 schools, 9441 teachers, 68,500 pupils. These schools report the number of volumes in their libraries to be about 96,000. The number of teachers who have made a profession of religion is 375; and of scholars, 816. The number of auxiliaries that transmit reports is very trifling in comparison with the number that claim the privileges of the connexion; and of those that have reported, the statistics of several are deficient in some particulars.

Through our missionaries, and by direct grants of the Board, donations of books have been made to destitute schools to the amount of \$3314 38, viz.

In the Western States,	-	-	\$1629 29
“ Southern “	-	-	1209 43
“ Other “	-	-	475 66

The whole amount of donations received from March 1, 1837, to February 28, 1838, was \$22,423 82. Of this sum, according to the direction of the contributors,—

The Western Fund received,	-	\$9,894 63
The Southern Fund,	- - -	4,915 39
The General Fund,	- - -	7,285 57
The Foreign Fund,	- - -	328 23
And the sum expended in the same period was,		
In the Western States,	- - -	\$11,773 67
In the Southern “	- - -	7,882 13
For General purposes,	- - -	5,846 38
And for books for Foreign Mission Stations,	- - -	208 08
Showing a total expenditure of	-	<u>\$25,710 26</u>

The state of trade and currency for the greater part of the

last year was so unfavourable to our publishing department, that the Board felt bound to confine this part of their operations within the narrowest limits. To maintain a supply of all our publications, now so numerous, requires large means, and it is not easy so to graduate the stock of each work as to avoid an unnecessary outlay in new editions, and yet to be always prepared for the demand. To keep this balance has been the great object of the year's business; and we have been obliged, in consequence, to forego the usual increase of our publications. We have, however, issued one work, the size, expensiveness, and value of which require it to be taken into more than its numerical account. We refer to the new BIBLE DICTIONARY, prepared not only in express adaptation to the wants of Sunday-schools, and of all Bible readers, but to our whole catalogue of books; constituting a manual of reference to all the works of our library which illustrate the subjects of the articles or references in the Dictionary. The very extensive and decided favour with which this volume has been received, and the rapid multiplication of its editions, prove that the Board were not mistaken in judging that such a work was demanded, and that the present Dictionary meets the wishes of a large portion of the community.

The only other publications of the year in volumes are, three additional volumes of the series of *Memoirs of Pious Women*; *Questions and Stories on the Commandments*; the *Four Pista-reens, or Honesty is the Best Policy*; the *Rainy Afternoon, or How to bear Disappointment*; the *Paradise of Children*, illustrating the happiness of heaven; *Missionary Letters from Asia Minor*, by the Rev. Mr. Schneider; three *Infants' books*; a beautiful reprint of the *Sunday-school Teacher's Dream*, from the *Union Annual*; the *Youth's Friend* for the current year; and the *Union Primer*, which is a new work for infant and other schools where the elements of reading are taught, and is constructed on a plan which greatly lessens the usual drudgery and unprofitableness of that stage of learning. The whole number of the new publications of the year is therefore fifteen, containing 1764 pages, varying from 16 pages 32mo. to 648 pages 18mo. We have published also a cheap edition of the *Descriptive Catalogue*, containing a short account of every book and other publications which we furnish.

A large number of manuscripts has passed through the hands of the Committee of Publication, and several excellent works will appear in the course of a few months.

The number of volumes printed in the year is 371,902; of *Infant-school lessons*, pamphlets, *Sunday-school Journal*, &c. 143,450; making about thirty millions of pages. In the aggregate of volumes are included 34,000 copies of *Union Questions*,

and in the aggregate of pages, 85,200 copies of the Sunday-school Journal.

The amount of publications sent to depositories in		
the year ending March 1, was	- -	\$26,489 48
Sold at the Philadelphia depository,	- -	25,906 13

Making the whole amount,	- - -	<u>\$52,395 61</u>
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Being about 23,000 dollars less than the sales of the preceding year. The actual receipts from sales were 34,158 dollars 13 cents.

The sums paid, during this period, in the publication department to authors and mechanics, were as follows:

For copyrights,	- - -	\$ 382 00
" stereotyping and printing,	- - -	8,162 93
" paper,	- - -	7,111 46
" binding,	- - -	16,130 74
" steel, brass, and wood engraving,	- - -	950 61
" copperplate and lithographic printing,	- - -	340 09
" maps and colouring,	- - -	394 52
Total,	- - -	<u>\$33,472 35</u>

The donations for the purpose of supplying American missionaries abroad with our books, and the means of printing them, amounted up to the 1st of March, to only 328 dollars 23 cents. The proceeds were distributed to missionaries of different societies in India, China, Africa, and France. We have continued to receive throughout the year the testimony of various mission stations to the value of the distribution of this fund, and strong appeals to repeat and increase them. Such applications will always receive the best attention which the state of the fund will allow us to give.

Under this head of the report it becomes our duty to make known to the Society what progress has been made in executing their direction at the last annual meeting, to take measures for offering a select library of our books to the common schools of the country. Our first business, in compliance with this resolution, was to select from our catalogue the most suitable works for such a purpose. Biography, travels, natural history, and striking narratives being the most attractive subjects for young readers, the principal portion of the library was made up of volumes on these subjects, beginning with the lives of Washington, Col. Gardiner, and Francke, including accounts

of the Arabs, the South Sea and Sandwich Islanders, Hindoos, American Indians, and other nations; illustrations of Jewish history, customs, and antiquities; missionary history and biography; evidences of Christianity; scriptural characters and scenes; views of creation and animated nature; instruction and warning adapted to youth in various situations, and directed to particular vices and virtues; and the entertaining and useful miscellany of some volumes of the *Youth's Friend*. One hundred and thirty-three separate publications of this description were chosen, and some of the smaller ones being bound together, made one hundred and twenty-one volumes, averaging one hundred and sixty pages each. These were printed on superior paper, bound and lettered, arranged in a case, and furnished with a number of catalogues containing a short description of the contents of each volume. In this form the entire library was offered at the low price of thirty-three dollars. As soon as samples of the library were ready, it was extensively announced by advertisements through the country, and the orders received in the short period since the announcement, indicate that there will be at least no loss on the stock now provided. The purposes for which this library has already been sought is a proof of the variety of readers for which it is suitable. It has been procured for common-schools, boarding schools, Sunday-schools, orphan houses, academies, a college, a factory, for steamboats, and for private families.

The Board will not forget that the Society had the public schools chiefly in view in commanding the preparation of this library, and they have already taken measures to diffuse intelligence of its character among those who are officially connected with the systems of public education in several states. The regard to general instruction is rapidly extending in our country. Provision on a very liberal scale has been made in many states, not only for the multiplication of schools, but for the improvement of the mode of instruction. It is now admitted that it is not enough to provide buildings, and benches, and a nominal master, but that the qualifications and character of the teacher, the books he uses, and the methods he follows, are matters of principal concern. There is a very decided advance, also, in the public opinion in favour of moral and religious instruction, as a fundamental part of education. Such a state of opinion is very favourable to the introduction of a library of books composed on the principles of ours. The use of such works by the pupils, at their homes, not as tasks, but as rewards and pastime, must recommend itself to every intelligent mind, as one of the most efficient sources of moral and intellectual influence that can be brought to aid the scheme of universal education. A library of this description opened

to the use of the pupils of a common school, few of whom have such resources, would be the best means of attaching them to the objects of the school. Nothing can supply the place of an interesting book as a means of incitement in the pursuit of knowledge. The privilege of access to a collection of useful books would do more to bring the school-system into the favour of that portion of the community who are most dependent upon its provisions, and to multiply its fruits, than any other device. Nothing, so well as a good book, relieves the compulsory application of the school-room, and turns it into a pleasure. Nothing, (intellectually considered,) can do so much to enlarge and purify the mind; to counteract temptations in the intervals of school, and to give a constant impulse and right direction to the moral and mental faculties. That such an adjunct to the school will much longer be regarded as possible to be dispensed with, can scarcely be imagined; and if the humble beginning which our institution has made, shall be the means of increasing this conviction, and hastening its general adoption, the invention of this little library will be one of the most important measures in the history of its usefulness.

Our society has always deprecated the tendency of Sunday-schools to lessen the sense of parental responsibility, and to devolve the whole duty of the religious instruction of children on strangers. Such an excuse for parental neglect has as little foundation in the system itself, when properly used, as in a right sense of our natural and inalienable obligations. On the contrary, the Christian responsibility of parents is greatly increased by the multiplied assistance which the teaching and reading furnished by Sunday-schools gives to the due performance of their duty.

We disavow, also, the allegation that the principles of our Union are chargeable with encouraging neglect of the particular formularies of the various denominations, or with discouraging full investigation of any doctrine that is a subject of difference with Christians. The documents of the Society, from its origin to this day, will furnish no evidence on this subject but such as disprove the implication. It is no part of our principles to discountenance the action of denominational schools or societies, or to attempt to widen their basis. We only profess to cover more ground than they can occupy, and much that can be reached in no other way than by union.—Nor has it ever been our desire to exclude the instruction peculiar to any one form of evangelical belief, in order to introduce a diluted and weakened course of instruction. If the use of our books has ever had this effect, we must in self-defence affirm that the fault is in those who ought to have the school under their vigilant care, and in those who conduct the instruction.

If the catechisms of the churches are less studied than they once were, it is not because we have pretended to furnish a substitute for them, or have ceased to supply them in the cheapest forms to the schools that call for them. The use of our Scripture question-books need no more prevent the study of a catechism in a school, than they need prevent the learning of hymns, or of Bible verses. There is room and time for all.—The objection, if it has any foundation, applies to Sunday-schools as a system, and not to us, or to our books particularly. If the time that should be partly devoted to the study of catechisms is wholly absorbed by other studies, it is a defect easily remedied without the disuse of Bible questions, or the expulsion of all books that bear our name. And so if this evil exists in a school established in connexion with a particular church, but professedly open to children of all denominations, it must be owing to want of proper arrangement or provision, if the children of that church are not instructed in their own catechism or formularies, according to its wishes, although good faith may require that this should not be imposed on all. With respect to schools not connected with any particular religious society or denomination, but where the teachers and scholars are of different connexions, the objection of the disuse of catechisms, can apply in very few instances; for such schools are, in the vast majority of cases, composed of children who would never be taught any form of religious truth, and are sent to the school on the ground of its having no special denominational character.

We say, with the same confidence, that if doctrinal instruction, according to the tenets of the various denominations, is not imparted in their respective schools, it cannot reasonably be charged on us or on our books. The series of Union Questions (upon which this blame has been sometimes cast) does not pretend to be an exposition of the Scriptures. These volumes divide the Bible into sections suitable in length and subject for the instruction of the young; they guide by their questions and references to the examination of each portion, so that the pupil is aided in learning, and the teacher furnished with heads for the examination and instruction of his class. And although they are so constructed that every sentence of the text is brought before the mind, and the great mass of truth is thus presented by the simple asking and answering of each question in order, it is not supposed that this is the way in which intelligent teachers will use the book; but that they will follow out the topics suggested by the questions, with questions and illustrations of their own, until they see that the text is understood, and make a practical use and application of the instructions conveyed, by adapting it to the minds and characters of their

pupils. This method gives full opportunity for the inculcation of truth according to the standard of any church where the Questions are used; and there is nothing in the structure of the Questions that aims to divert the mind from this, or supply its place. We would, therefore, once more earnestly call upon the Christian church and its ministers, to give their most watchful attention to the Sunday-school system, both as it affects their own distinctive creeds, and as it regards the general state of ignorance and irreligion in our country. The former is no part of our duty; and the latter does not belong to us exclusively. Our books may be used in every school to inculcate instruction and saving truth, without keeping away any scholars on account of denominational peculiarities. And they may also be used in every denominational school, or in every class of such school, where these peculiarities are required to be taught, where the teachers have common intelligence, or where the school is under the immediate supervision of the proper ecclesiastical authority.

But whilst we shall ever advocate the propriety of each denomination regarding the religious education of its own children, we appeal to the united body of Christians to say whether, in the prosecution of this object, they will deny their assistance to the efforts that seek to extend fundamental truths by a combination on principles that can alone reach the mass of our whole population. Will any one say that the general knowledge of the Bible, and of the first and essential doctrines of faith, shall not be taught to millions of immortal souls, unless it is accompanied with every particle of his own creed, and under the direct authority of his own church? Will the principle be defended, that we ought not to go into the villages and neighbourhoods where there are no churches or schools, and form a Sunday-school, where the Bible shall be diligently read, and the attendants shall learn their duties to God and man, and be urged to repentance and faith in the Lord Jesus Christ—that this shall not be done, because of the few pious and intelligent teachers who are to be found in the settlement, one is a Baptist, another an Episcopalian, a third a Methodist, a fourth a Presbyterian, or Moravian, or Lutheran? Is this a fact that is to exclude religious teaching from that population until each of these denominations successively gains strength enough, in the course of many years, to have a church and Sunday-school of its own? Will the children wait in childhood, and death abate its claim, and eternity suspend its alternative until this shall be effected? Would Christians thus situated be justifiable in withholding on such grounds, their co-operation in promoting religious truth? And will Christians refuse their countenance to all that we do to supply this acknowledged deficiency, because

every thing cannot be done that in other circumstances might be done?

On the same principle we would ask whether the help of our publications should be wholly declined by any school because they abstain from points controverted by the evangelical denominations? Are these points indispensable to *every* book that should be given to the young? Cannot Christian character be exhibited in biography; or scriptural history and antiquities be illustrated; or the duties of life enforced, and its dangers warned against, without incorporating in the work the peculiarities of some one creed? The very statement of the question shows the fallacy of the objection to which it refers. Our publications are offered to every school and every family, and whilst we shall not presume to say that they are the only books fit for this use, we may be permitted to assert that it is not fair to exclude them unseen and unexamined, merely because they are issued by a Society that, in its associate capacity, forgets that the church on earth is separated into brotherhoods.

For the decision of these questions we look to the opinions of the mass of Christians in our community. We are their stewards; our resources are in their hands; our efforts for the promotion of the study of the Scriptures, for the instruction of the ignorant, for the care of the neglected, for the diffusion of a religious literature, must be enlarged or contracted, continued or arrested, according as the means shall be furnished or withheld. *Our* responsibility is that of the most judicious employment of the means; but it is not for us to say how much an enlightened, religious, and prosperous people ought to contribute to these objects, or with what zeal and unanimity they should favour them.

*Receipts and Expenditures of the American Sunday-school Union,
from March 1, 1837, to February 28, 1838.*

Dr. To balance on hand, March, 1837,	- - - -	\$ 561 76
" Amount received from depositories, societies, and individuals, in payment of debts and books sold,	- - - -	34,158 13
" Amount borrowed at bank and of individuals during the year,	- - - - \$87,757 96	
Of which there has been paid during the same period,	- - - - 84,472 61	
Making an increase of loans of	- - - -	3,285 35
Donations for general purposes,	- - - - 7,285 57	
" for the West,	- - - - 9,894 63	
" for the South,	- - - - 4,915 39	
" for foreign countries,	- - - - 328 23	
		<u>22,423 82</u>
		\$60,429 06

Cr. By salaries, including secretaries, editors, superintendent of book-store, book-keeper, salesman, clerks, and labourers,	- - - - 9,449 49	
" Salaries and expenses of agents and missionaries,	- - - - 6,086 12	
		<u>15,535 61</u>
" Paper,	- - - - 7,111 46	
" Stereotyping,	- - - - 2,795 69	
" Printing,	- - - - 5,367 24	
" Binding,	- - - - 16,130 74	
" Copyright and certificates,	- - - - 382 00	
" Wood engravings,	- - - - 507 24	
" Steel and copper do.	- - - - 415 00	
" Copperplate printing,	- - - - 323 22	
" Lithographic do. \$16 87, stamps, \$28 37,	- - - - 45 24	
" Colouring, \$259 72, maps, \$134 80,	- - - - 394 52	
		<u>33,472 35</u>
" Interest on loans, and discounts at banks,	- - - - 2,374 68	
" Paid to branch depositories,	- - - - 4,218 64	
" Insurance on stock,	- - - - 254 00	
" Postages,	- - - - 417 35	
" Miscellaneous books,	- - - - 2,499 15	
" Serving Sunday-school Journal, \$80; packing boxes, \$209 96; blank books, \$27 31; fuel & oil, \$186 85,	- - - - 503 92	
" Taxes, \$210; repairs, \$177 74	- - - - 387 74	
" Freight and portorage, \$148 69; newspapers and advertising, \$61 33,	- - - - 210 02	
" Hardware, twine, straps, and incidental expenses,	- - - - 210 51	
" Balance cash on hand,	- - - - 345 09	
		<u>\$60,429 06</u>

The American Sunday-school Union are indebted for money borrowed, to the amount of fifty-nine thousand two hundred and forty-three dollars and ten cents, for which they are paying interest, and they have no permanent funds, nor real estate, except the Depository in Philadelphia.

A. SYMINGTON,
C. STEVENSON,
D. B. HINMAN, } Committee of Accounts.

Philadelphia, March 1, 1838.

CENSUS OF SCHOOLS.

STATES.	Auxiliaries reported.	Schools.	Teachers.	Scholars.	Made a profession of Religion dur- ing the past year.		Vols. in Library.
					Teachers.	Scholars.	
Rhode Island,	1	164	1750	14611	114	340	24120
Connecticut,	1	1	21	115			
New York,	9	212	3946	26378	189	182	45080
New Jersey,	13	35	353	2334	22	27	2923
Pennsylvania,	36	52	700	4487	19	29	6903
Delaware,	1	1	12	193			
Virginia,	9	17	178	989	9	9	2620
North Carolina,	8	44	253	1899		10	1534
South Carolina,	2	17	209	1285	2	7	4150
Georgia,	7	7	59	286	2	2	
Alabama,	1	1	18	119			
Tennessee,	2	2	15	117		6	200
Ohio,	8	48	469	3077	5	34	1700
Illinois,	1	61	320	2750	2	30	
Missouri,	1	120	662	4093		67	
Michigan,	1	45	493	3767	11	73	6543
Total,	101	827	9441	68500	375	816	96773

THE
FIFTEENTH
ANNUAL REPORT

OF THE
AMERICAN SUNDAY-SCHOOL UNION.

MAY 25, 1839.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION.
1839.

CONSTITUTION.

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY-SCHOOL UNION."—Its objects are, to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land—and to endeavour to plant a Sunday-school wherever there is a population.

ART. II. Each subscriber of three dollars annually shall be a member. Each subscriber paying thirty dollars at one time shall be a member for life. Sunday-school Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice-presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively, one, two, and three years; but they may be re-elected.

ART. IV. The Officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient; and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence, by either of the Vice-presidents, at the written request of six Managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday-school Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

OFFICERS
OF THE
AMERICAN SUNDAY-SCHOOL UNION, 1837-8.

PRESIDENT,
ALEXANDER HENRY.

VICE-PRESIDENTS,

PAUL BECK, JUN., *Philadelphia.*
CHARLES CHAUNCEY, *Philadelphia.*
WILLIAM H. RICHARDS, *Philadelphia.*
WILLIAM JAY, Esq., *New York.*
MOSES ALLEN, Esq., *New York.*
HON. CHARLES F. MERCER, *Virginia.*
TIMOTHY DWIGHT, Esq., *Connecticut.*
HON. STEPHEN VAN RENSSELAER, LL.D., *New York.*
HON. NICHOLAS BROWN, *Rhode Island.*
GERRIT SMITH, Esq., *New York.*
HON. THEODORE FRELINGHUYSEN, *New Jersey.*
ALFRED HENNEN, Esq., *Louisiana.*
WASHINGTON KERR, Esq., *St. Louis, Missouri.*
STEPHEN DUNCAN, Esq., *Mississippi.*
HON. FELIX GRUNDY, *Tennessee.*
HON. HEMAN LINCOLN, *Massachusetts.*
CHARLES EDMONSTON, Esq., *South Carolina.*
WILLIAM KIRKPATRICK, Esq., *Pennsylvania.*
HON. ALEXANDER THOMPSON, *Pennsylvania.*
HON. ISAAC DAVIS, *Delaware.*
HON. HENRY POTTER, *North Carolina.*
HON. JOHN McLEAN, *Justice of the Supreme Court of the United States,*
Ohio.
JOHN TILFORD, Esq., *Kentucky.*
HON. JOHN VOSE, *New Hampshire.*
HON. ELIJAH PAINE, *Vermont.*
E. P. HASTINGS, Esq., *Michigan.*
THOMAS ADAMS, Esq., *Maine.*
HON. SAMUEL B. LOCKWOOD, *Illinois.*
HON. JOHN MURPHY, *Alabama.*
HON. WALTER LOWRIE, *Pennsylvania.*
HON. PETER D. VROOM, *New Jersey.*
H. R. W. HILL, Esq., *Tennessee.*
ISAAC COE, M. D., *Indiana.*
HON. WILLIAM DARLING, *Pennsylvania.*
RICHARD BENSON, Esq., *Philadelphia.*

PAUL BECK, JUN., *Treasurer.*

FREDERICK W. PORTER, *Corresponding Secretary.*
FREDERICK A. PACKARD, *Recording Secretary.*

MANAGERS.

FOR ONE YEAR.

JAMES B. LONGACRE,	SAMUEL ASHMEAD,
SOLOMON ALLEN,	J. B. TREVOR,
LEWIS R. ASHHURST,	GEORGE M'LEOD,
JOHN M. ATWOOD,	JOHN C. PECHIN.
JOHN T. NORTON, <i>Connecticut.</i>	
CHARLES STODDARD, <i>Massachusetts.</i>	
JOHN TILLSON, <i>Illinois.</i>	
WILLIAM WINTERTON, <i>New York.</i>	

FOR TWO YEARS.

AMBROSE WHITE,	JOHN GODDARD,
CORNELIUS STEVENSON,	WILLIAM A. BUDD,
D. B. HINMAN,	JOHN V. COWELL,
A. SYMINGTON,	CHARLES M'INTIRE.
TIMOTHY R. GREEN, <i>New York.</i>	
ROBERT ARMSTRONG, <i>Maryland.</i>	
JOHN H. COCKE, <i>Virginia.</i>	
THOMAS C. DOREMUS, <i>New York.</i>	

FOR THREE YEARS.

M. S. JOHNS,	JOSEPH P. ENGLES,
JOSEPH H. DULLES,	JAMES BAYARD,
FREDERICK ERRINGER,	WILLIAM BUEHLER,
JAMES M. LINNARD,	GEORGE B. REESE.
WILLARD HALL, <i>Delaware.</i>	
JOHN TAPPAN, <i>Massachusetts.</i>	
FRANCIS HALL, <i>New York.</i>	
THOMAS FLEMING, <i>Pennsylvania.</i>	

LIST OF COMMITTEES.

COMMITTEE OF PUBLICATION.

JOSEPH P. ENGLES,	LEWIS R. ASHHURST,
JOHN C. PECHIN,	JAMES B. LONGACRE,
J. B. TREVOR,	CHARLES M'INTIRE,
W. A. BUDD,	GEORGE M'LEOD.

COMMITTEE ON ACCOUNTS.

A. SYMINGTON,	WILLIAM BUEHLER,	D. B. HINMAN
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EXECUTIVE COMMITTEE.

JOHN M. ATWOOD,	JOSEPH H. DULLES,
JAMES M. LINNARD,	JOHN GODDARD,
SAMUEL ASHMEAD.	

And the two Secretaries of the Board, *ex officio.*

JOHN HALL, *Secretary.*

PROCEEDINGS

*At the Fifteenth Anniversary of the American Sunday-school Union,
May 22, 1839.*

THE services connected with the anniversary of the American Sunday-school Union, took place on the 20th and 21st of May, according to the previous announcement. The sermon of the Reverend Professor Schmucker, on Monday evening, was heard by a large audience, and is now added to our published series of annual sermons.

The Annual Report of the Managers presented to the Society on Tuesday occupies the following pages. Its reading was followed by addresses from the Rev. Mr. Ide, of the Baptist church; Rev. Mr. Kavanaugh, of the Methodist Episcopal, and Rev. Dr. Bethune, of the Reformed Dutch. The subject of Mr. IDE's remarks, was the necessity of having the Bible among the subjects of instruction in common schools, and the danger of its exclusion from the prevailing system of public education. He showed from history that a high state of literary improvement—even as in Athens, where the populace are said to have been such skilful critics as to detect the rhetorical faults of their orators—would not secure the virtue of a republic. In our own country, he said, the Bible is, to a great degree, excluded from schools as to any purposes of moral instruction or influence. He dwelt, in conclusion, upon the tendency of Sunday-schools, to correct this evil and to supply the deficiency it occasioned.

The address of the Rev. Mr. KAVANAUGH, of Illinois, was of that practical, unique character which, though it secures the deepest attention of an audience, and is the best possible illustration as well as exposition of a subject, cannot be preserved by a mere reporter. Mr. Kavanaugh was for several years a missionary of the Union in the West, and a pioneer of Sunday-schools in districts where they had never been established, and where the strongest prejudices existed against them. The facts, which were related in his address with so much originality and good-humour, gave a more accurate view of the need of schools, and of the proper work of a missionary than any one could furnish, who had not had experience of all that was described. The meeting could not have been less enlightened than they were certainly amused, by the description of his discussion of the objects of Sunday-schools with the champion of the "two-seed" sect, before a congregation of the

most bitter opponents of the enterprise, which ended in the unanimous approval of the proposition to form a school on the spot. Such opposition is even now common, but it can, doubtless, be as easily overcome by the same candid and direct influence of a ready and sagacious missionary. One of the statements of Mr. Kavanaugh may be cited as a specimen of the adaptedness of our Society to the state of the country. In a district measuring 150 miles by 200, where he could not find a single common school, three thousand children were collected in the Sunday-schools established through his agency. Still residing in the west, and travelling extensively on his circuits, he is able to testify to the long-continued benefits of the schools established by the agents of the Union, and among these benefits, he enumerated the impulse which had been given to Christian denominations to promote schools in their own connexion.

The Rev. Dr. BETHUNE dwelt upon the danger of diverting Sunday-schools from their more immediate object—the instruction of the children of the poor. The Sunday-schools in our cities are too generally filled from the families of such as have ample means of instruction at home; and even if room were left for the truly destitute, they were exposed to contrasts in their condition which would make the school a painful resort. Even Christian parents might make the school a substitute for that personal attention to their children which they are bound to give. He appealed strongly to the teachers of Philadelphia, as to their duty to go beyond the bounds of their respective congregations, and teach the Bible to those who have no means of instruction. The increasing neglect and desecration of the Sabbath cry loudly for increased efforts to form right habits in the young.

Dr. Bethune spoke of the effect of Christianity on the national character. It makes good patriots. The old maxim was, that it was glorious to die for one's country: and perhaps the best thing that many men could do for their country, would be to die in battle. But the true glory is to live for our country, and to seek its highest interests. The religious education of its citizens is one of the best means of securing this glory: and in estimating its effects, we ought to consider the vast amount of evil prevented, as well as the more direct and positive results. The Sunday-school missionary may outwardly seem to bear an humble office; but he is not an undistinguished person in the eyes of those who see him going forth in the armour of the gospel, his feet shod with the preparation of the gospel of peace, and the sword of the Spirit—the word of God—in his hand.

FIFTEENTH REPORT.

It may be instructive on the present occasion to advert for a few moments to the original design of organizing the American Sunday-school Union, and the extent to which it has been accomplished.

I. In the first place—it was “*to concentrate the efforts of Sunday-school Societies in the different sections of our country.*”

By uniting the schools in a large district under a general board, it was thought that a convenient medium of intercourse would be secured, and that the efforts of all might be directed to one and the same end, and be sustained by a common sympathy; and by uniting these general boards with a national society, upon terms mutually advantageous, we hoped still further to concentrate and harmonize our counsels, while at the same time we made arrangements to furnish promptly and on the cheapest terms, such facilities in the shape of reward books, tickets, &c., as were at that period in use.

The correctness of these views was shown conclusively, in the eagerness with which the proposed connexion was sought,—for it may probably be said, without exaggeration, that at one time nineteen-twentieths of all the Sunday-schools in the country were with us. In process of time, however, single schools or small associations were merged in county or state societies, and many were embraced in denominational organizations. The whole number of schools and societies which have been recognised as auxiliaries, is 1364. The number that have reported themselves the present year is 46. Local interests and prejudices, deno-

minational preferences, sectional jealousies and irritating topics, of a political or moral bearing, and a general abatement of interest in the subject, have all had a share in producing this result.

II. Our second object was "*to strengthen the hands of the friends of religious education on the Lord's day.*" This we could do chiefly by maturing a practicable and efficient system of instruction, adapted to the general wants of the country—furnishing means of improvement to such as would serve as active labourers, and those excitements to zeal and diligence which the progress of the work might suggest.

The results of our enterprise in this respect, are seen not only in our eleven volumes of Union Questions, of which not less 1,044,080 copies have been circulated—in our various Helps to the understanding of the sacred volume, and the proper mode of teaching it—in our Geographies, Dictionaries, and Maps—in our works illustrative of the Jewish religion and history, and the manners and customs of Oriental nations—but they are also seen in the valuable manuals and text-books which have issued in later years from other sources, and in the elaborate and expensive volumes of commentaries and annotations upon the Scriptures, which have been prepared by devout and learned men, with special reference to the wants of Sunday-school teachers and juvenile biblical students. If to supply proper materials and tools for their work be to strengthen the hands of the builders, then have we succeeded in our design to strengthen the hands of the friends of religious education on the Lord's day; and we cannot doubt, that if these multiplied facilities were wisely improved, the time is at hand when the hopes of Christian benevolence would be realized, in seeing the children and youth of our land well instructed in the Scriptures.

III. The *third* item embraced in our design was “*to disseminate useful information.*”

The extent to which this has been done it is impossible to state with accuracy. The eight octavo volumes of our Magazine, the four volumes of the Sunday-school Journal, in the largest newspaper form, succeeded by five volumes of the reduced size, contain together an amount of facts, reasonings, illustrations, and statistics, upon the subject of Christian education, not easily attainable elsewhere, in the same compass. The annual sermons of the Rev. Drs. *Wayland* and *Taylor* of the Baptist Church, *Henshaw* and *Tyng* of the Episcopal, *Humphrey* and *Blagden* of the Congregational, *Hodge* of the Presbyterian, *Ferris* of the Reformed Dutch, and *Schmucker* of the Lutheran Church, constitute a volume of peculiar value—setting forth the views entertained by men of different ecclesiastical relations, residing in different sections of the country, and treating the subject according to their various apprehensions of its connexions and bearings. Our fourteen annual reports make up another volume of no inconsiderable size and importance. In tracing the operations of the Society from year to year, and the gradual enlargement of its plans and means, abundant cause is found for gratitude and encouragement. The reports of public meetings, and a variety of pamphlets explaining our design and object, and defending the principles of the Society, have been widely circulated, and we may safely say, that altogether we have materials of this kind for, at least, thirty large octavo volumes, parts of which have been circulated by thousands and tens of thousands in all the inhabited parts of our land. To all this we may add the labours of several hundred missionaries and agents, who have traversed the country in the Society’s service, and disseminated information by means of sermons, addresses, and conversations, to say

nothing of ministers and others who have advocated our cause in public and private.

IV. The *fourth* particular of our design was "*to circulate moral and religious publications in every part of the land;*" and by the good hand of God upon us, we have succeeded in circulating nearly, or quite, EIGHTEEN MILLIONS of such publications, including each distinct article in our catalogue.

When we entered upon this service very few books were to be found at all suited to the tastes, capacities, or moral exigencies of the young. The Philadelphia Sunday and Adult School Union, with whose stock we began our operations in 1824, published but eighteen bound books, only fourteen of which are found in our present catalogue. It is not for us to say what agency the Society has had in creating the demand for religious and moral books, designed especially for children and youth. That such a demand exists to a very surprising extent will not be denied; and while we are enabled to do something towards its supply, other institutions and book-makers have turned their attention to the subject, and our present exposure is rather to a surfeit than a famine. Especially is this to be feared, when we regard the obvious inclination of the juvenile press to throw off a class of light and frothy stories to please the fancy and feed the imagination. We will not dwell on this point, however, as we shall have occasion to advert to it in another connexion.

It would be interesting to follow each one of these eighteen millions of Scriptural publications through the various channels of its circulation, and mark the traces of its benign influence upon the hearts and conduct of individuals—upon the church—upon private character and the public welfare. It would be still more interesting to trace the history of each volume, from the first conception of

the subject in the mind of the author to the last perceptible results of its publication. But such a privilege can be enjoyed by no finite mind. That the American Sunday-school Union has been the instrument of calling into exercise so much of talents, industry, ingenuity, and piety, as have been employed in the preparation of between two and three hundred manuscripts, making as many bound volumes upon our catalogue, and that it has been the means of introducing so extensively the system of libraries, and in supplying the young in so considerable a measure with appropriate religious reading, are among the claims upon our gratitude.

Connected with this subject are two exceedingly interesting considerations. It is well known that the demand which Sunday-schools created for copies of the sacred Scriptures, led to the organization of the British and Foreign Bible Society. This is not the place to set forth the results of that organization, in Europe, in this country, and indeed the world through. Our design is simply to trace them to their origin. The other interesting fact is, that the plan of district school libraries was suggested in our periodicals as early as 1826, and we do not think it arrogant to claim that the influence of Sunday-schools and Sunday-school libraries is distinctly visible in the present demand for cheap popular libraries for common schools. Would to God we could be further instrumental in turning into one channel the two streams which seem to have taken their rise in the same fountain, causing them to flow as the waters of salvation to the ends of the earth!

That the design of our organization, as it respects the circulation of moral and religious books, has been but partially accomplished, we readily admit. Nevertheless, we maintain that it is entirely practicable, without any burden upon the churches or the community, to increase

their circulation a hundred fold. We are dependent upon the sympathy and help of friends to do it, and we have often shown them in what forms and by what means it must be done. It is unhappy for us that the public mind has so little stability on these subjects. It would seem as if we are never to make the most of any scheme of good in this country. Our affections and labours are too easily transferred from one object to another, and hence all are but imperfectly accomplished. Perhaps no institution of benevolence has suffered more than ours from this cause, and for the very reason that its operations are so quiet, humble, and monotonous, that they present few attractions to draw, and few excitements to retain, friends.

V. The *fifth* and last, and most important design of our organization was "*to plant a Sunday-school wherever there is a population.*"

Though this phraseology is general enough to embrace the globe, it has been confined by repeated construction to the United States; and hence, though often solicited, we have declined to send Sunday-school missionaries into Texas, South America, the Canadas, &c. For the six or eight years last past our attention has been directed chiefly to the Western and Southern States, and considering our measure of means, our success has been much greater than could have been reasonably expected.

As to the feasibility of the western supply, and the peculiar fitness of our institution to furnish it, the mind of your Board has never wavered for a moment. We have realized no difficulties of which we did not distinctly apprise the community at the outset, and the work done in that interesting section of our country has stood to the utmost extent of our expectations.

The proposition originally adopted by the Society was susceptible of a twofold construction: 1st, To establish a

Sunday-school in every destitute place in the valley, so far as it is practicable, within two years ; or, 2dly, to establish a Sunday-school, within two years, in every destitute place in the valley, where it is practicable to establish one at all. The great body of our citizens seem to have acted upon the presumption that the last was the true construction, and hence they have inferred that whatever was not done within the specified period of two years, cannot be done at all. This is the only plausible reason that occurs to us for the fact that donations to this object were liberally made during the period of two years, and afterwards were reduced to a comparatively inconsiderable amount. It must be obvious to any reflecting mind, that the mere *preparation* for such a work as the Society undertook in the Valley of the Mississippi, would require, *as it respects time*, the better part of two years ; and *as it respects men and means*, it must be equally obvious that our fullest supply has never been, in any degree, adequate to the demand : no, not even to the annual increase of it.

We have received since the resolution on this subject was passed, at the rate of but little more than \$13,000 per annum, or about \$1,000 to each State and district embraced in the resolution. This sum, judiciously expended, might, we admit, be sensibly felt, especially in the smallest districts, and where there was a general readiness to adopt the system. It would support two missionaries, and leave something, perhaps, for donations. But we need not say how utterly inadequate it must be to sustain even the exploring stages of an efficient mission in the most of the States.

To make this evident, suppose New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut were thrown into one State, the united territory would not then equal, in square miles, either Illinois, or Missouri, or

Arkansas, or Indiana, or Mississippi, or Tennessee, or Alabama, or Louisiana, or Georgia. The Wisconsin Territory, by itself, would embrace all the territory of New England, nearly thrice over. Now how far would one or even two thousand dollars go towards supporting Sunday-school missionary operations in a tract of country stretching from the Canadas to Long Island, and from the Connecticut River to Cape Cod, especially if the towns and dwellings were scattered at great distances ; the roads few and often scarcely passable, and connecting only the chief towns ; while the conveyances, especially in the interior, are uncertain, inconvenient, and available only at intervals of several days ? To complete the picture, let a large majority of the sober population of New England, born and bred and buried, generation after generation, in the homes of their fathers, give place to roving emigrants, the enterprising, the adventurous, the speculating—thrown together from every nation, and kindred, and people, and tongue under the whole heaven—let three-fifths of her churches and school-houses be demolished, and the chief of her staid customs abandoned for the exciting and absorbing interests of life in the new world. Such a supposition strikingly illustrates the inadequacy of our means, and shows, we apprehend, that all which has been contributed to sustain our movements there, could hardly be expected to make a very deep or permanent impression on the moral character or interests of the West. If the contributions to this object had been continued upon the scale on which they were commenced, or rather if they had increased as the way was prepared, our first foot-hold might have been retained, and the foundation once laid, would have served for a noble structure.

The resolution was passed at the annual meeting of the society, in the year 1830.

We received the first year	\$24,417 12
1831-2,	24,244 41
1832-3,	13,711 66
1833-4,	9,488 40
1834-5,	8,127 55
1835-6,	11,347 06
1836-7,	10,744 82
1837-8,	9,894 63
1838-9,	7,149 03
Total,	<hr/> \$119,124 68

Showing that nearly half the whole amount received was contributed in the first two years.

We have frequent opportunities to survey the ground on which these sums have been expended, and the evidence that great and permanent good has been done, though on a scale comparatively insignificant, is conclusive. It is a sound maxim of political economy, that the general wealth of a State should supply ample means for general education. Is it not an equally sound maxim of Christian philosophy, that its disciples should furnish means of universal instruction in the doctrines and duties which it enjoins? If other agencies were in motion for the accomplishment of the great end in view—if it were apparent or even probable that help would arise from some other quarter, and that the thousands of our children and youth who are destitute of religious instruction, would receive it seasonably from other sources, we should cheerfully withdraw our scattered labourers, and leave the culture of the field to other husbandmen. But, alas! the files of the Society's correspondence are loaded with evidence that there is no such bright spot in our sky. Vast sections of our country are spread out before us, teeming with a vigorous, active, thriving population, and we are invited and urged to come among

them and establish Sunday-schools, in which their children and youth, of all classes and denominations, may be instructed in the common truths of our holy religion. The latest maps lie upon our table, but our letters tell us of towns and counties which have grown up in one, two, and three years, the surveys of which are yet to be engraved, and where the people would welcome the means of religious instruction on the Sabbath as an inestimable boon.

A single glance at the territory over which the jurisdiction of our government extends, is enough to fill the reflecting mind with amazement. Within the memory of many persons now present, Ohio was regarded as the western limit of organized society. That State is now thrown into nearly a central position of the Union in passing from the Atlantic to the Mississippi. The population of States lying westward of it, is already counted by hundreds of thousands, and even millions, and they send to the Senate of the United States nearly half its members. We pass over all this vast extent of country, and stand on the western border of Illinois, Missouri, and Arkansas, which is also the present western border of the organized States of the Union, and here we are but about midway of the soil over which our government extends, from east to west. Between us, at this point, and the shores of the Pacific, lies an almost unoccupied territory, nearly equal in superficial extent to the twenty-six states together. It stretches northward to the British and Russian possessions, and southward to the Spanish border. Within it the Missouri and Columbia rivers take their rise, and though but a mile apart in their source, (so that a traveller may drink of the springs of both in the same hour,) they traverse together at least one-third of the circumference of the earth, and find their respective outlets 6000 or 8000 miles distant from each other. Within it the Rocky Mountains

send up their summits into the clouds beyond the regions of perpetual snow, while boundless plains and valleys spread out on every side like a well-watered garden. Here there is a field for enterprise and adventure such as no other portion of the earth's surface offers, so far as climate, soil, commercial advantages, and relative position are concerned. Nor is there any thing extravagant in the anticipation that at no distant day, an uninterrupted line of communication, by steamboat and rail-road, will be established over this bright sunset land between the eastern and western world, by way of Australia, Polynesia, and the Indian Archipelago: that our news from the Celestial Empire will be borne to us upon the western waters, and thus the whole earth be encompassed by a settled channel of civilized, peaceful, Christian intercourse. It is to such a period and such events that our present moral enterprises should have reference, and who needs to be told of their utter inadequacy?

There was never a clearer indication of the issues of divine providence presented to any people than we now have. Revolutions in public sentiment and political institutions many and mighty may occur. The Church of the redeemed may be rent, and broken, and trampled down. If the Lord will, let it be so. TRUTH still stands unmoved and immovable as the throne of Him who is the Way, the TRUTH, and the Life. To the Bible, as the fountain of truth, a guilty world must still come for light, for peace, for hope; and in every possible contingency, safety and quietness are with that man and that people who walk in the truth. And will it be said, then, that the Bible can be unseasonably or prodigally distributed, or that this is not the time to diffuse, upon the wings of every wind, the truths which it reveals, and which alone are able to make men wise unto salvation?

The wide dominion at which we have just glanced will, in a fleeting day, be studded with cities and towns, adorned with temples of justice, learning, and religion, and crowded with busy millions of our fellow-men. Its waters will be traversed by boats and connected by rail-roads and canals. The plough and the shuttle, mercantile enterprise, and mechanical industry and ingenuity, will soon work the wonders there which they have wrought everywhere else. The man that is to mete out justice and right, to minister at the altar, and to exert a commanding influence over the minds of this great people—where is he now? Perhaps trundling a hoop—perhaps riding a plough-horse—perhaps in a public school—possibly in a Sunday-school. But, wherever he is, and whatever he does, what can be more important than that he should be taught to love truth, to do justly, to be temperate, to be obedient to those that have the rule over him—in a word, to be made familiar with the principles of eternal truth and justice which the Bible alone reveals, and which are the foundation and sanction of all governments, human and divine, personal and social? And this is the very object at which we aim—and unless all analogy, and all experience, and all philosophy are at fault when their axioms are applied to the discipline of a little child, it is an exalted and an attainable end. Look at the Samuels and Joshuas, or the Absaloms and Ahabs of the past or the present age, and they will show us, that whatever there is strikingly beautiful or strikingly deformed in the picture of manhood, is the result of the few first strokes of the pencil, and not of elaborate correction and perfect finish.

We have shown you what we have done, and what remains to be done; and may we not hope that the channels which we still keep open for the diffusion of truth and knowledge, will be again filled; that the sympathies of our

benevolent citizens will again be awakened for the ignorant and destitute families of the country, whose necessities can be supplied by no other means so soon and so easily—that a voice will yet come to us from the churches and communities that appreciate the interests we have espoused, saying, This matter belongeth unto thee ; arise and do it, and we will be with thee ?

It remains that we briefly review the transactions of the past year.

We have received the following sums :—

For the general purposes of the Society,	\$5,516 54
For the Valley Fund,	7,149 03
Southern Fund,	1,511 79
Foreign Fund,	706 93

Total received,	\$14,884 29
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We have expended for the general purposes of the Society, salaries and expenses of agents and missionaries, (not employed in the West or South,) donations to poor schools, &c., \$4,890 59, leaving a balance of \$625 95 of that fund on hand.

We have expended in the west during the year, in the support of missionaries and agencies, in donations to poor schools, &c., \$8,152 02—this, with the balance against the fund at the commencement of this year, makes us still in advance on this account \$6,750 69. We have a balance of \$1,770 10 in the Southern fund, and of \$125 35 in the Foreign fund, showing the actual advance of the Society over and above all receipts to be \$4,229 29.

We have sold during the year \$82,011 39 worth of books. This amount, however, adds nothing of importance to our means of doing good ; in other words, it is not to be reckoned among our receipts as a benevolent society, inasmuch as we give in the book nearly as much and sometimes

more than we receive in the price of it, and that which we receive in the price of it returns immediately into the book. Properly speaking, therefore, the aid supplied by this widely extended, prosperous, Christian country to a national society, established on the broadest and most liberal foundation which the faith of the gospel allows, for the express purpose of diffusing religious knowledge by means of schools and books throughout the land, is less than \$10,000, exclusive of a special donation of \$500.

The expenses of making and selling the above amount of books are \$81,065 21. So that if all the debts contracted in these sales are paid, the Society will realize on this amount of business but \$946 18. This account is of course independent of the general receipts and expenditures of the Society, of which a statement appears in its proper place.

So far as our supplies have allowed we have prosecuted our plans in the Southern and Western States, on the same general principles that have governed us hitherto. In the South we have had four missionaries, whose labours have been confined chiefly to Virginia and the Carolinas. By the agency of one missionary in South Carolina, of which we have just had a definite report, eleven schools have been formed, forty-nine visited and revived, nearly \$1,000 worth of Sunday-school library books sold, and several hundred subscribers obtained for our periodicals. In the tour of this single missionary in that state, between three and four hundred cases of supposed conversion were ascertained to have taken place in Sunday-schools during the past year.

In Michigan, Ohio, Kentucky, Illinois, Indiana, and Missouri, the labours of eleven missionaries and agents have been expended with various, but, upon the whole, encouraging success. If the appeals from brethren there could be urged upon the benevolent in the earnestness and importunity with

which they come to us, it seems hardly credible that they would be lightly regarded or answered in stinted supplies. By the death of Mr. Sheldon Norton, which took place in September last, while he was on duty in Missouri, we are deprived of the services of a long-tried and laborious missionary.

The principle of our organization gives us access to new settlements, where families of various habits and persuasions are found, who, for the most part, thankfully entertain a plan for the gratuitous instruction of their children. Our missionary invites the neighbourhood together, explains the design and uses of the proposed schools, obtains an expression of opinion, instructs such as he may persuade to serve as teachers, makes provisions for a library, perhaps carries the school through the first Sabbath, and then leaves it to take care of itself. If he could revisit it in six months or a year, and keep a general oversight of the schools formed in a given district, so much the better ; for such a supervision we have always strenuously contended, but the means to maintain it have never yet been supplied.

It is not pretended that we can ascertain precisely what number of schools formed in this way in the last ten years are now open. In many sections nine in ten have outlived every prejudice and hinderance, and have proved like well-springs in the desert. If we make the number but 2000, which is below the lowest estimate we have ever seen, and give but 30 scholars to each school, we shall find that all our expenditures in this form do not average two dollars a head for the whole term of nine years, or less than 25 cents per annum to furnish each child with a kind Christian friend and religious teacher, with access to a library of entertaining books, and with the means of grace and salvation. Surely this will not be regarded as an

expensive or unsuccessful agency for bringing the Bible into contact with the mind of the coming generation.

In New England our prospects are quite encouraging, and we have reason to hope that the society will continue to enjoy the same confidence and support in the land of the Pilgrims, with which it was favoured when its necessities were less urgent, its opportunities of doing good fewer, and the success of its enterprise more problematical.

We are happy to say that the demand for the Society's publications is steadily increasing in all parts of the country. Our depositories at New York and Boston, though never relied on as sources of revenue, have been enabled fully to sustain themselves the past year, and have proved exceedingly efficient in promoting the circulation of our books. The loud and incessant call for *new books* for Sunday-school libraries, is supposed by many to originate in the thirst for information and instruction, when in fact there is the best reason to believe that it is only the cry of a palled appetite,

“ For sweeter sweetmeats in some sweeter form.”

The press is spurred on to new emissions, and the pens of ready writers are tasked to turn out a dollar's worth of copy a day for a given time—some of the most important subjects are taken up in haste—a book is prepared with very limited knowledge and few materials—if one does not buy it another will—it is hastily committed to the press, and is soon found in hundreds of Sunday-school libraries. If there is nothing in it to pain, offend, or corrupt a sober mind, neither is there any thing to elevate, enlarge, and purify it. But yet it is a new book. It increases the stock by one—and what more can we ask ?

We have not been forward to gratify this morbid appetite for novelty and excitement. Though we have not

forborne in any instance to approve and publish what seemed on the whole a really desirable manuscript, we have declined many more than we have approved, and many more than usual in the same period of time.

The new publications of the year are fifty-one ; seventeen of which are bound library books.

We are satisfied that some of the most popular books now in circulation are so clearly fictitious, that a discerning child cannot fail to detect their character. They are introduced to the community under favour of revered names, but the evil they occasion, by creating a false taste, corrupting and weakening the moral sense, and alienating the mind from every-day truth and duty, is not likely to be over-rated.

It is a fact perfectly established in the view of those who are most intimate with the machinery of Sunday-schools, that the avenue from the public press to our libraries is nearly or quite unobstructed. Scarcely a solitary sentinel is found to protect the camp of Israel from the incursions of the Philistines. The whole country from Dan to Beersheba lies open. A very just exhibition of the evils to be apprehended on this score has been given within a few months in a pamphlet on the uses and abuses of Sunday-school libraries. We are persuaded that a general regard to the principles and practices contained in this pamphlet would go far to reduce and ultimately obviate the evils to which we refer ; and we cannot refrain from calling to it the particular attention of ministers and others, who have any direct concern in the selection or management of libraries.

Our Question books still maintain their place, though a great variety of other works of like character and various merit have been thrown into competition with them. In many instances they have been laid aside for others, but

have been resumed in a short time, and with increased confidence in their general excellence. That we are enabled to do justice to the cardinal doctrines of the Reformation without violating the principles of our association, is shown conclusively in our two last question books, embracing Romans and Hebrews. These, with the volume on Galatians before published, require from the faithful teacher a full and unqualified exhibition of the truth, and at the same time leave the responsibility upon his judgment and conscience to present it as it is in Jesus Christ. Every effort to facilitate the study of the Bible should be encouraged, and we have no wish that Union Questions shall occupy the place which may be better filled by any other.

We are about publishing an octavo edition of the Union Bible Dictionary, and have in hand two new maps for its illustration, and for the general use of the biblical student.

The Select Library, to which reference was made in our last report, continues to be regarded with favour by those who understand its character and the design of the Society in preparing it. It was never supposed that the object contemplated by the States making provision for school district libraries would be answered by such a collection. We were well aware that they had in view the various branches of science and philosophy which enter into the ordinary pursuits of life, and minister to the support, comfort, and improvement of mankind. That any one series will be so prepared as to meet the views of the community at large, can scarcely be expected. In this, as in every thing else, competition will arise, and as the selection of a library will be left to the discretion of the local authorities, and not be controlled by the State, a variety of collections will doubtless be offered for public patronage.

Whether we shall make an effort to add one to this variety depends upon circumstances beyond our present control. That we are favourably situated to do it, and that it is clearly within our province to do it, we have no doubt. We are encouraged to believe that such an effort, if made, would be sustained; and the success of the present experiment abundantly confirms this opinion. We have heard but one objection made to our present library, which has not been made to every other, viz.: that the books are of a religious character. The most violent public denunciation of them which has come to our ears, has been on the ground that they inculcate the doctrine of eternal punishment.

It was well understood at the outset, that this selection embraced the least religious of our assortment, being chiefly narratives, tales, and general biographies. So attractive is its appearance, however, that it has been introduced not only into common schools, families, and private schools, but also into Sunday-schools. To answer the call for them in this form for Sunday-schools, we shall soon be prepared to furnish a similar case of books fitted expressly for this use, and which will supply the wants of those who cannot buy a full set. We are also preparing sundry smaller libraries adapted to the use of ministers, teachers, Bible classes, &c., by which we hope to be still more generally useful to those who are disposed to search the Scriptures.

The fund which has been appropriated to the supply of American Protestant missionaries in foreign lands, with the means of translating and printing our publications, has increased but little the last year. We have received a copy of a beautiful edition of the Life of Daniel in the Bengalee, and several other works of the Society are in the progress of translation or publication, in that and other

languages, the expense of which will absorb all our resources for this object.

Our donations to new or feeble schools have been as liberal as our funds would allow. They have oftentimes been the means of sustaining an effort which, without such aid, would have failed ; and have always been received with gratitude. It is painful to observe that the Sunday-school fails, in so great a degree, to provide for the most ignorant and neglected children in cities and large manufacturing towns, as no other institution seems to be at all fitted to supply their wants. How many who attend our Sunday-schools would enjoy other means of moral and religious improvement, and how many for whose souls no man cares, and for whose rescue the Sunday-school furnishes the only appropriate agency, are wandering about in rags and dirt, assimilated, in every respect but form and destiny to the brutes that perish ! The Sunday-school offers peculiar advantages to both classes, but its primary design is to supply the wants of the destitute. Connected with a system of visitation by the teachers, and offices of kindness to parents, it is the most perfect self-regulating instrument that we know for elevating the condition without inflating pride, improving the mind without engendering discontent, and proposing exalted aims without exciting unholy ambition. What can be done to persuade ministers of the gospel, the churches of our Lord Jesus Christ, the wise, the affluent, and the benevolent of every class, to give their counsel, influence, purses, and prayers, to the immediate and efficient use of such a potent instrument of good ?

In conclusion :

The humble, and may we not say sublime purpose, we have in view, is *to bring the Bible into contact with the popular mind throughout our country.*

Much has been said, and said well, about our undefiled social origin. We boast that it was not by force, or fraud, or collusion that we obtained possession of this goodly heritage. And how came the principles of peace and truth and integrity to prevail thus in our early councils? The answer is written in every page of puritan history. We say not that they were faultless men. We say not that they never erred in judgment or principle. But if ever there was upon the face of the earth a company of men who incorporated the Bible into themselves, and themselves into the Bible, it was the company that crossed the Atlantic in the Mayflower, and offered the first white man's sacrifice on the inhospitable coast of New England. Their laws, their judgments, their municipal records, their public documents, and private letters, are full of the Bible. It furnished the light of their rude dwellings—it was the arbiter of their momentous counsels—it was the buoy of their burdened spirits, and the nourisher of faith, and hope, and joy in all their disasters and disappointments. The Bible was every man's book and every day's book—the conversation, the salutations, and, in a word, the whole intercourse of the people, was full of the Bible. The Sabbath too was esteemed a delight, the holy of the Lord, and honourable. Thus they lived, and thus they died, generation after generation.

The scene has changed. The little one has become a thousand, and the small one a strong nation. The rapid development of our strength and resources has placed us, thus early, among the first of the nations of the earth, and we count our people by the fifteen or twenty millions. But do we not need so much the more the checks and restraints imposed by the institutions of Christianity? Is guilt a component part of greatness, or is impiety the inseparable companion of prosperity? Surely not. We seek then to

perpetuate those institutions which our progenitors so unfeignedly revered. To restore and extend their conservative power, has been and must continue to be one of the obvious fruits of Sunday-schools. That there are opposing influences, is most true. The Sabbath—the first of divine ordinances, coeval with the birth of this beautiful world—the Sabbath, that comes to man to protect him from the overbearing and corrupting spirit of worldliness and avarice, and to establish his moral and social relations in purity and harmony, as they were ordained by his beneficent Creator—have we not seen it contemptuously trodden under foot by the constituted authorities of the nation, with scarcely an audible rebuke?

The interesting problem now presented to us is—how to retrieve and diffuse the influence of the Bible and of the Sabbath. And it is obvious that we must begin with children. Our public schools would seem to afford the best agency, and we hope they will ere long be found accessible for this purpose. But we fear that the distinguishing feature of the most powerful and popular schemes of education in our country at the present time, is a rejection of the Bible as a text-book of moral and religious instruction.

The ingenuity which is shown to accomplish the object and yet avoid the reproach, is truly admirable. Some say it is too good a book to be handled in common schools; it should be taken up carefully and read reverently on particular occasions, or our children will come to despise it. Others say it is too bad to be used in common schools; children will make sport and mischief of it, and, therefore, if it is given to them at all, it should be in a few careful selections from the historical and preceptive parts. Others still have no objection to it as a reading or a class book, but peremptorily object to its being made the rule of faith and practice.—So they wrap it up.

The next and only resort out of the family is the Sunday-school, a simple but mighty machine, and competent in its legitimate influence to triumph over every obstacle to the universal diffusion of Bible truth. Its fitness to this end could not be more apparent by the experience of a thousand years than it is now. It may have lost the attraction and excitement of novelty, but after all it is the very thing which the friends of the Bible want for the very exigency that has now arisen. We offer the means of carrying the influence of the Bible home to every dwelling within our borders, and we have never seen the moment when the opportunity to do it was fairer, or the practicability of it more clearly demonstrated. The work to be done has always extended indefinitely beyond all means and agencies within our command, and the eye is absolutely pained with surveying it. Shall it be prosecuted with a spirit and energy commensurate with its importance, or shall it be abandoned? We wait for a reply.

RECEIPTS

*Of the American Sunday-school Union, from March 1, 1838,
to March 1, 1839.*

Balance on hand, March, 1838,	\$345 09
Rents for the Society's buildings,	3,354 14
Interest on sinking fund of Society's buildings,	786 28
Donations from the different States, for general purposes,	5,516 54
Donations from the different States, for schools in the West,	7,149 63
Donations from the different States, for schools in the South,	1,511 79
Donations from the different States, for foreign missionary stations,	706 93
Donation for special appropriation,	500 00
Book Department, &c., for cash sales, on open accounts, bills discounted, and from agents and depositories,	69,322 13
Amount borrowed,	3,692 24



\$92,884 17

EXPENDITURES

*Of the American Sunday-school Union, from March 1, 1838,
to March 1, 1839.*

Interest on mortgage on Society's buildings	\$1,200 00	
Taxes, repairs, &c., on Society's buildings	602 70	
		\$1,802 70
Charges to the General fund: salaries and expenses of five missionaries and agents, clerk hire, &c.,	\$3,750 98	
Sundry donations and grants of books, to schools,	778 32	
Discounts on uncurrent money, collecting, postage, rents, &c.,	361 29	
		4,890 59
Charges to the Western fund: salaries and expenses of eleven missionaries and agents, clerk hire, and Western agency expenses,	7,617 81	
Donations to Sunday-schools, &c.,	447 56	
Freight, postage, discount, &c.,	86 65	
		8,152 02
Charges to the Southern fund: salaries and expenses of seven missionaries and agents, clerk hire, &c.,	3,114 73	
Donations to Sunday-schools, &c.,	284 42	
Freight, postage, discount, &c.,	68 39	
		3,467 54
Books to foreign stations. [Appropriations of this fund not delivered \$396 58]		185 00
Charges for the book department: salaries, including secreta- ries, editors, superintendent of bookstore, book-keeper, salesman, clerks, and labourers,	7,166 11	
Interest on loans, discounts, &c.,	3,437 76	
Miscellaneous books,	8,334 56	
Paper, \$15,659 36; printing, \$7,544 12,	23,203 48	
Binding, \$20,755 95; stereotyping, \$2,944 57,	23,700 52	
Colouring, \$521 73; Maps, \$172 21,	693 94	
Wood engravings,	999 13	
Steel and copperplate engravings,	493 03	
Silk and velvet covers for books,	41 68	
Copyrights and certificates,	1,458 00	
Library cases and boxes,	1,737 80	
Insurance on stock,	377 37	
Postage, \$330 20; freight and portorage, \$214 95,	545 15	
Serving Sunday-school Journal,	108 00	
Newspapers and advertising,	118 91	
Travelling expenses, \$122 10; collecting, \$19 36,	141 46	
Stationary, \$20 87; blank books, \$78 40,	99 27	
Glazing, painting, and sundry repairs,	27 64	
Fuel and oil, \$173 50; hardware, \$15 23,	188 73	
Twine and brushes,	29 60	
Incidental expenses,	55 24	
Rent of Depository,	1,350 00	
		74,307 38
Balance cash on hand,		78 94
		\$92,884 17

The American Sunday-school Union are indebted for money borrowed, to the amount of sixty-three thousand five hundred and ninety-one dollars and seventy-seven cents, for which they are paying interest, and they have no permanent funds, nor real estate, except the Depository in Philadelphia.

Philadelphia, March 1, 1839.

A. SYMINGTON,
D. B. HINMAN,
WM. BUEHLER. } Committee of Accounts.

THE

SIXTEENTH

ANNUAL REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

MAY 26, 1840.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION.

1840.

CONSTITUTION.

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY-SCHOOL UNION."—Its objects are, to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land—and to endeavour to plant a Sunday-school wherever there is a population.

ART. II. Each subscriber of three dollars annually shall be a member. Each subscriber paying thirty dollars at one time shall be a member for life. Sunday-school Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice-presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively, one, two, and three years; but they may be re-elected.

ART. IV. The Officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient; and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence, by either of the Vice-presidents, at the written request of six Managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday-school Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

OFFICERS

OF THE

AMERICAN SUNDAY-SCHOOL UNION, 1840-41.

PRESIDENT,

ALEXANDER HENRY.

VICE PRESIDENTS,

PAUL BECK, JUN., *Philadelphia.*
CHARLES CHAUNCEY, *Philadelphia.*
WILLIAM H RICHARDS, *Philadelphia.*
RICHARD BENSON, *Philadelphia.*
WILLIAM JAY, *New York.*
MOSES ALLEN, *New York.*
CHARLES F. MERCER, *Florida.*
TIMOTHY DWIGHT, *Connecticut.*
NICHOLAS BROWN, *Rhode Island.*
GERRIT SMITH, *New York.*
THEODORE FRELINGHUYSEN, *New York.*
STEPHEN DUNCAN, *Mississippi.*
FELIX GRUNDY, *Tennessee.*
HEMAN LINCOLN, *Massachusetts.*
CHARLES EDMONSTON, *South Carolina.*
ISAAC DAVIS, *Delaware.*
HENRY POTTER, *North Carolina.*
JOHN McLEAN, *Ohio.*
JOHN TILFORD, *Kentucky.*
ELIJAH PAINE, *Vermont.*
E. P. HASTINGS, *Michigan.*
SAMUEL B. LOCKWOOD, *Illinois.*
JOHN MURPHY, *Alabama.*
WALTER LOWRIE, *New York.*
PETER D. VROOM, *New Jersey.*
ISAAC COE, *Indiana.*
WILLIAM DARLING, *Pennsylvania.*
JOHN SHEA, *Pennsylvania.*
SAMUEL RHEA, *East Tennessee.*
J. A. MAYBIN, *Louisiana.*
H. L. PINCKNEY, *South Carolina.*
GEORGE CHAMBERS, *Pennsylvania.*
D. S. WHITNEY, *Alabama.*
THOMAS S. WILLIAMS, *Connecticut.*
THOMAS NAPIER, *Massachusetts.*
THOMAS MATHER, *Illinois.*
SAMUEL T. ARMSTRONG, *Massachusetts.*
JOHN H. COCKE, *Virginia.*
FRANCIS S. KEY, *Dist. Columbia.*

HERMAN COPE, *Treasurer.*

FREDERICK W. PORTER, *Corresponding Secretary.*
FREDERICK A. PACKARD, *Recording Secretary.*

MANAGERS.

FOR ONE YEAR.

AMBROSE WHITE,	JOHN GODDARD,
CORNELIUS STEVENSON,	WILLIAM A. BUDD,
D. B. HINMAN,	JOHN V. COWELL,
A. SYMINGTON,	CHARLES MONTIRE.
ROBERT ARMSTRONG, <i>Maryland.</i>	
THOMAS C. DOREMUS, <i>New York.</i>	

FOR TWO YEARS.

M. S. JOHNS,	JAMES BAYARD,
JOSEPH H. DULLES,	WILLIAM BUEHLER,
FREDERICK ERRINGER,	GEORGE B. REESE,
JAMES M. LINNARD,	THOMAS FLEMING.
JOSEPH P. ENGLES,	
WILLARD HALL, <i>Delaware.</i>	
JOHN TAPPAN, <i>Massachusetts.</i>	
FRANCIS HALL, <i>New York.</i>	

FOR THREE YEARS.

JAMES B. LONGACRE,	J. B. TREVOR,
SOLOMON ALLEN,	GEORGE M'LEOD,
LEWIS R. ASHHURST,	JOHN C. PECHIN,
JOHN M. ATWOOD,	C. ROCKLAND THOMSON.
SAMUEL ASHMEAD,	
CHARLES STODDARD, <i>Massachusetts.</i>	
WILLIAM WINTERTON, <i>New York.</i>	

LIST OF COMMITTEES.

THE COMMITTEE OF PUBLICATION.

LEWIS R. ASHHURST,	JOSEPH P. ENGLES,
SAMUEL ASHMEAD,	JAMES M. LINNARD,
JOHN M. ATWOOD,	GEORGE M'LEOD,
WILLIAM A. BUDD,	JOHN C. PECHIN,
JOSEPH H. DULLES,	C. ROCKLAND THOMSON.

And the two Secretaries of the Board, *ex officio.*

JAS. M. LINNARD, *Chairman.*

JOHN HALL, *Secretary.*

COMMITTEE ON ACCOUNTS.

A. SYMINGTON, WILLIAM BUEHLER, JOHN V. COWELL.

PROCEEDINGS

At the Sixteenth Anniversary of the American Sunday-school Union, May 26, 1840.

THE SIXTEENTH ANNUAL MEETING of the American Sunday-school Union, was held in Philadelphia on the afternoon of the 26th of May. The President, Mr. HENRY, took the chair at four o'clock, when a choir, from the Sunday-schools of the Union Methodist Episcopal Church, sung the 356th of the Union Hymns. After prayer by the Rev. J. KENNADAY, of the Methodist Church, the annual Report of the Board was read. In the absence of the Rev. Dr. VERMILYE, of the Reformed Dutch Church, N. Y., whose attendance was prevented by sickness, and of the Rev. Mr. ILLESLEY, of the Baptist church, Long Island, who was also providentially detained, the acceptance of the report was moved by HEMAN LINCOLN, Esq., of Boston, who referred in his remarks to the proofs of Christian union evinced by the Society's operations, and expressed his concurrence and that of the audience in the sentiments expressed in the report in relation to the retirement of the Treasurer. The motion was seconded and sustained by the Rev. JOHN A. CLARK, Rector of St. Andrew's church, Philadelphia, who detailed some instances of the effect of Sunday-schools in promoting the best interests of entire families.

After singing the 416th hymn, the President introduced the delegation appointed by our auxiliary, the New York Sunday-school Union. The delegates were the Rev. Dr. SPRING, and HORACE HOLDEN, and WILLIAM WINTERTON, Esquires. Mr. Holden, after stating the substance of the late annual report of the New York Union, with some special instances of the benefits of the schools, and calling the attention of the meeting to some of the faults of the system as now practised, (such as the neglect

of the poorer and more destitute children, the suspending of domestic religious instruction, and the want of older teachers,) and expressing the importance of pastors making the weekly lessons the subject of instruction to the teachers, offered a resolution "that the Sabbath-school system, whose influence so essentially affects the well-being of society, demands from its friends and the friends of the country their continued and increased patronage, watchfulness, and zeal."

The motion was seconded by the Rev. Dr. ALEXANDER, of Princeton; and adopted.

Mr. SLOCUMB, of Ohio, stated some facts that had taken place under his observation, showing the effects of scriptural ignorance and knowledge respectively.

The Rev. Mr. KIRK spoke principally on two points, namely, on the Sunday-school system as a systematic course of universal religious instruction; and on the religious literature it has provided for the young. He answered the question, What does this Society want with contributions? by showing that there are great numbers of families, especially in the frontiers of our country, that must be left destitute of Christian education and moral reading, if not supplied by missionary labour directed by an institution in which evangelical Christians are united.

The 467th hymn was then sung, and a blessing invoked by the Rev. Dr. HILL, of Virginia.

SIXTEENTH REPORT.

WE closed our last report by referring to the friends of the diffusion of Christian knowledge the question, whether we should prosecute with adequate means our department of the great enterprise, or whether we must still be compelled to look upon the extending necessity for our operations, provided indeed with the materials, but without the means of bringing them into effective use. It is now our duty to lay before the society the results of this appeal, as they have been developed in the progress of the past year.

From the first of March, 1839, to the first of March, 1840, there has been received into our treasury :—

For the general purposes of the Society, the	
sum of	\$7499 38
For promoting Sunday-schools in the Western	
States	4918 71
For the same purpose in the Southern States	585 11
And for supplying foreign missionaries	631 43

Making the total of our receipts by donations \$13,634 63

Which, with a balance of \$434 appropriated to the Foreign department from an unexpended special donation of the preceding year, gives \$14,068 63 as the whole sum in our treasury for the benevolent objects of the Society.

Nor was the whole of this sum available for the prosecution of the primary objects of our institution—the establishment and advancement of schools in destitute places, and the assistance of such as are unable to supply themselves with libraries and the other requisites for the school.

More than \$4,000 were due at the beginning of the financial year for previous operations, leaving but about \$10,000 for the employment of missionaries, the gratuitous distribution of books, and their translation and circulation in aid of American missionaries abroad. This sum we have exceeded in our expenditures by nearly \$4000: having furnished missionary and agency service, donations of books to destitute schools, and others,

In the West to the amount of	-	-	-	\$5153	61
“ South “ “	-	-	.	2004	65
“ other parts “	-	-	-	5342	83
And for books abroad	-	-	-	1269	41
					<hr/>
					\$13,770 50

The six missionaries who have been engaged in the course of the year in the valley of the Mississippi were employed in Ohio, Kentucky, Illinois, Missouri, Michigan, and Wisconsin. Another spent nearly a year in some of the western counties of New York. But two missionaries have been commissioned for the South; one of whom spent his time in Virginia; and the other—the Rev. Mr. Quin—after a most laborious and faithful course of service for three years in our commission, closed his useful career on earth, after a short illness in November last. The Board have reason deeply to regret the loss of the aid of such a man as Mr. Quin, whose heart seemed to be wholly set upon his work, and whose exertions were constantly rewarded with the best evidences of a spiritual blessing.

The Agencies and Depositories in New York and Boston are still sustained; and though the churches of New England have not so generally embraced the opportunity afforded by the visits of our agents of contributing to our funds as we could wish, the progress that has been made in

making known the Society and its plans, and in increasing the circulation of its books has been such as to warrant the Board in continuing the agency. Both the Depositories have been well patronized, and through their means a great amount of our publications has been diffused.

Our principal Depository and Agency at the West are now in Louisville, Kentucky, where a large stock of our publications is kept at a point central to a great region of territory.

By our missionaries and through special grants we have distributed, principally to feeble schools, elementary and library books to the amount of \$908 27. In this branch of charity it is necessary to act with a prudent economy, in order to encourage every neighbourhood to make proper efforts for sustaining the school from which they derive so much advantage, and to prevent a dependence which would be as injurious to their own energy, as burdensome to the Society.

The general state of the business of the country during the year made it prudent for the Board to curtail their expenditures in the publishing of books within as small an amount as the immediate demand permitted. Of new publications we have issued only fifteen. In these is included an original volume under the title of *The Teacher Taught*, which treats systematically of the duties of the Sunday-school teacher, and furnishes simple and practical directions on every important particular relating to the organization and conducting of a Sunday-school in all its departments.

Another volume (the twelfth) has been added to the series of Union Questions, which comprehends in the lessons of a year a review of the whole Scriptures, and is prepared on the plan of the other volumes, which we still believe to be the most judicious, namely, that of guiding the

young student to a knowledge of the Bible by a faithful reference to and comparison of the sacred text itself.

The remaining publications are composed of biographical and other permanent works for the library, including a valuable history of Madagascar, and a volume of Letters to Students; and in addition to these we have issued a handsome edition of the Union Bible Dictionary, in an octavo form and a large type.

We have also enlarged our geographical helps by two large and correct maps, one of the ancient world, and the other of Palestine; both, of course, adapted to the study of the Bible, by giving the situation of all places mentioned in either testament.

The whole number of copies of our various works, printed since the last Report, is 775,802. These have distributed moral and religious truth in almost every form which the press admits; furnishing books for the infant, the child, the youth, and the adult; for the teacher and the pupil; the parent and the family; the pastor and the parish. Several new selections of particular classes of our books have been made, constituting distinct libraries for ministers, superintendents, teachers, families, and so forth.

The amount of sales was \$77,272 57: the cost of making and selling this amount of books was \$75,937 83, leaving a profit, should the whole sum be paid by our debtors, of only \$1,334 76. This is fulfilling, as near as we safely can, the undertaking to put our publications at as low a price as their cost will allow; and it may reasonably be expected that our purchasers will make every effort, under these circumstances, to comply, punctually, with the terms of sale, as the neglect of them is not only an act of injustice in itself, but directly tends to impair the whole publishing operations of the society.

The Board would be very glad to present to the society

a general view of what has been actually accomplished in our country, by Sunday-school instruction and reading, during the past year, but they have no means within their reach, at all sufficient for a correct estimate on this point. Comparatively few of our auxiliary societies and schools take any pains to furnish us with such details as are necessary for the purpose; and even were this done, there are many thousands of families, and of Sunday-schools, constantly enjoying the benefit of this system of instruction and reading, who have no direct connexion with us, and who make no report elsewhere. It is to be hoped that as local and denominational Sunday-school organizations multiply, there will be increased facilities for obtaining regular statistics, that will demonstrate, in a satisfactory manner, the positive results of the system. We could not pretend to give, except on bare conjecture, even the number of schools, teachers, and scholars in the United States. And it is so difficult, if not incongruous, to pretend to give moral and religious results by arithmetical computation and an array of figures, that it may be questioned whether this method would afford such a criterion as could be relied on. The results that are most immediately apparent to human observation, are not always those which prove the most valuable and permanent. Nor are they necessary. We want no statistical tables to prove to us that it is right or expedient to train up a child in the way he should go. And in this work, the statistics that have the most weight are not those of the current time. The most proper inquiry would be what is the character of those who were in Sunday-schools ten, fifteen, and twenty years ago. But we may say, in general, that we have accounts from almost every section of the Union, testifying to the happy influences of Sunday-schools during the past year, and announcing the evident, and, in many cases, extraordinary blessing of God

upon this method of teaching his word : and we continue to receive from all quarters the important testimony, that of those who profess their faith, the most intelligent and best instructed in the Scriptures are those that have had the advantage of the system of study pursued in Sunday-schools.

With the funds placed at our disposal for the supply of American Missionaries abroad with our publications, and the means of translating and printing them, we have supplied stations in Lodiaua, Bombay, Orissa, Singapore, the Sandwich Islands, Greece, Liberia, France, and Texas, to the amount of \$1269 41 cents. All of these grants have been made at the special request of the societies or stations that have received them ; and the Board have continued to receive testimony from almost all quarters of the world, that their publications have not only been welcome, but useful, wherever they have been sent. Besides those furnished, as above mentioned, to our own foreign missionaries, our books have been supplied to societies in France and Switzerland, for translation and publication ; and to several parts of India for sale.

Among the most interesting applications of this kind, has been one from Syria, proposing the establishment of a depository of our publications for that country and Palestine ; and for the translation of our works into the Arabic language. The essential importance of providing, in the most efficient manner, for the education of children and youth, is now so fully established by the experience of all Missionary Societies, that it is unnecessary to do more than refer to that preparation for this department, which seems to have been providentially made in our Sunday-school books and method of Scriptural instruction.

The opportunity of speedy communication with Europe, afforded by the steam navigation of the Atlantic, has in-

duced the Board to depute the Secretary, who has charge of the publication department, to visit the capitals of Great Britain and France, with the view of deriving the advantage that may be naturally expected from a personal acquaintance with their greater advancement in the arts, and from such arrangements as may be made for the general improvement and economy of our publications, and for their more extensive introduction abroad.

In taking this step, we also anticipate no small benefit from establishing a more direct and intimate intercourse with institutions of a kindred character, and from consulting, with reference to those plans for the diffusion of religious truth and education in which we have a mutual interest as fellow-christians. Mr. Packard having only reached England early in April last, we can present no definite report of the progress of his mission, but have already good reason to hope that the most favourable results will attend this measure.

The Board beg leave to call the attention of the Society, and of the Christian community, to the fact, that whilst their assistants in procuring books for Sunday-schools, and for promoting the religious instruction of the youth of the several denominations distinctively, are multiplying, we are still left alone in the original designs and principles of our organization. Cheering, therefore, as it is to observe the awakened attention and increasing zeal that are manifested in these kindred objects, it must be observed that they are constitutionally circumscribed and limited, and that their tendency is so to concentrate the interests of the different branches of the Church of Christ in their respective plans, as to exclude from their regard and assistance that still greater number, who can only be benefited by the united charity of all Christian denominations. It was for this class, pre-eminently, that our Union

was instituted, and we must not cease to raise our voice in their behalf, so long as a hope remains that our appeal shall be regarded. We still occupy alone that catholic ground upon which we were originally associated, of sending the Bible, with Christian teachers of all evangelical churches, "WHEREVER THERE IS A POPULATION." And as we require them not to be of a particular denomination in order to afford the full benefit of our assistance, provided they are members of that great and overshadowing sect—the ignorant and unbelieving, so we dictate not what one they should unite with, provided it is comprehended in that true Church, which stands with the apostles in the divine supplication and pledge—"Neither pray I for these alone : but for them also which shall believe on me through their word : that they all may be one : as Thou, Father, art in me and I in Thee, that they also may be one in us."

The different Sunday-school societies, therefore, that have been established with special or limited designs, while they are calculated to do great good within those limits, increase instead of diminishing the necessity for the support of such an association as ours. They aid us so far as they enlarge the number of Bible-learners, take special charge of a great number of schools, increase the supply of books, and promote the general advancement of the system. But the missionary work is still left undone ; and whilst each church may have its schools flourishing under its immediate care, there is great danger of neglecting the provision which is necessary for the large population that have no claim on any ecclesiastical connexion, or are so scattered and intermingled that they cannot be reached. Shall these be abandoned ? And abandonment in this case, we must remember, is not merely a postponement of care : it is to leave great and populous portions of

our territory without the Sabbath, without the Bible, and without education, so long, that *if only one* generation shall live and die before the neglect is supplied, the energy and resources of the Churches must be increased beyond any ratio in their past history.

Another fact that should stimulate our efforts for the immediate diffusion of religious instruction is, that every year witnesses a large increase of the Common-schools of our country. The several states have already begun an honourable rivalry in this enterprise; and the spirit of our institutions and our times must urge onwards this means of civil advancement, whatever others may languish. We have, through these means, a great body of youth training in intellectual acquirements, and a foundation is thus laying for the general intelligence of our countrymen. The scope of the instruction of the school-room is also enlarged by the use of libraries of miscellaneous books, which are becoming extensively employed as an appendage of the Common-school system. All these provisions for general education, serve to increase the necessity of a commensurate diffusion of the means of Christian instruction, and evangelical reading. The Sunday-school and Bible-class are suited to complete the course of study: and our books, whether incorporated, as they may well be, with the Common-school library, or obtained from that of the Sabbath-school, are adapted to supply the deficiency which must be acknowledged when the youthful mind is supplied only with volumes of mere knowledge and entertainment.

We cannot close our report, without offering our humble and grateful acknowledgement of the kind Providence which has continued to smile upon our institution from its establishment to this day. In circumstances of perplexity and care, we have never failed to find that help which the

emergency called for, and our course has been constantly cheered with testimonials to the usefulness of our operations in all their branches. That these operations are not more extensive and more proportionate to the necessity which demands them, we indeed lament; but we cannot look upon what has been already accomplished, not only mediately but indirectly by our Union, and the influence which it is still manifestly exerting upon the whole subject of the Christian education of the United States, without a strong sense at once of gratitude to God, and of our high responsibility. There is but one circumstance that impairs the enjoyment of this anniversary, and it is, that we meet for the last time, in his official character, our venerable associate who has for thirteen years gratuitously discharged the duties of Treasurer of the Society. We cannot express here all that we feel of our estimation of his most faithful and unwearied devotedness to whatever concerned the prosperity and usefulness of the American Sunday-school Union, nor is it proper for the Managers, on this occasion, to utter their sentiments of personal esteem towards one who has so long and indefatigably united with them in the delightful service. They know that he shares with them in the disappointment of a cherished hope that he would sustain this relation until he should be released from all earthly responsibilities; but he and they will submit, with gratitude that the connexion has been permitted to subsist so long, to the providential dispensation that has so increased his bodily infirmities, as to disable him from paying that entire personal attention to the office, than which nothing less would satisfy his sense of duty. But while we take leave of our venerable friend in that capacity in which he has been so prominently associated with us, we trust that so long as he is spared on earth, we shall

enjoy the advantage of his counsel and co-operation in our Board, and pray that the years of his old age may be full of those blessings which shall but strengthen him for the eternal service of our King in heaven.

RECEIPTS

*Of the American Sunday-school Union, from March 1, 1839,
to March 1, 1840.*

Balance on hand, March 1, 1838.....	\$78 94	
Rents for the Society's buildings.....	\$3,297 91	
Interest on Sinking Fund.....	924 27	
		4,222 18
Donations for General Fund.....	7,565 38	
Donations for Valley Fund.....	4,918 71	
Donations for Southern Fund.....	585 11	
Donations for Foreign Fund.....	1,065 43	
		14,134 63
Book Department—Cash sales, on open accounts, bills dis- counted, and from agents and depositories,.....	64,122 85	
Borrowed money.....	2,690 46	



\$85,249 06

EXPENDITURES

*Of the American Sunday-school Union, from March 1, 1839,
to March 1, 1840.*

Interest on mortgage on Society's buildings...	1,200	00	
Taxes, repairs, &c.....	386	22	\$1,586 22
Charges to the General Fund: salaries and expenses of eight missionaries and agents, clerk hire, &c.....	4,431	88	
Sundry donations and grants of books to schools, &c.....	506	99	
Discount on uncurrent money, commission for collecting, rent, postage, &c.....	409	96	5,403,83
Charges to the Western Fund: salaries and expenses of ten missionaries and agents, clerk hire, Western agency ex- penses.....	4,837	10	
Donations to Sunday-schools, &c.....	234	18	
Freight, postage, discount, &c.....	82	33	5,153 61
Charges to the Southern Fund: salaries and expenses of three missionaries and agents, clerk hire, &c.....	1,882	67	
Donations to Sunday-schools, &c.....	107	10	
Freight, postage, discount, &c.....	14	88	2,004 65
Books to foreign stations. [Appropriations of this fund not delivered, \$386 49. Funds in stocks, unavailable at present, \$400.].....	1,269	41	
Book Department: charges for salaries, clerk hire, &c.....	6,698	04	
Interest on loans, discounts, &c.....	3,911	00	
Bibles, Testaments, and other miscellaneous books.....	10,011	98	
Rent of Depository.....	1,350	00	
Paper, \$6,391 59; printing, \$4,863 90; stereotyping, \$2,325 07; binding, \$13,893 97.....	27,474	53	
Wood, \$392 76; steel and copper-plate engraving, \$719 38.....	1,112	14	
Colouring, \$358 76; maps, \$314 44; copyrights, \$575 06..	1,248	26	
Library cases and boxes, \$363 46; straps, \$27 21.....	390	70	
Insurance, \$217 66; postage, \$208 44; freight, \$111 50; porterage, \$66 16.....	603	76	
Serving Journal, \$76 00; collecting, \$63 24; commis- sion sales, \$160 15.....	299	29	
Newspapers and advertising, \$114 14; ruling paper, \$27 56..	141	70	
Travelling expenses, \$42 01; hardware, \$25 91; twine, \$37 29; fuel, \$83 73.....	188	94	
Oil and lamps, \$23 07; painting and glazing, \$10 62; repairs, \$16 01.....	49	70	
Books to editors, \$88 22; stationary, \$13 30; carpenter work, \$13 16.....	114	68	
Incidental expenses.....	52	53	53,647 35
Payments on contracts made previous to March 1, 1839.....	15,872	40	
Cash on hand, March 1, 1840.....	306	59	
			<hr/> \$85,249 06

The American Sunday-school Union are indebted for money borrowed, to the amount of \$66,282 23, being an increase of the amount due last year of \$2690 46, for which they are paying interest, and they have no permanent funds, nor real estate, except the Depository in Philadelphia.

A. SYMINGTON,
D. B. HINMAN,
WM. BUEHLER. } Committee of Accounts.

Philadelphia, March 2d, 1840.

THE
SEVENTEENTH
ANNUAL REPORT
OF THE
AMERICAN SUNDAY-SCHOOL UNION

MAY 25, 1841

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION.
1841.

CONSTITUTION.

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY-SCHOOL UNION."—Its objects are, to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land—and to endeavour to plant a Sunday-school wherever there is a population.

ART. II. Each subscriber of three dollars annually shall be a member. Each subscriber paying thirty dollars at one time shall be a member for life. Sunday-school Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice-presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively, one, two, and three years; but they may be re-elected.

ART. IV. The Officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient; and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence, by either of the Vice-presidents, at the written request of six Managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday-school Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

OFFICERS
OF THE
AMERICAN SUNDAY-SCHOOL UNION, 1841-42.

PRESIDENT,
ALEXANDER HENRY.

VICE PRESIDENTS,

PAUL BECK, Jun., *Philadelphia.*
CHARLES CHAUNCEY, *Philadelphia.*
WILLIAM H. RICHARDS, *Philadelphia*
RICHARD BENSON, *Philadelphia.*
AMBROSE WHITE, *Philadelphia.*
WILLIAM JAY, *New York.*
MOSES ALLEN, *New York.*
CHARLES F. MERCER, *Florida.*
TIMOTHY DWIGHT, *Connecticut.*
NICHOLAS BROWN, *Rhode Island.*
GERRIT SMITH, *New York.*
THEODORE FRELINGHUYSEN, *New York.*
STEPHEN DUNCAN, *Mississippi.*
HEMAN LINCOLN, *Massachusetts.*
CHARLES EDMONSTON, *South Carolina.*
ISAAC DAVIS, *Delaware.*
HENRY POTTER, *North Carolina.*
JOHN McLEAN, *Ohio.*
JOHN TILFORD, *Kentucky.*
ELIJAH PAINE, *Vermont.*
E. P. HASTINGS, *Michigan.*
SAMUEL B. LOCKWOOD, *Illinois.*
JOHN MURPHY, *Alabama.*
WALTER LOWRIE, *New York.*
PETER D. VROOM, *New Jersey*
ISAAC COE, *Indiana.*
WILLIAM DARLING, *Pennsylvania.*
JOHN SHEA, *Pennsylvania.*
SAMUEL RHEA, *East Tennessee.*
J. A. MAYBIN, *Louisiana.*
H. L. PINCKNEY, *South Carolina.*
GEORGE CHAMBERS, *Pennsylvania.*
THOMAS S. WILLIAMS, *Connecticut.*
THOMAS NAPIER, *Massachusetts.*
THOMAS MATHER, *Illinois.*
SAMUEL T. ARMSTRONG, *Massachusetts.*
JOHN H. COCKE, *Virginia.*
FRANCIS S. KEY, *Dist. Columbia.*
SIMON PAGE, *Maine*

HERMAN COPE, *Treasurer.*

FREDERICK W. PORTER, *Corresponding Secretary.*
FREDERICK A. PACKARD, *Recording Secretary.*

MANAGERS.

FOR ONE YEAR.

M. S. JOHNS,	JAMES BAYARD
JOSEPH H. DULLES,	WILLIAM BUEHLER,
FREDERICK ERRINGER,	GEORGE B. REESE,
JAMES M. LINNARD,	THOMAS FLEMING.
JOSEPH P. ENGLES,	
WILLARD HALL, <i>Delaware.</i>	
JOHN TAPPAN, <i>Massachusetts.</i>	
FRANCIS HALL, <i>New York.</i>	

FOR TWO YEARS.

JAMES B. LONGACRE,	J. B. TREVOR,
SOLOMON ALLEN,	GEORGE M'LEOD,
LEWIS R. ASHHURST,	JOHN C. PECHIN,
JOHN M. ATWOOD,	C. ROCKLAND THOMSON.
SAMUEL ASHMEAD,	
CHARLES STODDARD, <i>Massachusetts.</i>	
WILLIAM WINTERTON, <i>New York.</i>	

FOR THREE YEARS.

CORNELIUS STEVENSON,	WILLIAM A. BUDD,
WILSON JEWELL,	JOHN V. COWELL,
A. SYMINGTON,	CHARLES M'INTIRE,
JOHN GODDARD,	HENRY R. DAVIS.
ROBERT ARMSTRONG, <i>Maryland.</i>	
THOMAS C. DOREMUS, <i>New York.</i>	

LIST OF COMMITTEES.

THE COMMITTEE OF PUBLICATION.

LEWIS R. ASHHURST,	JAMES M. LINNARD,
SAMUEL ASHMEAD,	GEORGE M'LEOD,
JOHN M. ATWOOD,	JOHN C. PECHIN,
WILLIAM A. BUDD,	C. ROCKLAND THOMSON.
JOSEPH H. DULLES,	J. B. LONGACRE,
JOSEPH P. ENGLES,	HENRY R. DAVIS.

And the two Secretaries of the Board, *ex officio.*

JAS. M. LINNARD, *Chairman.*

COMMITTEE ON ACCOUNTS.

A. SYMINGTON, WILLIAM BUEHLER, JOHN V. COWELL

PROCEEDINGS

At the Seventeenth Anniversary of the American Sunday-school Union, May 25, 1841.

THE SEVENTEENTH ANNIVERSARY of the AMERICAN SUNDAY-SCHOOL UNION, was celebrated on Tuesday, the 25th of May. The President, Mr. HENRY, took the chair at four o'clock, and the services commenced with the singing of "The Happy Meeting," by a well trained juvenile choir. Prayer was then offered by the Rev. Mr. BIGLER, of the church of the United Brethren, which was followed by the reading of most of the Annual Report, as it is published in the present pamphlet. Dr. Muhlenberg's admired hymn, "I would not live away," was then sung in a very touching manner, after which the adoption of the Report was proposed by the Rev. Mr. KENNADAY, of the Methodist Episcopal Church. In the introduction of his remarks, Mr. Kennaday alluded to the same hour's having been appointed for other religious meetings, and expressed his determination as a minister, not to make any appointment for a public service, or to attend any, that would prevent his presence or that of others at the Society's anniversaries. Mr. Kennaday proceeded to speak of the obligation of the church to Sunday-schools, and exemplified their tendency to promote family religion, their influence on the ministry, and on personal piety, interspersing appropriate facts in evidence of his positions.

The motion was seconded by the Rev. DANIEL DODGE, of the Baptist Church, who specially commended the report for the ground it takes on the importance of having experienced teachers in the schools, and its recommendation of the thorough study of the Scriptures. As an aged man, he expressed his regret that he had not read and committed more of the Bible in his youth; for he now found that what he learned in early life he still perfectly retains, but the reading of his advanced years is effaced in a few weeks.

The Rev. Mr. VANARSDALE, of the Reformed Dutch Church, then

spoke upon the beneficial influence of Sunday-schools on the temporal condition of the community and country in which they are cherished. He applied this remark to all classes of society—the rich, the poor, the ignorant, and the depraved. He showed that in many cases children are the best and often the only means of access to parents for their moral and domestic improvement: and that frugality, honesty, temperance, and industry, follow in the track of the Sunday-school. These and other points, as connected with the influence of the system, were illustrated in reference to the peculiar character and circumstances of our country.

At the close of Mr. Vanarsdale's remarks, the assembly were dismissed with the benediction, by the Rev. Dr. TYNG, after uniting in the singing of the following psalm, [78th of Dr. Watts' version,]:—

Let children hear the mighty deeds
Which God performed of old,
Which in our younger years we saw
And which our fathers told.

He bids us make his glories known,
His works of power and grace;
And we'll convey his wonders down
Through every rising race.

Our lips shall tell them to our sons,
And they again to theirs,
That generations yet unborn
May teach them to their heirs.

Thus shall they learn, in God alone
Their hope securely stands,
That they may ne'er forget his works,
But practise his commands.

SEVENTEENTH REPORT.

As believers in revelation we have certainly one grand advantage over our opponents. We can solve ten thousand problems occurring in the kingdoms of providence and grace, which to the unbeliever must remain unfathomable mysteries. We know enough to dispose us to say, joyfully, concerning what we know not, "*Thy will be done.*" To the unbeliever, all is dark, cheerless, threatening. We see illustrations of the wisdom and benevolence of God where they see only confusion and disappointment; and what is to them an occasion of murmuring and discontent, animates us to renewed zeal, and gives us strong assurance of the ultimate, glorious ascendancy of truth and holiness.

The use which has been made of Sunday-schools, to diffuse the knowledge of God and the blessings of Christian instruction, has often been made the theme of admiration and gratitude by philosophers and statesmen, as well as by Christians. It is one of the foolish things of this world which God takes to confound the wise, one of the weak things with which he confounds the mighty, that no flesh should glory in his presence: and the return of an anniversary affords fit opportunity to urge upon our friends, and upon the church of Christ, a more efficient and active employment of this agency for propagating everywhere the influence of the Bible.

The amount of funds committed to your Board for disbursement during the past year is as follows, viz.:

For the general purposes of the Society,	\$7,037 04
For the West,	6,283 99
For the South,	780 51
For Foreign Missions,	157 97
	<hr/>
Total donations received,	\$14,259 51

We have expended for the general purposes of the Society, in salaries and expenses of agents and missionaries, (not employed in the West or South,) donations to poor schools, &c., \$5,762 07; leaving a balance of \$1,274 97 to the credit of this fund.

We have expended in the West during the year, in the support of missionaries and agents, donations to poor schools, &c., \$5,203 95. This, with the balance against the fund at the commencement of this year, (\$6,985 59), makes us still in advance on this account, \$5,095 55.

We have a balance of \$519 71 in the Southern fund; and a balance of \$52 72 in the Foreign fund.

Balances against us,	\$5,905 55
Balances in our favour,	1,847 00
	<hr/>
Total balance against us,	\$4,058 55
The sales of books during the year amount to	\$55,506 37
And the cost of making and selling them is	57,258 30
	<hr/>
Leaving a deficiency in this department of	1,751 93
Which added to the balance advanced by us on the donation account,	4,058 55
	<hr/>
Makes the Society in advance of its current means	\$5,810 48

The various items of receipts and expenses are set forth in detail on a subsequent page.

The determination of the Board to bring its operations within a safe and manageable compass, has led to some important measures : among them we may mention,

I. The discontinuance of all but three of our foreign depositories.

This measure throws upon the communities who desire to have their schools supplied with our publications, the responsibility of providing adequate means for this end.

II. The discontinuance of all sales on commission or credit.

The great embarrassment we have suffered for several years in consequence of selling books on credit, has at length imposed upon us the necessity of abandoning the practice altogether. A considerable amount has been already sacrificed, chiefly in cases where the responsibility was too indefinite to be available, or where some change in the circumstances or relations of the school or society seemed to absolve it from any responsibility of this nature.

It is manifestly better for all parties concerned, that the custom of giving credit to Sunday-schools should be abolished. If it were only for the unsoundness of the principle itself, it would become religious men to avoid, as far as practicable, any anticipation of the means they may never possess. That is a wise arrangement of Divine Providence which leaves us dependent on his favour for our daily bread ; and the practice of drawing in advance upon the gifts of to-morrow is not only to contravene this arrangement, but to open the door to a multitude of evils and temptations, and to beget or confirm habits of extravagance and worldly policy.

The self-denial which is required to forego a privilege

or enjoyment until prudence supplies the lawful means of obtaining it, is part of the disciplinary process which our proud and vain-glorious spirits greatly need. We are satisfied that it is far better for our friends, and for the cause they love, that the necessary means of obtaining their supplies should be secured before the purchase is made. The excitement of expectation is a wonderful stimulus to exertion; and nothing damps the ardour of charity so much as to ask its help to pay an old debt.

As our sales do not partake at all of a mercantile character, the principles which are adopted in the mercantile community are inapplicable to us. The books furnish no capital to the schools, and do not, like merchandise, supply the means of making payment. They are virtually given away; and when a new supply is wanted, a new capital must be raised. How unwise and unnecessary it is, first to expend the capital and then raise it, we need not stay to show.

III. The reduction of the expenses of our home depository (chiefly in salaries) to the amount of \$3000.

This measure, though reluctantly adopted and at much sacrifice of personal feeling and regard, seemed to be required by the change in the amount and arrangements of our business.

It was at the urgent and repeated solicitation of Sunday-school friends and coadjutors that we undertook, ten years since, the publication of a weekly sheet in newspaper form, in lieu of the monthly Magazine, which had then been published seven years. In a year or two, a large amount of outstanding accounts, in items of two, four, and six dollars, scattered all over the country, admonished us of the impracticability of continuing the publication on these terms; and for the last seven years the paper has been issued twice a month, at the low price of

one dollar a year, payable in advance. It is filled with the choicest reading, not only for Sunday-school teachers, but for families, and affords a convenient medium by which to make known our plans and prospects to the members of the Society. To them it is furnished gratuitously, and we shall gladly continue thus to furnish it. We hope they will see the propriety of the measure we have lately adopted for the purpose of preventing the waste and unnecessary expense oftentimes suffered from sending the paper to persons not entitled to it nor desiring it.

We have published but eleven new books during the past year,* not because of any dearth of materials; these have never perhaps been more abundant. Nor solely because of any restriction upon our means: we can generally rely upon the reimbursement of any expense incurred in this form under our imprint. But we daily see the evils of an undue multiplication of books of this class, and are persuaded that some check is needed to the morbid desire of novelty and excitement. Haste and indiscrimination, in preparing and publishing books, almost necessarily result from the inordinate and unnatural demand for them. And a neglect or disrelish of faithful scriptural instruction is often occasioned by this abuse of the very means which ought and should work an opposite effect.

A well written and well read religious book is a wonderful opener of the mind. It may be so stiff and didactic as to be unattractive, or its point (if it has any) may be buried up in a redundancy of ornament and illustration. A great number of books for the young, in circulation at this day, are open to one or the other of these

* Gift for the Holidays—Lame John—Bible Chronology—Anson B. Daniels—The Seasons—Memoir of Mrs. Hooker—Youth's Friend, vol. 17—Picture Reading Book—Howard Erwin—Elanor Vanner—Home of the Gileadite.

objections. To avoid them both, and yet to write a book that will enlarge the understanding, improve the heart, and quicken the conscience, is a difficult and laborious achievement.

Perhaps few writers of this class have succeeded better than the late *Mrs. Hooker*, whose memoir is among our latest publications, and whose entire works* form one of the most interesting and creditable items of our catalogue. No one who reads this memoir, can fail to see that *Mrs. Hooker's* success as a writer for the young, is attributable mainly to the unwearied study and painstaking, which she employed in the collection of materials, and her deep consciousness of religious responsibility for every sentence and sentiment to which she gave currency. She evidently felt, that it was of much more importance what children read, and how they read, than how much they read. And whenever this conviction becomes general among parents and teachers, a wonderful change will be seen in the size, character, and use of Sunday-school libraries.†

We have at this moment in preparation for the press a few books which will, we trust, strengthen our claims to the confidence and co-operation of all the friends of the Redeemer, while we hope they will greatly advance the children and youth of our land in the knowledge and love of divine truth.

It may be proper, in this connexion, to show by one or two present illustrations, how widely and usefully the influence of our publications might be diffused, if our friends, who profess to have confidence in such an in-

* The set consists of six volumes, and sells in the best binding at the very low price of \$3 50.

† See "Uses and Abuses of Sunday-school Libraries;" a pamphlet published some years since, and worthy of the serious consideration of Sunday-school superintendents, librarians and teachers.

fluence, would earnestly and steadily apply themselves to extend it.

Of the *Life of Washington*, which we have not pushed by any extraordinary means, there have been already published 12,000 in English and 7,000 in French. It is our purpose to improve this invaluable work by some additions and new embellishments, which will make it still more attractive. If we pass to the other extreme of the catalogue, we find that of the Infant Library, a series of twenty-four distinct books, done up in wrappers, and sold at half a cent each. We have circulated (in six years) nearly 25,000 sets or 600,000 books, which is an average of 275 books a day, or twelve books an hour, each one of which contains important religious truth. Several complete sets of our library (421 volumes) have been put up and sold during the year at the very low price of \$75; or 18 cents per volume. The voluntary testimony we have received within a few months, to the value of this collection, and its adaptation to the wants of our country, is highly gratifying. We can only wish that such convictions might issue in the circulation of many thousand sets.

At the annual meeting of the Society, four years since, on the motion of B. W. Richards, Esq., of Philadelphia, seconded by Hon. Judge Potter, of Raleigh, N. C., and advocated with much earnestness by Rev. Dr. Plumer, of Richmond, Va., your Board were requested to prepare and furnish at the lowest price small select libraries for the use of common-schools. Without any agency of the Society, direct or indirect, the opinions of many of the wisest and best of our citizens were obtained in favour of the measure; and, thus endorsed, the proposition could not but commend itself to the consideration of the Society. One thousand libraries, of 121 volumes

each, were printed; and no labour or expense was forborne to introduce them to the notice of parties interested. The prevailing objection made to them was on the score of their religious character. It was said that the design of common-school libraries is strictly scientific, and that religious books, or books inculcating religious sentiments, cannot properly have a place in them. Some persons were inclined to think that the pupils of common-schools generally have access to our books through Sunday-schools. But this error and its tendency are clearly exposed in a late report of the superintendent of common-schools in Connecticut, where (if in any of the states) we might suppose the children of the common-schools would also frequent the Sunday-schools.

"I should not here omit to mention," says the superintendent, "the important agency of Sunday-schools and Sunday-school libraries, in the moral education of the young. They are connected with almost every religious denomination in the state. In some respects, they are a substitute for the omission of some more thorough moral instruction in our common-schools, and can doubtless give, to a class of children, more and better culture of this kind than was ever given in these schools. But it should not be forgotten, that any course of instruction is imperfect, which does not embrace the harmonious development of the whole nature of the child, and that there are a vast number of children in the state, who are not gathered into the Sunday-school, or have access to the books in these libraries. The common-school is the only institution which reaches them, and any serious defect there is fatal, as regards those who have no other means of education."

Whatever might be the validity of the objections, they were on the popular side, and prevailed; so that probably

not more than fifty or sixty of these libraries have found the place for which they were specially prepared. We are happy to state, however, that where they have been adopted they have done good service, and that they have been introduced, very satisfactorily, into several private schools and families, so that we shall be able to dispose of the edition without loss or embarrassment.

The results of the mission of one of the secretaries to England, are quite satisfactory. In a pecuniary view, the Society derives no inconsiderable advantage from it; and in the relations which we have established with Christian friends abroad, who are cordially with us in heart and aim, we have the promise of still greater benefits.

Among the immediate fruits of the mission is a donation from our brethren of the *London Sunday-school Union*, of £100, or nearly \$500 worth of books for gratuitous distribution, in the Valley of the Mississippi. Twenty libraries of 121 volumes each, with case, catalogues, &c., in complete order for use, were offered, and the time of application limited to May 1. Seventy-eight applications were received, and a more interesting and heart-stirring file of letters could not easily be collected. We have selected twenty as unquestionably entitled to the proffered boon; but if we were asked why twenty others of the applications were not as much entitled to favour, it would be difficult to tell. The necessities here spread out before us are specific, definite, urgent, and unquestionable; and we do confidently believe, that our friends will furnish the means to supply them all. There can be no question that a library of books, costing the very inconsiderable sum of twenty-five dollars, will be the means of extending, directly and widely, an invaluable moral and religious influence, where more expensive means are inaccessible, or will be inoperative for many years.

A summary of the observations and conclusions which the mission to England occasioned, was published in the Journal of October 7th and 21st last;* and a report, more in detail, of important matters of business, was made to your Board, and is on the Society's files.

At no former period of our history have we received more clear and gratifying evidence of the confidence of our fellow Christians in the Union principle than during the past year. In many instances, schools and societies who have been induced for a season to adopt some other system of Bible questions than ours, or to supply their libraries from irresponsible, if not questionable sources, have resumed our series of Question-books, and replenished their book-cases from our shelves. In our country there is no earthly tribunal superior to public opinion. Sound or unsound, safe or unsafe, public opinion rules. All our interests and relations as a civil community, lie at the mercy of this mighty potentate. And it is public opinion, in the Christian community, that furnishes one of the most safe and permanent guards or checks upon institutions like our's.

We are happy also to find that although many of the denominations of Christians from whom we receive aid and countenance, have Sunday-school organizations of a distinctive character, they are still disposed to unite in establishing schools and furnishing books adapted to the circumstances of mixed communities. At our own board, where Christians of these various connexions meet, brotherly love continues. We can appreciate the beautiful sentiment lately attributed, by the Chancellor of the Exchequer, in the British parliament, to *William Wilberforce*. "I experience," said he, "a feeling of triumph when I can get the better of these little distinctions which keep

* See Appendix.

Christians asunder. I would not that any should sacrifice his principles, but, exercising the Protestant right of private judgment, leave each to his own conclusions. It is delightful to see that in this way men of different sects can unite together in the prosecution of their projects for the amelioration of human society. When I thus unite with persons of a different persuasion from myself, it affords me an augmented degree of pleasure; I rise into a higher nature, into a purer air; I feel that fetters which before bound me are dissolved, and I delight in that blessed liberty of love which carries all other blessings with it."

Notwithstanding the denominational organizations to which we just adverted, there is no sensible abridgment of the labour which such an institution as our's seems alone fitted to perform. Large districts of country in the West and South-west have been long and earnestly imploring our aid for missionary services, the establishment of schools, and the distribution of books. It would be a subject of devout gratitude to us, were we able to respond to these calls. As to the latter point, (the circulation of books,) we have made the most liberal propositions to parties residing in those sections of the country, with the hope of interesting them in the subject. The means are not within our control to relieve the necessities of the destitute by gratuitous supplies. If those who have the ability would defray the expense of stereotyping books,* and thereby reducing the price; or a fund for the distribution of half-price libraries, great good would unquestionably result.

A paragraph or two must suffice to show the nature and force of the appeals which are constantly made to us,

* Some of the most important aid received by the London Religious Tract Society has been given in this form.

and which we think ought to awaken the sympathy of the benevolent, and prompt them to afford relief.

One of our most laborious missionaries in the western field, after giving us the history of the organization and happy influence of a Sunday-school in a newly settled town on the Huron River, says:—

“The inquiry now is, shall this school be disbanded, and the children be left without moral and religious instruction, to go back to all their immoral practices, or shall we hold on and strive, in every possible way, to keep such youths under the benign influence of the Sunday-school? They feel that it is next to impossible to keep them without a library attached to the school adequate to its wants. Permit me to inquire in behalf of this, and other feeble schools which are constantly asking aid, if you cannot in some way aid them? A donation to these schools would give them life and permanency, and enable them to exert all their legitimate influence. If you can, will you not aid them?”

And a missionary labouring in a section of Ohio, which, from the fertility of its soil, and the favourableness of its location, is likely to become densely populated, earnestly implores help. “Now is the important crisis,” he says, “in the formation of character, either religious or irreligious, in these new settlements. The rapidly increasing population is ready to receive its first impressions for good or for evil. And how important that the redeeming influence of the gospel and its institutions should be at once exerted.”

Another friend in Randolph County, Illinois, says, “I wish to ask a favour for our Sunday-school: we have more than 100 scholars, and the number would be greatly increased could we supply them with books; but our little funds are exhausted, and until the present pressure has subsided, there is little hope of a fresh supply from the

friends of the school on the spot. Should the want of books cause our school to languish or be dissolved, it will be very difficult to resuscitate it. The little library has been pretty well gone through, and something is absolutely requisite to retain the interest of the children. You can have the fullest confidence, that such donations as you may be pleased to make to this school, will be placed to a most promising account."

And still another, from Hancock County, says, "I have just returned from the West, and among the many interesting scenes I witnessed, was one which it gives me great pleasure to relate. A person who removed from Frankford, near Philadelphia, settled in this county about two years ago, and established a Sunday-school in a slab cabin which he built for the purpose. The school is prosperous, and the teachers awake to the importance of the work. But they have no books; no library. If you can aid the school with a few books, I have no doubt the good cause would be promoted."

That the agency of Sunday-schools is directly tributary to the increase of churches and ministers, we have often seen and said. And we suppose none will deny, that to bring Sunday-schools into existence in places where they are unknown, requires the direct and special effort of an itinerant or resident missionary. In confirmation of these positions, a very intelligent and judicious friend, residing in Kentucky, lately said to us:—

"I could take you this day to some half-dozen county-seats in Kentucky, where, in 1822, there were neither churches nor pastors, but where Sunday-schools were organized, and have been kept up ever since, and have proved to be the pioneers for the establishment of churches in which the gospel is now preached with salutary effects. I know of at least a score of school-houses built in Ken-

tucky within a few years, to which the Sunday-school missionary gave rise, and which otherwise might not for years have been called into existence."

Can it be necessary to urge an appeal to the sympathy of the benevolent in behalf of an enterprise whose results are so certain and so desirable?

One of the most urgent applications presented to your Board within the last few weeks comes from TEXAS, a territory which was once earnestly contended for as a part of the federal domain. Having risen from the dependency of a Mexican province to the rank of a free republic, and having just been recognised as such by the most powerful nation of the earth, it cannot but be a matter of interest to us, that their national character should be formed upon the combined self-preserving principle of religious education. The present population is said to be 100,000; and we are credibly informed, that three-fourths of the adult residents can read. A large proportion of its civilized inhabitants are emigrants from the United States; speak the same language with ourselves; cherish the same principles, political and religious, and are bound to many of our citizens by ties of friendship and kindred-blood: and, more than all, the people of that country have instituted the same form of government with our own.* This government has at its disposal, from one hundred to one hundred and fifty millions of acres of land, the physical and political advantages of which are of rare excellence. Can we survey this extensive territory, stretching along our south-western frontier, and capable, from its position and resources, of affecting most vitally the interests of the United States, without the deepest solicitude that the character of the people should

* Message of the President of the United States, Dec. 22, 1836.

be formed under wholesome influences? And is it not self-evident, that a little labour bestowed now, as opportunity favours, will show great results in the developement of their national character. If the comparatively inconsiderable sum of fifteen or twenty thousand dollars was put at the disposal of your board, to be expended in supplying schools and books to this interesting infant nation, as Providence prepares the way; a great revenue of intelligence and virtue might be secured to the future generations of a powerful republic. We have thrown into a note some interesting details from Texan correspondents.*

* "In this new republic, as in all countries similarly situated, there is a great destitution of the means of grace, and especially of the necessary instrumentality for training up the rising generation in the way in which it should go. Being blessed with a Christian education, and living in a community in which the people manifest a willingness to be instructed, I have thought it my duty to do all I could in this way. Recently a Sunday-school has been organized in my vicinity, auxiliary to the American Sunday-school Union, which is in a flourishing condition, embracing as great a proportion of the youth of the settlement as is usual in the United States, and the prospect of keeping up a permanent Sunday-school with constantly increasing interest is good. Indeed, we conceive, with the blessing of God upon our efforts, nothing can prevent it: but to do this we are greatly in need of books."

"As we are scarce of books, and but few persons in the community feel the importance of such things, we should feel under great obligations if you, or some friend of the youth of Texas, would send us a small box of books; and if you cannot spare, or afford to send us *new* books, we will gladly accept of a present of *second-hand books*, from some of the schools of your highly favoured place. This school is situated in a new and densely inhabited neighbourhood, where religious instruction is scarce; and we think by a little fostering care from the parent society, it may become a *permanent* means of greatly benefiting the community in which it is situated.

"There is a great scarcity of Sunday-school books throughout the republic. There is no possibility of obtaining any of the books of the American Sunday-school Union, and there is a *great* and *increasing* demand for them.

"There are now about twenty Sunday-schools in the republic, and the number might easily be speedily increased to several hundred. Our youth are growing up on *American* soil, and in a *Protestant* government, in all the ignorance which even a * * * could desire.

"In a common-school which commenced last summer, in Houston county, in which were children of both sexes, and of all ages from four to sixteen

Our time and your patience would be exhausted, were we to place before you the opportunities which occur to us for extending the knowledge of divine truths by circulating the excellent matter of our books among the distant nations, and various languages of the earth. We must hasten to suggest two or three other topics of more immediate domestic concern.

It is a matter of deep regret to your Board, that so inconsiderable a proportion of teachers in our Sunday-schools, are persons of mature years and experience. It is believed that many who would prefer to attend school as pupils, are constrained by necessity to occupy the place of teachers, notwithstanding their consciousness of incompetency, because their seniors neglect or decline to serve.

It cannot be expected that youth, themselves just out of the hands of tutors and governors, should generally command that degree of respect, confidence, and obedience, which is quite indispensable to the order and improvement of a class. And, especially in the schools of this country, where "liberty and equality" is (we might almost say) a cradle motto, the restraint of moral influence in some form, seems the only substitute for naked authority or power. It is a matter of unfeigned regret to those who are accustomed to visit schools in various parts of the country, that so little respect is manifested for the office of a teacher, particularly in schools and classes of boys; and that so much of levity,

years, not a single pupil was beyond the A B C class. Shall the present rising generation be permitted to grow up under these disadvantageous circumstances? Shall the political character and prospects of Texas attract the attention, and claim the sympathies of the whole civilized world, and shall the Christian look with indifference upon the fair domain of this country wrested from the dominion of papal power, and opened to the propagation of *Protestant* Christianity?"

insubordination, and irregularity is allowed. We would earnestly commend this evil and its remedy to the consideration of our fellow-labourers and friends. It is not improbable, that children who attend our schools from well ordered families, may suffer irreparable injury from the examples of disobedience and contempt of authority which they witness, unless they are promptly checked.

We would not encourage any neglect or omission of parental or other domestic duty ; but from among those on whom no obligations of this nature rest, or those who only share them with another, we might reasonably expect some of the most constant and valuable accessions to our rolls of teachers. Christian men and women who are disposed to employ faithfully the opportunity they have to minister to the necessities of the destitute, should understand that our Sunday-schools require and must have the best service the church can furnish. They will never become truly her nurseries till her most skilful cultivators shall be employed to till and dress them.

In urging upon our friends an earlier and more thorough inculcation of divine truth, we cannot refrain from advert-
ing to the sad neglect of the infantile rank of children. That they require a course of instruction and moral culture adapted particularly to their tender years, none will deny. It is painful to find that special provision for their comfort and improvement is made in so few of our schools, even in wealthy congregations. It has been well said that the man is made at six years of age. The after process is a filling up of the previous outline. The general establishment of infant-schools or classes, on a proper plan, and with suitable teachers, would tend more certainly to the permanency and prosperity of Sunday-schools than any single measure that could be adopted. Many of the children, from seven to ten years old, who

come into our schools, (especially in cities or populous towns,) are so ignorant, unthinking, inattentive, restless, and often incorrigibly vicious, as to require all the attention of the teacher under whose care they are placed. What labour, and patience, and grace, are necessary to reclaim them, or even to keep them in school, many can testify; and all this would have been saved, in most cases, by the proper training of an infant-school. It was very gratifying testimony which was lately given by the teacher of a Lancastrian School, of 700 pupils, in Edinburgh, that "the children he had received from the infant school, uniformly proved the most satisfactory in intelligence, docility, attainments, obedience, attention, as well as quiet, gentle, and general good conduct."

The more general supply of Sunday-school children with a copy of the Holy Scriptures seems to us a measure of obvious and urgent necessity. There is no doubt that a large number of them are not only personally destitute, but that they belong to families where they have not free access to a copy of the sacred volume. We are satisfied that the possession or ownership of one would be regarded as a high privilege by many who are not likely to be supplied but by the agency of Sunday-schools, and we need not say that a child who has been accustomed to the unrestricted right of reading the Bible at his pleasure, will not surrender this right without a spirited struggle. We feel constrained to urge upon our Christian friends some vigorous measures to supply our reading children with the Bible, before their minds are occupied with prejudices and delusions.

It cannot be disguised that measures are in progress, the tendency of which is to counteract or circumscribe the proper influence of the Bible, or to substitute for it the commandments of men. As Protestants, our reliance,

under God, for the maintenance and propagation of the truths, is upon the universal circulation of that sacred volume. Its truths (to be interpreted by every man according to the gift that is in him) are divine in their origin, sanctifying in their influence, universal in their adaptedness, and eternal in their obligation. They must be inculcated every day, early and late, upon the hearts of all our children, as soon as they are susceptible of moral impressions. We must make the Bible to their moral nature what bread is to the physical—THE STAFF OF LIFE—and the great end to be kept steadily in view by all Sunday-school teachers must be, more and more, *to inculcate a thorough and available knowledge of the Scriptures*. An intelligent belief in their divine authority; in the being and attributes of God; in the ruin and helplessness of man; in the atoning sacrifice of the Lord Jesus Christ, as the only and sufficient ground of justification before God; in the nature and necessity of repentance and faith; the indispensableness of regeneration by the Spirit of God, and its proper fruits and evidences, and in the just retributions of eternity—is to be inculcated; and these truths are to be regarded as forming the outline of Protestant Christianity, in distinction from any thing and every thing of human authority or device. Hence the vast importance of having at the head of our Sunday-school classes, not theologians or polemics, but plain men and women of ripe Christian experience—rooted and grounded in the faith once delivered to the saints—mighty in the Scriptures—apt to teach—patient, constant, faithful.

The steady employment of this simple, unobtrusive agency, blest as it has invariably been, would put this country utterly beyond the reach of the evils, which some of our wise men and seers apprehend; let these evils come in what shape they may. What are suitable mea-

sures to be adopted to effect the universal circulation of the Scriptures, through all our Sunday-schools, we are not prepared to say. That the destitution is far greater than would be supposed, without examination, we have no doubt. It was so in Great Britain, when the British and Foreign Bible Society proposed to furnish the Sunday-school children of that country with a copy of the Bible, for thirty-three cents, and of the New Testament, for eleven; they presumed their means were adequate to afford the supply; but within six months from the advertisement of their scheme, 375,000 copies were called for, involving a loss to the Society (as it is stated) of nearly \$50,000, and they abandoned the project in that form. It would have been a noble spectacle to the world, if the wealthy Christians of Protestant England had instantly come to their help, and placed at the disposal of the Society a fund sufficient to finish what they had so auspiciously begun. In the good providence of God, however, a better issue was brought about; public attention was directed, in a masterly manner, to the monstrous evil and injustice of the monopoly laws of England, whereby the right of publishing the sacred Scriptures, is restricted to certain individuals, who are enabled to enrich themselves by an enormous tax on their circulation. The controversy which ensued, is full of interest and instruction; but it is enough for our present purpose, to state its extraordinary results: They are such, that an invoice of Bibles, which would have cost \$95, in November, 1840, could be obtained, four months after, for \$45, being a reduction of more than 50 per cent. The effect of this measure will be widely felt upon the interests of trans-atlantic Sunday-schools; and their interests are, in an important sense, ours. We have a great work to do in our country, before we have

discharged our obligations as Protestant Christians in the circulation of the Scriptures. The measure of supply proposed by our brethren in England, is none too full for us. They would have every child in every family, provided with a copy of the Bible, for home and daily-school reading; they would have every such child, and every domestic, possess a copy for use in Sunday-schools and at public worship; they would have all heads of families and persons whose sight is impaired, supplied with a copy in larger type, for their own use, and every family possessed of a 4to Bible, with references, for domestic worship and instruction. This is a noble basis of distribution, and by no means extravagant or impracticable.

The times in which we live, admonish us of the indispensableness of more general and efficient moral influence on the popular mind. The reckless indifference with which integrity and good faith are sacrificed at the shrine of ambition, selfishness, or gain, is the theme of general amazement and animadversion. The decline of business, and an unprecedented lack of employment, greatly increase the number and force of temptations to evil, and of themselves generate a world of iniquity; and, withal, there seems to be an extraordinary connivance at, or indulgence towards crime, and a relaxation in the restraints of law, and the administration of justice, warranted only by a degree of virtue and intelligence, from which our country is still far removed.

The principles which will survive the shock of all change and revolution, are derivable only from the gospel of Jesus Christ; and these, it is the design of our Sunday-schools to incorporate with the earliest thoughts and habits of children. To obey them that have the rule over us; to be content with such things as we have; to seek first the kingdom of God, and his righteousness; to love

one another, and that each should esteem other better than himself; these and similar precepts and maxims of that gospel, when received and obeyed, furnish the only unfailing antidote to the mischiefs of which we have spoken.

Is it too much to ask of the friends of Christian knowledge and truth, that they *should suffer no reasonable being among us to pass the years of childhood, without an elementary knowledge of this gospel?* If parents furnish it well; if pastors furnish it, or denominational organizations, or common-schools, well; but shall it not be our exalted privilege to provide for the many thousands, who receive and expect it from none of these sources?

For this very end, was the American Sunday-school Union designed; and to accomplish it without hindrance or delay, we earnestly sue for a larger share of the sympathy and co-operation of the community. The shadow of a doubt has never yet passed over our minds, that the Sunday-school, in its legitimate sphere, is the most powerful agency ever devised by man, (at least in modern times,) for the intellectual and moral elevation of society. We have never supposed it capable of changing the order of the divine economy, and providing something better than parental or pastoral influence and instruction. It is either to supply the absence of them, or to compensate for the necessary defect of them; or it may be to give increased power and efficiency to them, that Sunday-schools have been introduced; and for any and all these ends, they have proved themselves appropriate and competent. Whether they shall continue to be so, depends chiefly upon those whom God has called to active service in sustaining and extending them. That there must be closer study and deeper meditation upon the simple truths of religion; that there must be more earnest prayer for

the spirit of holiness to dwell in our hearts; for the absorbing love of the Redeemer to control our purposes, and for the self-crucifying devotion of the early propagators of our faith, to animate our energies, and govern our lives, none will deny.

And to such attainments, we are urged by the highest motives which can influence the human mind. Thousands upon thousands who have cast in their lot with the people of God, were constrained to his service by means of the faithful teaching and affectionate exhortations of a SUNDAY-SCHOOL. In the cloud of invisible witnesses, by which we are compassed about, there is a multitude whose first emotions of love and gratitude to the Saviour, were awakened in a SUNDAY-SCHOOL. So that if there is a spot in the wide world, to which the eyes of Christian philanthropy may turn with hope, it is where the Sunday school teacher assembles his little congregation, to teach them the first principles of the oracles of God. If there is any institution of human origin, that can establish its claim to the willing charities, and fervent prayers of God's people, it is the SUNDAY-SCHOOL. Let them be fixed in all the dark places of our land, as lights to cheer and guide the wandering steps of childhood and youth; let them be improved, enlarged, multiplied, and extended, till all the earth is filled with knowledge, holiness, and love.

EXPENDITURES

*Of the American Sunday-school Union, from March 1, 1840,
to March 1, 1841.*

By interest on Mortgage, \$20,000	1,200	00	
Taxes, Repairs, &c.....	551	00—	1,751 00
Charges to the General Fund : salaries and expenses of mission-			
aries and agents, clerk hire, &c.....	5,250	06	
Donations and Grants to Schools, &c.....	389	15	
Discount on uncurrent money, rents, postage, stationery, &c.....	122	86—	5,762 07
Charges to the Valley Fund : salaries and expenses of mission-			
aries and agents, clerk hire, &c.....	4,674	50	
Donations to Sunday-schools, &c.....	171	06	
Loss on books, \$324 13; postage and freight, \$34 26.....	358	39—	5,203 95
Charges to the Southern Fund: salaries and expenses of mis-			
sonaries and agents, clerk hire, &c.....	544	11	
Donations to Sunday-schools, &c.....	44	85	
Postage, discount on drafts, &c.....	22	40—	611 36
Books to foreign stations.....	353	37	
Commission on collections and freight.....	3	25—	356 62
Book Department: charges for salaries, clerk hire, &c.....	5,543	28	
Rent of Depository.....	1,350	00	
Bibles, Testaments, and other miscellaneous books.....	10,429	87	
Loans paid.....	18,165	95	
Interest on loans, discounts, &c.....	3,346	79	
Colouring, \$287 82; binding, 11,065 14.....	11,352	96	
Paper, 8,022 62; ruling, 16 68.....	8,039	30	
Printing, 3,450 43; copper-plate printing, 218 64.....	3,669	07	
Boxes, 255 46; book cases, 20 68.....	276	14	
Freight and duties, 462 94; maps, 155 96.....	618	90	
Straps, 20 07; insurance, 275 00.....	295	07	
Copyrights, 922 48; stereotypes, 695 46.....	1,607	94	
Wood engraving, 101 86; steel and copper-plate engravings,			
36 50.....	138	36	
Freight, 58 07; portorage, 36 92.....	94	99	
Fuel, 26 84; oil, 21 75.....	48	59	
Twine, 19 85; hardware, 10 34.....	30	19	
Postage, 229 63; repairs, 62 52.....	292	15	
Commission, 30 54; counterfeit notes, 10 00.....	40	54	
Blank books and stationery.....	30	92	
Painting and glazing.....	27	54	
Books to editors.....	51	66	
Newspapers and advertising.....	113	00	
Newspapers and pamphlets from England.....	19	04	
Exchange, &c.....	25	59	
Discount allowed on books.....	105	24	
Discount to County Unions, &c.....	917	74	
Brushes, pitchers, matches, turpentine, bad notes, basket,			
furniture check, &c.....	30	40—	66,661 29
Payments on contracts made previous to March 1, 1840.....	15,359	82	
Cash on hand, March 1, 1841.....	227	71	
Stock on hand.....	52,120	89—	52,348 62

\$148,054 61

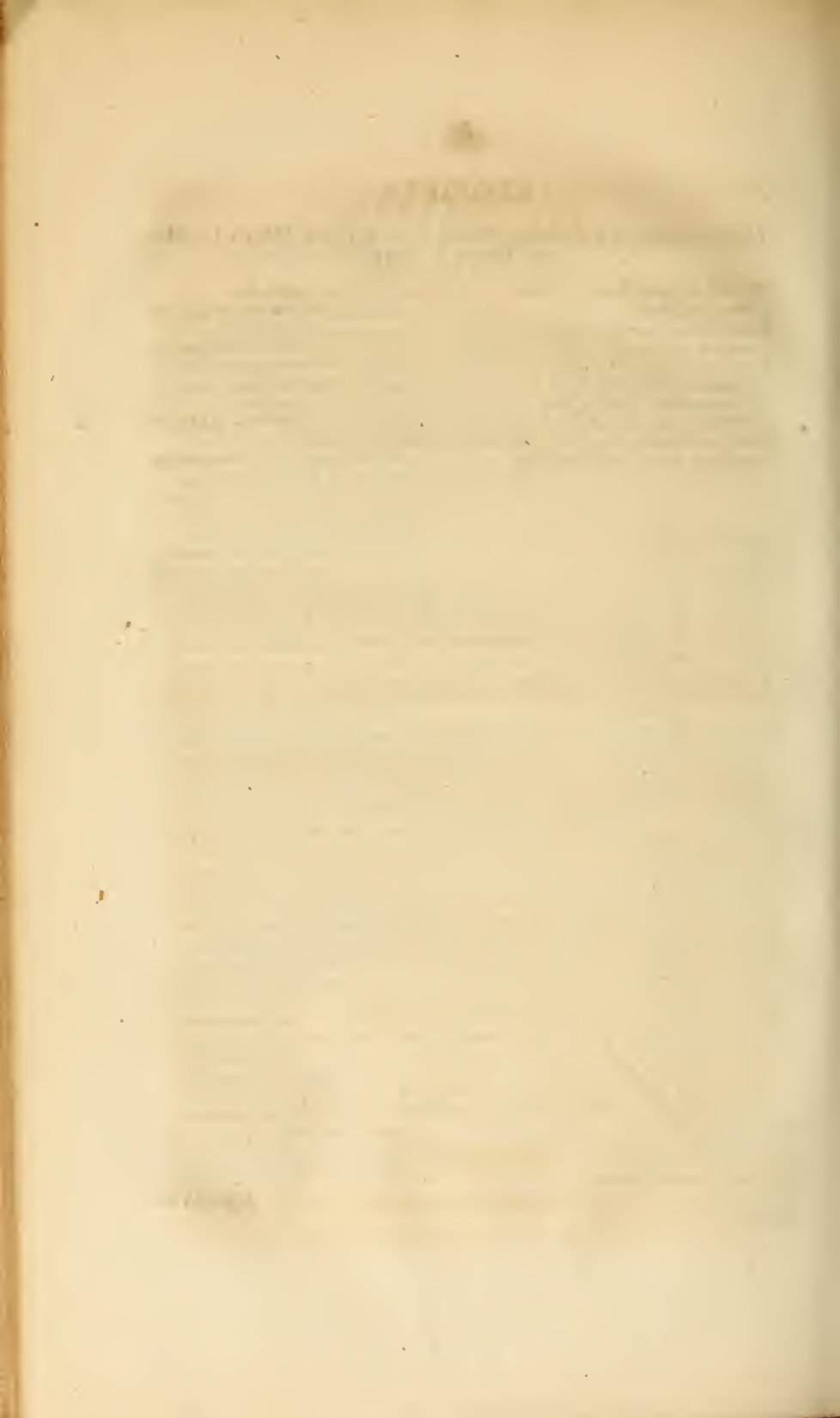
RECEIPTS

*Of the American Sunday-school Union, from March 1, 1840,
to March 1, 1841.*

To Cash on hand, March 1, 1840.....	\$306	59
Stock on hand.....	53,630	17—53,936 76
Rents for the Society's buildings.....	3,300	00
Interest on Sinking Fund.....	1,087	67—4,387 67
Donations for General Fund.....	7,037	04
Donations for Valley Fund.....	6,283	99
Donations for Southern Fund.....	780	51
Donations for Foreign Fund.....	157	97—14,259 51
Book Department—Cash sales, open accounts, bills discounted, and from agents and depositories.....	75,470	70



\$148,054 64



THE

EIGHTEENTH

ANNUAL REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION

MAY 24, 1842.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION.

1842.

CONSTITUTION.

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY SCHOOL UNION."—Its objects are, to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land—and to endeavour to plant a Sunday-school wherever there is a population.

ART. II. Each subscriber of three dollars annually shall be a member. Each subscriber paying thirty dollars at one time shall be a member for life. Sunday-school Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice-presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively, one, two, and three years; but they may be re-elected.

ART. IV. The Officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient; and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence, by either of the Vice-presidents, at the written request of six Managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday-school Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

OFFICERS

OF THE

AMERICAN SUNDAY-SCHOOL UNION, 1842-3.

PRESIDENT,

ALEXANDER HENRY.

VICE PRESIDENTS,

PAUL BECK, JUN., *Philadelphia.*
CHARLES CHAUNCEY, "
WILLIAM H. RICHARDS, "
RICHARD BENSON, "
AMBROSE WHITE, "
THOMAS FLEMING, "
WILLIAM DARLING, *Reading, Pa.*
GEORGE CHAMBERS, *Chambersburg, Pa.*
HARMER DENNY, *Pittsburg, Pa.*
THEODORE FRELINGHUYSEN, *New York.*
WILLIAM JAY, "
MOSES ALLEN, "
GERRIT SMITH, "
WALTER LOWRIE, "
CHARLES F. MERCER, *Florida.*
TIMOTHY DWIGHT, *Connecticut.*
ROBERT H. IVES, *Rhode Island.*
STEPHEN DUNCAN, *Mississippi.*
HEMAN LINCOLN, *Massachusetts.*
CHARLES EDMONSTON, *South Carolina.*
JOHN H. COCKE, *Virginia.*
ISAAC DAVIS, *Delaware.*
FRANCIS S. KEY, *Dist. Columbia.*
HENRY POTTER, *North Carolina.*
SIMON PAGE, *Maine.*
JOHN M-LEAN, *Ohio.*
P. B. WILCOX, "
SAMUEL B. LOCKWOOD, *Illinois.*
THOMAS MATHER, "
DR. B. F. EDWARDS, "
JOHN MURPHY, *Alabama.*
PETER D. VROOM, *New Jersey.*
ISAAC COE, *Indiana.*
SAMUEL RHEA, *East Tennessee.*
J. A. MAYBIN, *Louisiana.*
H. L. PINCKNEY, *South Carolina.*
THOMAS S. WILLIAMS, *Connecticut.*
EUGENE A. NESBIT, *Georgia.*
CHARLES MARSH, *Vermont.*
EDMUND PARKER, *New Hampshire.*
JOHN B. CAMDEN, *Missouri.*
ROBERT STEWART, *Michigan.*
WILLIAM A. LEAVY, *Kentucky.*

HERMAN COPE, *Treasurer.*

FREDERICK W. PORTER, *Corresponding Secretary*
FREDERICK A. PACKARD, *Recording Secretary*

MANAGERS.

FOR ONE YEAR.

JAMES B. LONGACRE,	GEORGE M'LEOD,
SOLOMON ALLEN,	JOHN C. PECHIN,
LEWIS R. ASHHURST,	C. ROCKLAND THOMSON,
JOHN M. ATWOOD,	GEORGE W. MORRIS,
SAMUEL ASHMEAD,	WILLIAM BUCKNELL, JUN.,
	CHARLES STODDARD, <i>Massachusetts.</i>
	WILLIAM WINTERTON, <i>New York.</i>

FOR TWO YEARS.

CORNELIUS STEVENSON,	WILLIAM A. BUDD,
WILSON JEWELL,	JOHN V. COWELL,
JOHN GODDARD,	HENRY R. DAVIS,
WILLIAM SHIPPEN,	LEVI KNOWLES, JUN.,
J. F. LEAMING,	JOEL JONES.
	ROBERT ARMSTRONG, <i>Maryland.</i>
	THOMAS C. DOREMUS, <i>New York.</i>

FOR THREE YEARS.

M. S. JOHNS,	WILLIAM BUEHLER,
JOSEPH H. DULLES,	GEORGE B. REESE,
FREDERICK ERRINGER,	JOSEPH P. ENGLS,
JAMES M. LINNARD,	CHARLES S. WURTS,
JAMES BAYARD,	
	WILLARD HALL, <i>Delaware.</i>
	JOHN TAPPAN, <i>Massachusetts.</i>
	FRANCIS HALL, <i>New York.</i>

LIST OF COMMITTEES.

THE COMMITTEE OF PUBLICATION.

LEWIS R. ASHHURST,	JAMES M. LINNARD,
SAMUEL ASHMEAD,	GEORGE M'LEOD,
JOHN M. ATWOOD,	JOHN C. PECHIN,
WILLIAM A. BUDD,	C. ROCKLAND THOMSON,
JOSEPH H. DULLES,	J. B. LONGACRE,
JOSEPH P. ENGLS,	FREDERICK ERRINGER.

And the two Secretaries of the Board, *ex officio.*

JAS. M. LINNARD, *Chairman*

COMMITTEE ON ACCOUNTS.

JOHN GODDARD, JOHN V. COWELL, J. F. LEAMING

PROCEEDINGS

At the Eighteenth Anniversary of the American Sunday-school Union, May 24, 1842.

THE services of the EIGHTEENTH ANNIVERSARY of the AMERICAN SUNDAY-SCHOOL UNION were attended, at the First Presbyterian church, on Washington square, May 24, 1842—the President, ALEXANDER HENRY, in the chair. The exercises were introduced by singing the following hymn, by Rev. W A Muhlenberg, D. D., President of St. Paul's college, N. Y:

Rise, Daughter of Zion, thy mourning is o'er ;
The night that hath veil'd thee shall veil thee no more ;
Wear the robes of the morning ; arise thou and shine,
For the beauty and light of Jehovah are thine.

O, lift up thine eyes, look around thee and see
How thy children are gathering together to thee ;
Like doves on the wing, flying home to be blest
At thine altar with peace, in thy bosom with rest.

From the sea's farthest shores, and like its full tide,
The nations new-born, how they flow to thy side ;
To freedom forth springing, thy light having seen,
They bless thee a Mother, and hail thee a Queen.

Who wasted thee once, lowly kneel at thy throne,
Rejoicing thy sceptre of mercy to own ;
And the proud and the lofty, that hail not thy day,
In the blaze of its noon shall but wither away.

In thy kingdom of love shall all violence cease ;
Thine exactors be justice, thine officers peace ;
Thy people all righteous, and truth all thy ways ;
Thy gates are salvation, thy portals are praise.

Jehovah thy Beauty, thy Brightness, thy Crown,
Thy noon shall ne'er wane, and thy sun ne'er go down ;
And the tide of thy glory, no ebbing to know,
From ages eternal, to ages shall flow.

Rev. ALBERT BARNES then led in prayer. The following hymn (also composed by Rev. *Dr. Muhlenberg*) was then sung:

"Feed my lambs!"—How condescending,
How compassionate the grace
Of the Saviour, just ascending,
Thus to bless our infant race!

Richest treasure, dearest token,
From his stores of love to give;
Kept from age to age unbroken,
Till its bounty *we* receive.

Who, without that word of blessing,
Could our dark estate have told?
Sin and woe our souls distressing,
Lost and wandering from his fold.

"Feed my lambs!"—Ye pastors, hear it!
Feed the flock of his own hand;
O, for him, for us, revere it;
Keep the Shepherd's last command.

After extracts from the Annual Report of the Board had been read by one of the Secretaries, a motion to accept and publish it was made by the Rev. KINGSTON GODDARD, of the Episcopal church, Brooklyn, (Long Island,) who remarked as follows:

I feel, Mr. President, that it is due to myself to state, before entering upon any discussion of the merits of the most excellent Report, an abstract of which has just been read, that I should not have placed myself in so prominent and embarrassing a situation as the one I at present occupy, did I not feel that duty called me. The diffidence natural to one as young as myself, would lead one to shrink from so weighty a responsibility as the advocacy of the claim of this institution, before so respectable and enlightened an audience as the present. And I certainly should have consulted my own feelings, and declined your invitation to address you upon this resolution, had I not have heard a command emanating from the Master whose I am and whom I serve, "to be instant in season," and "whatsoever my hand found to do, to do it with my might." As a minister of the gospel of the Lord Jesus, my duty is to go forward; and like Abraham, when commanded to go into a land of strangers, my duty is to obey, and not to allow any real difficulties, or imaginary obstacles, to affright me. With such views do I this day appear before you, and with such views do I cast myself upon the promised assistance of the Holy Ghost, to enable me to speak the word in season: and amply shall I be rewarded for all sacrifice of personal feeling, if any good accrue to this society by my efforts; or if any be induced to be more active and zealous, during the remainder of their allotted career, for Christ and his cross.

In moving that this Report be accepted and published, under the direction of a committee of the society, I do not mean to advocate a merely formal proceeding. No, sir; it is a report too full of interest, and connected with a society of too vast an influence, to be so carelessly regarded. For there are several phases in which this institution is to be viewed, which will, in the mind of every thinking man, make the publication of its annual reports a matter of weighty interest. In the first place, let us regard it in a national point of view. Where, I would ask, is there any Christian so

blind to the interests of that nation whose child he is—whose liberty blesses him—whose institutions ennoble him—and whose prosperity is dearer to him than his own life—where is there one who does not feel the necessity of a national acknowledgment of that God, who presides over the affairs of nations as well as those of individuals; and who, sitting at the helm of empire, can guide a nation through many a storm to national honour and glory; or who can shiver it upon the concealed and undiscovered rocks of ruin! But any one who is at all acquainted with the peculiar characteristics of democracy, will see at once that there can be no such thing permitted as a religion established by government. Some other device must be hit upon than that of an establishment, to prove to the nations of the earth that the Lord is the honoured and acknowledged God of this nation. This end will not be answered by the prosperity of individual sects either. For whilst they might shine in the radiance of their piety, like a solitary star, more brilliant on account of surrounding darkness, they would not give the nation a right and title to the character of a pious people. How then, sir, are we to accomplish these most desirable results? How are we to wipe off the foul charge of infidelity when made against us as a nation? How, sir! By the institution and support of just such associations as that whose anniversary we this day celebrate. Institutions established for the national good—to promote national piety, and to unite in one noble object men of different sects, and from different portions of the country, but who have the same love and regard for one divine Lord and Master. This, this is the way that this most desirable result is to be accomplished. And when the stranger from other lands sets his feet upon these shores, and looks abroad for evidence of our national piety, we can point to such institutions as the American Bible, the American Tract Society, and the American Sunday-school Union, as an evidence that, as a nation, as well as individuals, we do love and serve the Lord. It may belong, as no doubt it does, to the statesman, to bind the chaplet of honour around the brow of our father-land, and to make continued efforts to procure new gems with which to adorn that brilliant coronet. But it is our privilege and duty, as ministers of the gospel, and as connected with this and kindred institutions, to hang upon its bosom the breastplate of the priestly office. A breastplate like that which adorned the High Priest of the Jewish church when he went into the Holy of Holies and ministered before the Lord. For as we are told that in that glittering ornament every tribe was represented by a stone of peculiar colour, upon whose sparkling surface its name was engraven—and as, when the glory of the Lord was reflected back from the polished jewels, there was a rich and mingled radiance thrown upon the altar of the Most High: so do we desire that these societies which adorn our nation should be composed of different sects, and with different views; but all united together by the golden bands of the love of Christ; and all deriving the light with which they shine from the same divine Spirit; and all uniting in shedding a combined light over a dark and desolate world.

The prosperity of such a society as this is equally dear to the man whose views go no farther than the protection of his own property, as it is to him whose benevolence embraces the welfare of the nation. None can without emotion behold the rapid growth of our western settlements. And all must see that the time will come when the child of so much promise shall stretch forth a giant's arm; for the time will doubtless come, when so great will be its influence in our government, that it will give a colouring to those laws which govern us—the older portion of the Union. And much depends upon us now, whether that influence shall be religious or infidel in its character. And is it asked, sir, what can be done to counteract future evil and to insure future good? We reply, The encouragement of such an institution as this, which takes the young under its fostering care, and while the heart is soft and susceptible to impression, stamps upon it the features of Jesus: that when those that are now young grow up to manhood, and exert an influence upon the nation, it may be a beneficial and holy one. It appears to me, that the mighty mass who fill the fertile plains of the west may be compared to the majestic waters of the Mississippi, bearing richness and fertility to the land whose shores it washes. Great, sir, as is the irresistible mass of water that forms its current, the traveller may trace this stream through

many weary miles of travel, until its multiplied sources are found to be little fountains that bubble up from the sides of hills and in the deep glen, or green and fertile valley. But when all have united into one, there is a force and power which nothing on earth can withstand—that would break down mountains in its onward flow—although each little stream might have been dammed up with a handful of earth. So with the united influence of that great people; you cannot resist and curb it—but you can go to the fountain-head of power—you can take their children, and, by implanting in their hearts the principles of the gospel, you can make the onward and collected stream irresistible in its power to do good. But, oh! sir, if these fountains be poisoned, the mighty stream of water will bear desolation and death along its banks, and the contagion will spread until it sweeps on with a desolating power to the embrace of the Atlantic. And where, oh! where can the prophet be found who has power to cast in that which will heal the bitterness of the waters?

Again, sir, would we remark, that your Report should be published, because there is so much in it calculated to cheer the benevolent heart. The time in which we live is pregnant with great events. One remarkable feature is, that intellect seems to be usurping the sceptre of the world. The time was when he that had the strongest arm was exalted; now, sir, the sceptre of power is held in the hand of him who thinks the most profoundly. Once the arena—the battle field—the place appointed for the courtly tournament were the spots upon which laurels were gathered. Now, sir, the study is the spot, and the sceptre that seems to be appointed for the government of the world is the pen of the scholar. Knowing this, your determination is to instruct the young in the most valuable of all knowledge—even the knowledge of God. And the determination of this society is, by the aid of divine grace, to implant in the bosoms of the young such principles as will fit them to meet the troubles and disappointments of human life. And, oh! sir, how much are such principles needed in the newly settled portions of our country. Methinks I can see now, in one of those log cabins that dot the prairies of the west, a group of weeping children gathered around the form of a dying mother, as she lies upon her lowly bed. Amidst their convulsive sobbings her feeble voice is heard: and the prayer goes up to God, with all the intensity of a mother's anxiety, that you may be prospered; that schools may be established, and her children may be taught the knowledge and fear of God. This Report, sir, tells us that this work does go on: and we would publish it, that every benevolent heart might be made to rejoice in what God is enabling you to do.

The speaker then went on to remark that these reports were valuable because they were monuments erected for coming generations, upon which were recorded the triumphs of the Saviour over the dominion of the devil; and were in the religious, what the triumphal arch, and the stately edifice, and lofty column were in the political world. And he concluded by stating that the most interesting fact which such reports established, was the union of different religious denominations in the great work of building up the kingdom of Jesus. We are all, sir, most unhappily separated into divers sects, by differences of minor importance. We all cannot be right, but it is more than probable that in some things we are all of us wrong; laying, perhaps, too much stress upon things not essentially necessary to salvation. But with what an accumulated force can we meet the objections of the infidel, when we unite, with one heart and one soul, in propagating the fundamental doctrines of our blessed religion. This is what we do when we unite in promoting the interests of this association; and surely, sir, we are but fulfilling the dying injunction of the Redeemer, when he said, A new commandment give I unto you, that ye love one another. O! that we had more of that spirit that pervaded the church when it first was established by the Redeemer; for God sent it forth as one to bless a darkened world. It was then like the pure rays of white light which he has so beautifully scattered over the face of nature, to cheer the heart of man, and to exhibit its beauty and loveliness. But as that ray can be divided by refraction into rays of various hues, so have men divided the church of God into different sects. But as a sickly vision only can rejoice in a coloured light, so does the heart of every true and spiri-

tually healthy believer delight in anniversaries of societies, such as this which we this day celebrate, when Christians shine with a united and brilliant lustre!

As I stood yesterday and gazed upon that mighty throng of children who were assembled together in this adjoining square, my mind naturally looked forward to the time when the archangel's trumpet shall have pealed, and the dead shall have risen to judgment. And then, when the countless numbers who have been converted in Sunday-schools shall, under the banner of the cross, be ushered into the high gates of the celestial city, you will feel amply rewarded for all your toil and labours for this institution. And many a one then will regret, deeply, bitterly regret, that the money that has been squandered upon the fashions and luxuries of a fleeting world had not been consecrated to support those associations that, like the American Sunday-school Union, aim at the rescue of immortal souls from sin and death.

MR. GODDARD's motion was seconded by Rev. Z. S. BARSTOW, of Keene, New Hampshire, with a few very pertinent and gratifying remarks. Mr. B. expressed his earnest desire that the Report should be circulated, especially at the North; as it would effectually remove or correct any wrong impressions, or erroneous views, which were entertained of the Society's principles and proceedings. He regretted that there had not been a more liberal distribution of our Annual Reports, and observed that he had not seen one for eight years; nor could he readily find one, though he had inquired. He spoke of the earnest regard which was felt for the Society at the North; and though they have local associations, which are useful and necessary, and in the success of which he was deeply interested, they need not, and should not, obstruct the progress of the general Society, nor diminish aught of their affection for it, or their interest in its operations. He hoped the Report would be published and sent abroad, and that a goodly number would be distributed among the friends of the Society in the Granite State.

The following resolution was then moved by the Rev. Mr. EVERTS, of the Baptist church, New York, and illustrated and enforced in a very forcible and happy manner:

Resolved, That, from the primary relation of the Sunday-school institution to the progress and triumph of the gospel, its plans should be greatly enlarged, and the co-operation of the church be more zealous and universal.

MR. EVERTS observed:

MR. CHAIRMAN,—Young ministers are often advised, in their first essays in preaching, to select a text whose interest and richness will atone for all defects in the plan and illustration of the discourse. I have observed this rule in selecting the resolution, which I am now about to offer.

Resolved, From the primary relation of the Sunday-school institution to the progress and triumph of the gospel, that its plans should be greatly enlarged, and the co-operation of the church be more zealous and universal.

This resolution, then, in the first place, asserts for the Sunday-school institution a primary relation to the progress of the gospel. This relation will appear in its preparing the way for, and rendering more efficient, all the other means which are combining to sustain and extend the interests of the gospel.

Mr. Chairman, have you ever marked the process of quarrying from beds of rocks? The quarry-man surveys the mountain ledge, selects the most eligible spot, and deposits deeply amid its vast strata the explosive agent.

No outward development appears; no rocks are thrown from their bed; no stones are seen flying in the air; and superficial observers would pronounce the whole labour in vain. But, returning to the spot, from the point of the blast, we may trace seams and crevices opened in the rock, and diverging in all directions through its strata. This *sand-blast* precedes the transformation of the ledge or mountain into adamantine cities. It prepares the way for all the detailed labour of quarrying, shaping, polishing and erecting into forms of beauty and utility; and blasters, pursuing their labour, ever and anon fall upon new shakes or crevices covered by rubbish, which it had opened, diverging and extending through the rocky bed, guiding all their blows, and giving success to all their toils!

The Sunday-school institution, though to superficial observers its effects may appear small, is the *sand-blast* of the religious enterprise. In its primary action, it is seaming up the rocky heart of human society, far out to its extremities, and down through its lowest strata. And all the co-workers of this great enterprise are quarrying along the seams it has left, and now and then falling upon new crevices, long concealed by the rubbish of the world, that guide all their detailed labours and give success to all their various means. To it, the church is indebted for the greater number and better qualifications of missionaries she is sending far hence to the Gentiles; for the increase and greater efficiency of the ministry now occupying her pulpits; for the greater ability and faithfulness of those who bear her offices of charity, supervision and discipline, and for a better indoctrinated, more efficient and more devoted laity, "always abounding in the work of the Lord."

All evangelical churches are enlarged through their Sunday-schools; and the visitors connected with your Union will generally find the prosperity of the schools they visit an index of the prosperity of the churches to which they belong; and, when new religious interests are established in destitute parts of a city like this, you will find a flourishing Sunday-school an auspicious omen of success. Pastors, in building up churches upon the ordinances of the gospel, are placing living stones in the spiritual temple, which Sunday-school teachers have been the means of polishing.

Evangelists, going from village to village and from city to city, winning souls to Christ, are gathering harvests which Sunday-school teachers have sown in tears. Often extensive revivals follow in their train, and churches succeed to their establishment.

In the late revival at Boston, at a given time, 250 members of their schools were added to ten churches; and doubtless nine-tenths of all who have believed in that extensive revival had been taught in the Sunday-school. There is not then an agency of the gospel to which it is not imparting increased efficiency; nor an enterprise of the church to which it is not contributing the means of a more vigorous prosecution. The Sunday-school is guiding the success of all the ordinary, and even extraordinary, means of grace; and, as the grand locomotive of the gospel, is leading the whole train of religious institutions on to a millennial destination.

But the primary relation of this institution to the progress of the church, appears in a still more striking point of light, from its prospective bearing upon the final triumph of the gospel.

What kind of instrumentality is so well adapted to the accomplishment of this work as that to which the Sunday-school belongs? This is the means, we believe, God designs to render more and more prominent as the work advances to completion. For ourselves, though all things are possible with God, we have never been able to conceive of the completion of this work through any *other order* of means.

An attempt to tame all the beasts of savage name that couch in the dens or howl in the mountains of the earth, by changing their matured nature, would mock the fancy of the most visionary. There are no adequate means; but before their instincts of timidity and cruelty are developed and their habits of rapacity formed, we *can* conceive of their being tamed; for "every kind of beast has been tamed, and may be

tamed of mankind." The lion and the lamb may be made to lie down together, and a child lead them; and nothing remain to hurt or harm in all God's holy mountain.

An attempt to reverse the course of all rivers, by turning back their streams over the hills, after they have descended halfway to the valleys; or directing them through the banks of ravines between which they are flowing, would be preposterous. But we can conceive of at least an approximation to this end, by the direction of sufficient agencies near the sources where they bubble from the earth, and descend from summits and highlands, marking the surface of the earth with the channels of a new system of waters.

An attempt to reshape the whole vegetable kingdom, by straightening the crooked trunks of the monarchs of the wood, bending ill-shapen branches, and severing unsightly limbs, would not surely be made by the wildest projector; there are no means adequate to such a mode of effecting the object. But we can conceive of this vast accomplishment, by the tasteful care and systematic agency of successive generations in removing obstructions from the face of the earth, adjusting the early shoots, and bending the pliant twigs of springing garden fields and forests, giving new order and beauty to the whole vegetable kingdom.

The spiritual transformation of the world, as a work of instrumentality, appears infinitely greater than any or all of these supposed physical enterprises combined—a work of exalting and bringing low, turning and overturning, creating and destroying, till Christ reigns over all the earth.

An attempt to accomplish this vast work, by any system of mere adult proselytism, apparently the chief reliance of the great body of evangelical Christians, must fail. Were meeting-houses multiplied a hundred-fold, and men as holy as Paul, and as eloquent as Apollos, preaching in them to adult congregations, and going from house to house warning men and women with tears, the work would be still unaccomplished. Ranks of sinners press on to fill up the places of the converted, and generations of wicked are springing up in place of the departed righteous, and in the nature of the means, to whatever extent enlarged, the end will never be attained.

But there is, Mr. Chairman, an order of instrumentalities through which we can conceive of this vast accomplishment. I mean that which is involved in the Sabbath-school institution. Preaching the cross! Yes, it is by the cross that all things must be subdued to Christ; but preaching the cross to the young; bringing the generations of the earth to the foot of the cross, before depravity is developed in its most gigantic forms, and to its most rampant madness; turning the streams of human life and passion into the channels of righteousness and holiness, near their fountains, before they become enlarged and impetuous in their course; shaping characters, manners, and institutions upon the models of the gospel; not by hewing, trimming, and reshaping the manhood of society, but by adjusting the early shoots, and bending the pliant twigs of its infancy. Missionaries and missionary boards feel more and more the comparatively greater efficiency of the labours expended upon the rising generation of heathen, and begin to recognise the chief hope of the church in the conversion of those taught the way of life from childhood, rising up as native preachers. And the designed pre-eminence of this instrumentality in the conversion of Christendom, is increasingly felt by the most intelligent and judicious Christians. By the hand of the Sunday-school, the leaven of the gospel may be deposited deeply in the heart of society, till in its outward developement the world is purified and Christianized.

Upon the principle of the Sunday-school institution as a pivot, the Christian Archimedes may confidently rest the lever of the gospel, in aiming to overturn the moral world.

In the nature of the means, immediate or apparent effects are small, and devoted Sunday-school teachers may appear to labour in vain; but designed results will be developed in greater extent and prominence, as the cycles of divine providence revolve, and the universal reign of Christ approaches.

Were a score of men now silently passing along this house, and, with rods tipped with an invisible phosphoric flame, intently marking the internal surface of this edifice, it might all appear unmeaning and no immediate effects be traced; but darken the windows, and immediately lines and figures would flash in brilliant coruscations from all these walls and ceilings.

So when the Sunday-school is assembled in this, and a thousand other places in city and country, and groups of teachers are seeking to inculcate in the minds of their classes the lessons of divine knowledge, the process of instruction may appear arduous, and their assiduous and systematic toil productive of little good. But as life

rolls on, and the lights of the world are put out by affliction or the breath of the divine Spirit, through these humble toils, the graces of salvation and the features of holiness may be luminously developed in thousands of individuals, families and social scenes.

A Sunday-school girl lately died in one of the counties lying on the Hudson. She had enjoyed no suitable religious instruction at home, but she had been taught in the Sabbath-school. When smitten by disease and pining away, she entreated her worldly parents to send for her Sunday-school teacher; she asked to be placed upon her knees; and after he had recalled to her mind the way of life, and had prayed with her, she clasped her little hands, and said, It is enough! It is enough! Her mind was calm and joyful to the last; and consoling her mother, she said, Mother, when they lay me out on this bed, don't think little Susan lies here; and when they bury me, don't think of little Susan in the grave, but think of your little Susan as an angel in heaven.

Sometimes these effects are developed later. A lady of my acquaintance taught a Sunday-school about thirty years ago; of those under her immediate care, she has since heard of the conversion of six, at different periods and at different places, all ascribing their conversion to the Sunday-school as the instrumentality. The last experienced a sudden change eighteen years after she left the Sunday-school, and was clear and confident in acknowledging its agency in her conversion; and when she died, two years after, she reiterated her obligations to the Sunday-school, and charged her papal relatives, when she was laid out, to fold the memento of her teacher—kept so many years—near her heart, and bury it with her in the grave; a precious memorial of the Sunday-school.

Let Sunday-school teachers, then, go forth over the earth with the word of God as a pencil of heavenly light, and draw the invisible lines of Sunday-school instruction over the moral character of our cities and towns, villages, and extended country; draw them lengthily over all lands from pole to pole, and from the rivers to the ends of the earth; draw them thickly through every family and social scene, and write over the whole surface of human society, and the walls of all human habitations, and the escutcheons of all social institutions, and the tablets of all human hearts, the name of God, Immortality, Jesus, Salvation, Judgment to come, Hell, Heaven.

And when, in the darkness of affliction, the light of earthly prosperity and hope are withdrawn, these invisible lines will be developed in the emblems of religious doctrine, the grace of salvation, and the images of Christian virtue and benevolence. And all lands luminous with divine knowledge, and all hearts instinct with heavenly grace, will flash out in the brilliant coruscations of millennial glory; showing a world redeemed by teaching children the way of life—the glorious achievement of the principle of the Sunday-school.

From this primary relation of the Sunday-school to the progress and triumph of the gospel, is claimed, by our resolution, an enlargement of its plans, and a more zealous and universal co-operation of the church.

Time forbids my enlarging on this most interesting point. I can only remark it is still but a model idea; like Fulton's conception, expanded to a system of sailing over all waters, and circumnavigating the globe; like the incipient discoveries of Galileo, elevated into the sublime system of modern astronomy.

What a few individuals, and a few churches with a partial devotion have done, only intimates what all churches, and all Christians, with worthy devotion and commensurate zeal, might accomplish.

There is no department of Christian enterprise, where the same means have done so much. The just economy of religious means, therefore, demands the enlargement of the plans of the Sunday-school institution. And there is no other department of the Christian enterprise, to which indefinitely increased instrumentalities might be so easily available. All cannot become official pastors and public ministers of reconciliation, but all may become teachers, visitors or otherwise active promoters of this cause, till the last child is gathered into the Sunday-school and taught the way of life.

There must be an increase of teachers. The church must send out hundreds, where she has tens. There are scarcely any children in any city, that some Christian might not gain access to, and lead to the Sunday-school. There must be more time given to it. The church has long been talking of the growing importance of the Sunday-school institution; but, with strange inconsistency, is multiplying appointments for adult convocations, setting apart only the leavings of the Sabbath for the Sunday-school. Who can doubt, if the church would worthily occupy the time thus

left open, that an appropriation of a larger portion of the Lord's day, especially to preaching the gospel to the young, would facilitate the moralizing and evangelizing of our cities and the world? And, above all, there must be more faith in the divinely-appointed efficiency of this institution. The success of the ordinary preaching of the gospel is measured by the faith of the church in their instrumental efficiency. So the success of the Sunday-school has been measured. Some have faith in regard to their own children, their classes and the general enterprise, and are blessed. But this faith and interest are limited to few, and in none is it adequate to the enterprise.

If we can understand from books of revelation and from observation, that by this means God designs to turn the captivity of the world, we must address ourselves to the work, as the Jewish reformers did to the restoration of Israel.

Here we must expect greater things, and attempt greater things. Here, relying upon the divine blessing as in the Thermopylae of the moral world, we may forestall and beat back intemperance, Romanism, infidelity, profaneness, licentiousness, Sabbath-breaking: until, as the harbinger of Christ's reign on earth, the Sunday-school institution shall have prepared the way of the Lord, and made his paths straight—until, as the Star of Bethlehem, it shall lead inquiring generations and stand over the Messiah, till all shall come and worship him together, and one song employ all nations, and children's voices of all lands sweetly blend in the heavenly chorus, "Worthy is the Lamb that was slain to redeem us."

The resolution offered by Mr. EVERTS was seconded by the Rev. R. B. CAMPFIELD, of New York, and passed.

The Rev. JOEL PARKER, D. D., of the Presbyterian church, Philadelphia, moved the following resolution:

In view of the facts, that there are thousands of districts in our country, (particularly in the Western States,) which greatly need suitable books for the maintenance and increase of their Sunday-schools; and in view, also, of the capacity of the American Sunday-school Union to furnish them,

Resolved, That the Board of Managers be instructed, so far as the community shall contribute the means, to supply, gratuitously, or at reduced prices, suitable libraries to all such schools as may require their aid, through such channels as may be most direct and least expensive.

In support of the resolution, Dr. PARKER remarked, in substance, as follows:

Mr. PRESIDENT.—While sitting here I have been thinking with great pleasure of the catholic character of your institution. You are sending forth, in your publications, Christian instruction divested of the peculiarities of sects. When we, of different denominations, meet on this platform, we feel that the vital and strongly influential features of the gospel, are sufficiently exhibited by your books. We say, it is a lovely sight for Christians thus to act together. We praise the spirit of catholicism and union. This is very fine, say some. Why do you not carry it out? Well, sir, for one, I profess that I am ready to do so. I am willing that answer should be made, when I am dead, if any shall inquire for my doctrinal views—he believed in the doctrines of the American Sunday-school Union, and that this was my confession of faith.

A delightful view of this subject was presented by a young brother that preceded me, [the Rev. Mr. GODDARD,] by comparing your instructions to a beam of undecomposed light, and our denominational theology to different shades of light, when the pure beam has been broken by a refracting medium. It would be well, sir, for us, and for our holy religion, if we would always leave off our coloured denominational spectacles, and be content to look at the pure light, just as it beams from the Bible.

What I have to say, in support of the resolution just read, is comprised in three thoughts. The good accomplished by your publications is unmingled; the hindrances to your success are few; and the results exceed our present expectations, besides being indefinitely cumulative and progressive.

The good, sir, which you are accomplishing, is unmingled. You are sending forth the simple gospel—the gospel not divested of its power by the suppression of its most important truths; yet, it is the gospel so stated, that all who love our blessed Saviour and trust in his atonement, admit that it is the pure gospel. And what harm have such instructions ever done? The doubtful speculations of our theologians are often leading men to extremes. But you were never accused of publishing any thing that leads to extremes. Your teachings are, on all hands, admitted to be both safe and powerful for good.

Almost all our enterprises for acting on our adult population, have, at one time or another, led to extravagances and the excitement of angry feelings.

I have known a temperance lecturer, good as his cause was, and just as were his views in the main, stir up the worst passions of the community, and produce all the results of a fanatical excitement. But your work, from its nature, can produce no such results. There are some enterprises which, like Howard's visiting prisons, cannot, from the very nature of the case, produce an angered state of the public mind. Individuals may possibly have been disoblged by the career of such a man. But, if his zeal were regarded by some as excessive, the worst thing that they could think of it was, that it was an amiable, self-sacrificing enthusiasm. So, possibly, men may be found who shall smile at the amiable and disinterested zeal of your Board and its friends; but none will pretend that any fanatical excitement ever springs up from your exertions. On the contrary, this whole work acts as a sedative upon the public mind. Let party strife, in politics or religion, rise ever so high, and you may always observe, that, if you begin to talk about the interests of the children, it will act like the harp of David in expelling the evil spirit from Saul.

The hindrances to your operations are very few. The majority of wicked men are ashamed to oppose them. Let a thoughtless and profane father come into his house, and hear one of his children reading from one of your publications, ("Sunday Readings,") such as I hold in my hand, these two maxims from rules for the nursery—"I must always mind"—"I must never fret nor tease." Will he oppose this? Will he be angry because you are teaching his children subordination to their parents and an amiable behaviour? No, sir, wicked though he may be, he will not oppose that. And yet, I mean to show, in another part of my speech, that the profoundest principles of Christianity are wrapped up in such simple precepts.

Will ambitious men oppose you? They have no motive to do so. From their very character, they cannot wait for a generation of children to grow up to aid them in attaining their ends. They do not live for the future. They want present glory. What motive has such a man as *Abner Kneeland* for opposing Sunday-schools? He cannot wait for his notoriety longer than a dog would wait for his dinner. And what does he care for posterity? It is not probable that the thought has often crossed his mind, that there is any such thing as posterity.

But it will be said, there is another kind of ambition. Catholic priests will oppose you. Grant that they will do what they can; yet what can they do? They cannot publicly attack your operations among our own people, for your publications are approved by good men, and popular with all classes. They can teach the children of their own communion, and perhaps many of them will do it, thinking that they are doing God service. Well, sir, suppose you quicken their consciences, and kindle their zeal a little in this work. I do not suppose they will teach their children the way of salvation; but they will cultivate their minds more, if they teach *any thing*. In this provoking of them to teach, our people will accuse them, perhaps, of withholding the Bible from their people. They will deny it, and then, to make good their denial, will give it to them. Diffuse religious intelligence widely, and you act upon them, indirectly, it is true, but with the constancy of an atmospheric influence.

Then, sir, the hindrances from within, which are, after all, more formidable than those from without, are comparatively nothing in childhood. God has wonderfully guarded the infant mind in two ways. He has given it a susceptibility to be approached and influenced by truth; and he has held back, till almost the age of manhood, the developement of those passions which hinder the influence of the gospel.

Truth is simple, and, like minute dew-drops, it can penetrate through the fine network of the infant intellect, and trickle down upon the heart! But error is complex. Religious error is made up of falsehood and truth concatenated. This chain-work is too large to be admitted into the infant mind. The powers have not vigour enough to grasp the propositions which contain plausible and poisonous heresy. I do not forget, sir, that the young minds which you aim to influence are depraved, and entirely destitute of holiness, only as it shall be produced by the Divine Spirit through gospel

truth. But, still it is no small advantage for your work, that you approach the mind while God is, by his constitution, guarding it against error, and making it susceptible to the approaches of truth.

Then, the worst passions are held back till you can do your work. Skepticism never rises till the manly powers begin to awake, and the pride of knowledge and contempt for old opinions have filled the youthful mind with a green and self-conceited wisdom. Avarice has nothing to do with childhood. It springs up only when the mind begins to look forward to the whole of life, and form lengthened schemes for self-aggrandizement. So also those passions which lead to licentiousness in its various forms, are undeveloped till a maturer period of life. Before these mighty powers of mischief are aroused, your publications may come into the mind unopposed. The mind, during the period of childhood, may be well represented by our Saviour's description of a man, when the evil spirit had temporarily gone out of him. There stands the house empty, swept and garnished. You may go in unresisted, and find, in the quiet dormitories, the young passions lying in unconscious slumber. You may bind them hand and foot with the silken bands of gospel instruction; then, when these passions arouse themselves, and, in the first impulse of the pride of conscious strength, exclaim, "Let us break their bands in sunder and cast away their cords from us" behold, they are fettered: and thus those passions are held in check, and the gospel has a free passage into the mind secured for it as long as life shall last.

But the results of this work will exceed the expectations of the most sanguine friends of this cause. The most powerful influences are generally characterized by two things, *quietness* and *constancy*. Look at it in gravitation. Here is a power that operates so noiselessly, that few persons have their minds drawn towards it once in a year; and yet it retains the mountains on their bases, and the oceans in their beds; and regulates our very walking, and all our motions and labours. So it is also with the dew-fall. It comes down like millions of angels alighting upon every part of our land with noiseless footsteps. It comes in the night, and continues its visits of mercy with every returning evening.

To a thoughtless world it seems to do nothing; yet it clothes all our valleys with verdure, and our hill-sides with corn, and continues the growth of our forests, and causes them to shake like Lebanon. Now, sir, analogous to these great, quiet, constant operations of God, are the operations of your Society. Many scarcely see their action at all; and none of us can conceive of the greatness of the results which they are achieving. Nor is it at all wonderful that this should be, when we observe how the profoundest principles are involved in these simple instructions.

In the book which I hold in my hand, we have some rules for the nursery. I alluded to them before. One is, "I must always mind." That applies to a child. The same thought is equally appropriate when he comes to feel the determination and fire of youth, and strong temptation to spurn parental control. It applies to him again as a citizen, subject to the laws of the State. Nor has it less force when he thinks of his sins against his Maker. I must *always mind*, comes up to his thoughts when he thinks of his transgressions against God and the motives to repentance.

"I must never fret nor tease." The language, sir, I know is simple; but the thought is worthy of controlling us in all our social intercourse. It is worth recollecting when we meet with contradiction, or when disappointed by untoward providences. Yes, sir, "I MUST NEVER FRET NOR TEASE" is worthy to be written in letters of gold, and pasted up in the most conspicuous place in our halls of Congress, and in our ecclesiastical bodies.

Then, sir, there is no end to the accumulations of good growing out of this work. When you have done good to one generation, they will do the same for the next. The ratio shall be often that alluded to by the prophet: they shall tell it to their children, and they to theirs, and they to another generation. And so the good which you do to-day to one little child, shall go on with inconceivable accumulation, till a multitude, in some instances like a nation, shall be cast in the mould of a godly ancestor. I submit the resolution.

Rev. S. K. TALLMAGE, President of Oglethorpe University, Georgia, in seconding the resolution, eloquently illustrated the necessity of such an institution in a country where the popular will was the supreme power, in substance, as follows:

I rise, Mr. President, to second the resolution just presented and advocated.

It would be intruding on the kindness of this auditory much longer to delay them. I shall therefore add a very few remarks to what has already been said.

The Supreme Being has established an intimate and inseparable connection between means and ends. When he has great ends in view, he calls into operation powerful means. He puts honour upon means, and upon the humble instrumentality of man; so that, when you see suitable means employed with energy and perseverance, you may infer that God has great results in view.

Our Saviour, in working miracles, honoured the use of means. When he would open the eyes of a blind man, he anoints them with clay, though he once simply said to the dark chaos of the first creation, "Let there be light; and there was light." He could speak, and it was done; he could command, and all things sprang into their existence and order. When we look at the state of our beloved country, and consider the misrule, the lawlessness, the violence, the vice which abound; the view is suited to make us tremble for the future; to make us fear, lest the glorious liberties we enjoy, purchased at the expense of so much toil and blood, may be subverted. When, on the other hand, we consider the means God has put in operation, so powerful, so extensive, so admirably adapted (with his blessing upon them) to secure a contrary issue, we are encouraged, and warranted to anticipate the happiest results. Looking at the depravity of human nature, we would be led to fear that liberty was too indulgent a boon for depraved humanity; that, considering the spirit of selfishness and tyranny which belongs to our nature, society could be kept together only by stronger ligaments than those which the meekness of self-control imposes.

The Sunday-school system is one of the powerful means of Heaven's devising to save our lands and preserve our liberties. When we see what God has influenced the benevolent and humane to do in this department, we have abundant grounds of encouragement; we confidently anticipate the grand results we so fondly and anxiously desire for our land and the world.

I would define the Sunday-school system that scheme of education which employs the *best teachers*, to impart the *best instruction*, to the *best age for its reception*, and all under the *best possible circumstances* as to economy, time, and place; and, I might add, with the *best results* to all parties concerned.

Had I time, I think I could fully demonstrate the truth of this proposition, if it does not at once strike every reflecting mind as self-evident. As I promised to be brief, I will only say a word as to each member of the proposition.

I said the *best teachers*. And, sir, who are they? In our southern States, a considerable number of the very first and most intelligent and refined men and women of our respective communities are teachers in Sunday-schools. On a visit to the North a few summers since, I made a considerably extended inspection of Sunday-schools. I visited a Sunday-school in this city, (Philadelphia.) My friend pointed out to me a teacher, and added, "That is the mayor of our city." I went to New Jersey, and there I found the Governor of the State at the head of his Sunday-school class. I visited another village in that State, and there sat an illustrious and eloquent United States Senator at the head of his class. In still another village, an aged Doctor of Divinity was found on Sabbath morning in the Sunday-school, imparting to his class of children the words of wisdom which belong to gray hairs. I visited New England; and, in one of those States, I found a Governor a Sunday-school teacher. And men of all ranks and offices, and women of the highest circles, were here labouring to impart instruction to the infant mind. I do not mean to intimate that they honoured the Sunday-school so much as they honoured themselves. They did not stoop to their work. No, sir, a Governor rises above the gubernatorial chair when he enters upon such a vocation. Angels from heaven would feel honoured to be sent into this rich field of labour.

Now conceive of the hundreds and thousands of the most intelligent and accomplished men and women of our land, labouring arduously and zealously every Sabbath in the Sunday-school, and imagine, if you can, the results. These, sir, are no hireling teachers. I do not mean to reflect on the vocation of the professional teacher—it is a noble department, and the labourer is worthy of his hire. But I mean to say, the invaluable services of these men and women could not be purchased by silver or gold; nothing but benevolence and Christian love hold out inducements strong enough to secure their labours.

A word as to the kind of instruction. I have called it the *best instruction*. By education, I do not understand simply the instruction of the intellect. It includes the improvement of the morals and the heart, as well as of the head. Mental improvement falls infinitely short of the necessities of man. Heathen Greece and Rome

and modern France, prove, by the fearful eloquence of example, that mere mental culture is entirely inadequate to the indispensable wants of society and of individuals. Science seems to have fostered and matured the intellect in Greece and Rome, only that it might waste its strength in folly, and exhaust its ingenuity in crime. Knowledge seems to have scattered its light around their path, only that they might find their way with more unerring certainty and success into all the hidden mysteries of iniquity.

Hume informs us, that, in the purest state of Roman society, three thousand criminals were convicted and capitally punished in one year, for the horrid crime of poisoning. And yet superstition imposed restraints on the Greeks and Romans that do not prevail in those portions of Christendom, where vital Christianity does not exert its benign and heavenly energies. France, in the bloody days of her revolution, and during the "Reign of Terror," was elevated to the highest pitch of refinement in literature and the arts.

The instruction of the Sunday-school is religious instruction; its text-book is the Bible; it is a knowledge of the Bible that is sought mainly to be imparted; the book which suits all ages and minds; which, in its illustrations, calls into aid a vast variety of information; which is well described as a "ford in which a lamb may wade and an elephant may swim." "The way-faring man, though a fool, need not err therein," and yet it contains mysteries so deep, that angels bend over to look into them.

It lays hold of the most *favourable age* for the reception of truth. Childhood and youth are the material; in one sense a virgin soil; before the conscience is wakeful and unseared; before the heart is hardened, and the mind engrossed and distracted with the cares and anxieties and temptations of life. The minister of the gospel, in his arduous and awfully responsible work, addresses a far less encouraging audience. And, in the history of piety, it would appear that comparatively few, who pass early life unimpressed, become savingly converted.

Christ has said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." "They that seek me early shall find me." "Train up a child in the way he should go, and when he is old he will not depart from it."

As to the *circumstances* of economy, and time and place, consider the vast amount of competent labour that would otherwise be entirely lost, but that Sunday-schools gather it up: it is voluntary and unbought. The *time* is the holy Sabbath, the quiet and stillness of which is peculiarly propitious for study and improvement; and, accordingly, it often occurs that more knowledge is derived by the pupil from one or two hours' exercises on the Sabbath than from all the labours of the week-day school.

The *results*. The influence of Sunday-schools on the teachers, in promoting a spirit of benevolence and active piety, and in uniting them as fellow-labourers in the great work of doing good, is a delightful feature of the system. The labours of Sunday-school teachers are greatly elevating the standard of activity in the estimation of the church, and may prove one very essential means in preparing the church for those vigorous Christian efforts by which God designs to bring about the days of millennial glory.

The Sunday-school system is eminently a charitable system in its relations to the poor. It is emphatically the orphan's friend. It seeks out the poor, and binds in sympathy the high and the low, administering to the moral, the mental, and the temporal wants of many.

A distinguished statesman of our land, in conversing on the benevolent operations of the day, called my attention to one feature of these charities which he regarded with special interest. It was their tendency to bind the different orders of society together, and to promote the true republican spirit. He believed that, from the very nature of man, society must and would be divided into *orders* or *classes*—orders of rich and poor, high and low, forever arrayed in antagonist positions, and disturbing the harmonious operations of the government; or this must be counteracted by a creation of classes of benevolence, uniting all orders in one common cause, binding the rich and the poor together, by drawing them as co-labourers into the same common field; or, by bringing the benevolence of the one to bear on the wants of the other, and uniting as benefactor and beneficiary those that else know no common sympathies. The remark is worthy of attention.

One word as to the library. We see before us, in that case,* a collection of the

* A beautiful collection of the Society's bound volumes was placed in a conspicuous place in the rear of the platform:

published books of the Union, consisting of 440 volumes, together with appropriate maps ; and what a vast variety of entertaining and useful information is there particularly adapted to the young ; and I understand that about \$80 will procure the whole library, together with the necessary fixtures to forward the books to any part of the country ! How could a man do a better work to a needy community than by presenting to them such a library ? In few possible ways, I presume, could \$80 be better expended.

Let affluent men and women learn to make to themselves friends of the mammon of unrighteousness, that, when they fail, these friends may receive them into everlasting habitations.

The Sunday-school cause is entitled to the warm interests and the earnest co-operation of every Christian, every scholar, every patriot and every parent.

Notwithstanding the weather was exceedingly unpropitious, the house was filled ; and though the exercises were two hours and a half in length, the interest of the meeting was sustained to the last moment. The benediction was pronounced by the Rev. Mr. KENNEDY, of the Methodist church.

EIGHTEENTH REPORT.

THE past has been, in some respects, the most interesting and important year of our history. We may conveniently review it under the general division of SCHOOLS and BOOKS.

I. AS TOUCHING THE ESTABLISHMENT AND SUPPORT OF SCHOOLS, we have seen no year in which the evidence of the utility of Sunday-schools and the necessity of them, and the indispensableness of such an institution as ours to propagate them, has accumulated more rapidly. The reports we have received from some of our principal auxiliaries, furnish the most gratifying testimony to the faithfulness of God in crowning the labour of his servants with an abundant blessing. The revivals of religion, which have been so numerous and extensive during the last few months, have embraced an unusual number of the teachers and pupils of Sabbath-schools. In one of our auxiliaries, embracing about 15,000 teachers and pupils, nearly 1,000 of their number are reported to have accepted the offer of salvation through Jesus Christ, within the past year. We have heard, too, from the scenes of former effort, the most cheering intelligence, fitted, one would suppose, to excite and constrain the friends of the Redeemer to continued and greatly enlarged benevolence. To take but a single case: a highly respectable clergyman, resident in Illinois, whose opportunities of observation have been peculiarly favourable, says,

“In the Western Valley, we are now beginning to

reap the harvest of seed sown by your philanthropic labours ten years ago, in the numerous conversions of young people who are brought into our churches. In the States and Territories of the Mississippi Valley, the additions to the churches of the Baptist denomination alone, in 1840, were not less than 30,000, of which at least two-thirds were under twenty-five years of age. Other denominations have, probably, shared proportionally in the blessing. Some of our most intelligent and efficient missionaries and pastors in Illinois, Missouri and other States, I knew when they were little boys in the early and very imperfectly-conducted Sunday-schools in that region, and their impressions of seriousness and of mental culture were there first produced."

And another clergyman, who has been for many years employed in Sunday-school missionary service in Missouri and its borders, fully confirms the foregoing statement.

To prosecute a work, which is so evidently favoured of God, we have been furnished, during the last year, with the sum of \$14,844 72, which exceeds the receipts of last year by the sum of \$585 21, viz.:

For the general purposes of the Society,	\$4,839 90
For the West, (about \$3,000 more than	
last year,)	9,270 42
For the South,	704 49
For foreign purposes,	29 91
Total,	<hr/> \$14,844 72

We have expended for the general purposes of the Society, in salaries and expenses of agents and missionaries, (not employed in the South or West,) donations to poor schools, &c., \$3,999 37; leaving a balance, to the credit of this fund, of \$840 53.

We have expended in the West, during the year, in the support of missionaries and agents, donations to poor schools, &c., \$7,516 16. This, with the balance against the fund at the commencement of this year, \$5,905 55, makes us still in advance on this account, \$4,151 29.

We have a balance of \$469 03 in the Southern fund, and a balance of \$79 16 in the Foreign fund.

	1841.	1842.
Balances against us,	\$4,151 29	\$5,905 55
Balances in our favour,	1,388 72	1,847 00

Total balances against us, \$2,762 57 \$4,058 55

In connexion with this division of our report, we cannot refrain from adverting briefly to the position which Sunday-schools deserve to hold among sister charities.

Even in those districts of our country which are most favoured with the means of Christian training, Sunday-schools and Bible classes are regarded, by pastors and churches, as indispensable auxiliaries in the advancement of intelligent and substantial piety; and their utility in this particular has become more and more apparent, as the standard of instruction has been elevated and the character of teachers improved. With the aid of Sunday-schools, it seems quite a practicable undertaking to train the greater proportion of our children and youth in the doctrines of the Protestant Christian faith. That it is not done now, is attributable, not to the absence or inadequacy of means, but to the indolence or indifference of such as profess to be and call themselves Christians. Neither the English nor American church has ever contributed one thousandth part of its unpledged and disposable influence towards sustaining Sunday-schools. The claims of other institutions of benevolence, kindred to ours, and the claims of strictly denominational institu-

tions, may be all fully met, and still leave enough in the purses and hearts of good men to place our Sunday-schools upon an equality, at least, with the most permanent and cherished objects of their regard.

Of the necessity of some agency precisely like that which Sunday-schools supply, no intelligent Christian will ask evidence. Their great purpose is to bring children and youth of all classes and conditions to the earliest possible knowledge and belief of the truths of the Bible. There is no substantial difference of opinion among those who receive the Bible as from God respecting these truths. The general coincidence of views affecting the doctrines of salvation, is much greater than is usually supposed, and much greater than the tone of public discussions would indicate. Wherever there is an irreconcilable discrepancy of views, it is connected in some way with radical and palpable error of doctrine or practice, which would of itself, and under any circumstances, separate the parties. Among Protestant Christians as a body, there is, in truth, an essential and blessed unity of feeling and opinion, which is sadly overlooked or undervalued in the heat and sharpness of controversy.

An eminent English divine,* participating lately in services not unlike those in which we are now engaged, adverted with peculiar emphasis to the value of a Society whose object is to diffuse the truths of our holy religion irrespective of denominational peculiarities. He would make no compromise of principle; he would yield no right to maintain his private views; but he would waive that right, for the time being, if he could thereby promote a greater common good. He inquires,—

“And ought we not thus to unite, especially at this

* Rev. Dr. Liefchild, at the anniversary of the London City Mission.

day, in the support of great truths? Can we conceal from ourselves that we are living in times when every religious system is undergoing revision, when points long ago thought settled are mooted and questioned afresh, when authorities of all sorts are canvassed, and appeals made to creeds, and canons, and opinions of the fathers, to the confusion of the public mind, and the consternation of some? And what are men to hold by in this conflict of opinion, if we give them not the Bible and the knowledge of its contents? And what is to bring us round to an agreement, after all, and to settle us, amid all these fluctuations and agitations, but the knowledge of the Bible and of its contents? For myself, if the Scriptures be kept in the back-ground; if the prejudice be suffered to prevail, that they cannot be understood, but through certain *media*; if human authority supplant the divine, I fear every thing; but, if the Scriptures be brought forth; if their paramount authority be acknowledged; if their universal intelligibleness be insisted on; and if to them the final appeal is made, I fear nothing. Give us the sun, and it will shine, spite of all the mists and fogs that gather round it."

To bring the Scriptures to exert their legitimate influence upon the minds and hearts of our children, is not the labour of a day; nor can it be accomplished by divided counsels and measures. Each mind needs to be separately approached and separately instructed. There must be a vast amount of patient, wearisome, individual toil. The process involves a species of detail and minute division of labour, to which an organization like the Sunday-school is alone, but most admirably, competent.

The means of introducing such schools into all parts of our country are clearly within the control of Protestant Christians. The opposition to them has ceased

wherever their true design and influence have been understood. The institution is decidedly in accordance with public sentiment, and peculiarly coincident with the principles of our civil government. Indeed most of these governments have virtually renounced all responsibility for, and agency in, the religious instruction of the people, and have thrown it into the hands of the Christian community, giving them free scope to carry out their convictions of truth and duty with any degree of zeal and earnestness that may consist with the common right. Several of the denominations are laudably engaged in making provision for the destitute who may be within their reach; but there remain, and will always remain, countless numbers for whose relief their efforts will not avail. For them, our help is implored with all the eloquence of suffering want.

Contemplate for a moment the single State of Missouri: Of 100,000 children of suitable age to attend, but 3,000, (or one in thirty-two,) were connected with Sunday-schools last year; and, of the 97,000, very few indeed are taught by parents or others to read the word of God—to keep his Sabbath, or even revere his name. This is not the report of a casual observer, nor of an irresponsible correspondent of a newspaper, but of the Sunday-school Union of the State, whose means of information are the very best and safest. They urge the establishment of Sunday-schools among them, supplied with good libraries, and that without delay; “for,” say they, “if we do the very best in our power for many years to come, hundreds and thousands of the rising generation in Missouri will not be reached by our efforts.” An intelligent and careful labourer in that field, states that there were but nine Sunday-schools in twenty-six of the thirty-five counties visited by him last year, lying between the Missouri and the Mississippi rivers, and in only

one county were there more than three schools. Merely as a means of intellectual cultivation, he thinks the Sunday-school cannot be over-estimated in a district so meagerly furnished with the ordinary means of education ; and he explicitly states, that, to introduce the system with any considerable success, the effort must be made by a UNION of evangelical denominations. He speaks of "scores of instances in which, but for the benign agency of Sunday-schools, scarce a ray of heavenly light would ever penetrate the minds of thousands of the rising generation in the destitute regions of the West. Children of ten or twelve years old," says he, "have often frankly confessed that they never knew any difference between the Sabbath and any other day of the seven." What shall meet such wants as these more promptly and economically than the unpretending ministrations of the Sunday-school ? If the means to justify such a movement were at the disposal of your Board, it would be perfectly practicable to establish, on an approved and permanent foundation, 100 Sunday-schools in a single twelvemonth in the state of Missouri, or in any other district in like circumstances, capable of receiving and instructing 5,000 destitute children, and furnish each reader among them with a new and instructive book every Sabbath ; and the whole cost should not exceed \$30 to each school, including a library of seventy-five or one hundred volumes. This is an average of sixty cents a year, or about ONE CENT a Sabbath for instruction, Christian oversight and the privilege of the library.

The accumulation of evidence, during the last year, upon the point now under our consideration, has been literally burdensome to the spirit, and we can only submit the whole subject to the Society and its friends, beseeching them to remember that we have access to no

treasure but their benevolence. The peril of inaction and delay is at their door, and not at ours.

Before we pass to another topic of our report, it seems proper to observe, that we have always regarded the library as subservient to the school. Our order of arrangements always contemplates a school established and well furnished with the means and agents of instruction, and then we introduce the library to give it more interest and greater efficiency. But, perhaps, we have restricted ourselves unwisely; and we have lately been led to think that a more free and liberal policy towards feeble or decaying schools would be productive of great good. It has seemed to your Board, that, if only \$10,000 were placed at their disposal to be expended in the distribution of libraries of suitable size, gratuitously or (when practicable) for a part of the price, the results would prove highly satisfactory. The experiment, made on a small scale the last year, certainly justifies high expectations of good from such a measure. We are thus naturally brought to the second branch of our operations.

II. AS TOUCHING THE PUBLICATION AND DISTRIBUTION OF OUR BOOKS, it is not possible, consistently with the design of this document, to lay before the Society a tithe of what our hearts would incline us to present to your consideration. We can only briefly advert to *new publications, donations and sales*.

1. We have issued, during the year, (from May, 1841, to May, 1842,) fifty-three new publications, not including the newspaper or new editions of the catalogue. Of these, sixteen are bound library books; ten are children's books, in paper covers, but forming two volumes of our Child's Library: four were holiday gifts, and the residue new cards, elementary books, &c., &c. Among the library books, are two which deserve special notice, whe-

ther we regard their intrinsic value or the importance of their bearing on the principles and characteristics of the Society. We refer to "Bunyan's Holy War" and the "Way of Life."

The title of the latter indicates its general character. Though many approved and excellent expositions of the doctrines and duties of religion were already in circulation, there was a want often made known at our counters, which none of these works fully supplied. It was a want that could be defined only by a specification of particular cases, or classes of cases. It was needful that the desired work should be tastefully embellished; that its title, style and appearance should be attractive; and that it should faithfully and fearlessly exhibit and enforce the doctrines of our holy religion. It must be simple, but not childish; grave, but not dull; orthodox, but not sectarian. It must be fitted to alarm and excite the sinner, to guide and instruct the inquirer, and to confirm and establish the convert.

Difficult as the effort seemed, it has proved entirely successful. We have secured a volume which happily combines the union principle with a just exhibition of the truths which the Holy Spirit employs in the work of conversion and sanctification; a plain directory for "strangers and pilgrims on the earth, who desire a better country, that is, an heavenly." It is by no means a slight proof of our success that the London Religious Tract Society, to whom we sent an early proof-copy, immediately republished it, without alteration or abridgment, as one of their vast and admirable collection of standard works. If we may rely on the unsolicited opinions of some of the most excellent, wise and devout men of our times, to determine the value of the "Way of Life," few books will take precedence of it. Five editions have been called for in

as many months; and, considering that the channels of circulation, which are open to us, are chiefly such as we have made for ourselves, we have every reason to congratulate our friends on so auspicious an introduction of this important and invaluable work. Your Board easily persuade themselves that it will prove an effectual barrier against the influx of many unscriptural opinions and practices and the prevalence of carnal reasonings, and hence their desire for the general circulation of this excellent volume.

With the general character of the "Holy War," the Christian community is already familiar. The edition we have published, is rendered highly attractive by the devices and embellishments of art; and we have reason to believe, that, to the want of these, may be ascribed much of the neglect into which this admirable work had fallen. While it is esteemed by many as the masterpiece of its gifted author, produced in the full maturity of his mind, it is held by those whose early impressions place the "Pilgrim's Progress" above all human compositions, as second only to that work.

That a Society, constituted of the various classes of Christians who hold the Bible to be the rule of faith and practice, should, after full deliberation, publish such a volume, is evidence of the harmony of the Protestant churches and of their unity in the faith, in which those who love the peace of Jerusalem cannot but rejoice. It is not that the leading truths of the Bible are presented in general terms, but its fundamental doctrines, even those on which the sentiments of Christians are supposed to be most discordant, are avowed and enforced with that fervour and boldness which distinguished the man who, for conscience' sake, endured a seven years' imprisonment.

To those who cry out against Christianity, that its pro-

fessors are divided ; and to those who, from this circumstance, have any doubt of the truth of our common faith, we have thus furnished evidence most palpable and gratifying, that the mass of Protestant Christians do agree, and can unite, in the holy work of diffusing gospel truth without diluting, or adulterating it.

Few persons, not particularly conversant with the subject, are aware of the variety and attractiveness in which children's books are prepared and published at the present day. We have reason for devout thankfulness to God that so many of them are prepared and published in His fear, and with a desire to advance the cause of truth and holiness. It would be passing strange, however, if errorists and deceivers should suffer an agency so powerful for evil as well as for good, to be employed only for good. Hence we find beautiful little volumes, generally high-wrought fictions, amusingly written, and brought out with much taste and effect, teaching Unitarianism, Transcendentalism, Deism, &c., &c. The English press has lately issued a series of juvenile works, with charming titles and all possible external ornaments, designed to infuse into the minds of children and youth, what are regarded as among the most subtle and pestilent errors of the day. And the papal presses of our own country are not a whit behind them in urging into circulation tales and story books, filled with the rankest follies and superstitions of their faith.

The same motives which prompted us at first to supply wholesome reading to our rising population, should stimulate us (now the desire is excited and the means of gratifying it are in our hands) to increase their number and variety, and improve their quality, till they fill the country with the light and knowledge of the truth. Surely it is not the time for us to fold our hands and seek re-

pose, when the adversary of all good is taking to himself the armour which we have taught him to use, and is resorting to stratagems which betoken his deep and desperate hostility to the truth and simplicity of the gospel of the grace of God.

2. Those who are not familiar with the transactions of our Board, have a very faint conception of the opportunities that almost daily occur for diffusing a knowledge of truth and duty by DONATIONS OF BOOKS. It is safe to suppose that they will not be asked where they are not wanted, and a mere enumeration of the donations of the past year, will serve to show the character and variety of these calls. We regret to say that there is a large catalogue of applications, foreign and domestic, which, though not within our present means to supply, would open passages for the extensive and most desirable circulation of our books, where they will be slow to find their way in the ordinary channels of business. These books, it must be remembered, are prepared with special reference to children and youth; and if it is true of disorders of the mind arising from physical disease, that the earlier the remedial process is employed, the greater, by many degrees, is the probability of relief; it must be still more emphatically true of the heart, that the earlier its corrupt propensities are counteracted by wholesome instruction and profitable reading, the more hope there is of its ultimate purity. How far the labour and expense, which have been bestowed on our collection of 400 or 500 volumes, shall be made available in supplying the means of such instruction to the destitute myriads in our own country, it is for our friends and fellow-citizens to determine.

It may serve to show more distinctly the power of our institution as a distributor of knowledge, to state that

our circulation, during the past year alone, amounts to FORTY-NINE MILLIONS EIGHT HUNDRED AND FIFTEEN THOUSAND ONE HUNDRED AND THIRTY-TWO PAGES, without including the Sunday-school Journal, music-cards, maps, infant lessons, lithographic cards, alphabet cards, tickets, natural history cards, miniature books, 64 and 128mo., catalogues, reports, gratuitous pamphlets, &c., which would swell the amount many millions. We may add that upwards of 30,000,000 of these were of the 18mo. size, and of a character well fitted to the circumstances of new countries, where the chief labour must be expended on children and youth, and in forms adapted to their circumstances and capacities.

It was stated in our last annual report, that the London Sunday-school Union had expressed their interest in our measures by a donation of £100 sterling, to be distributed in books in the Valley of the Mississippi. We divided the sum into twenty libraries, and proposed to grant them to the most needy applicants. Nearly one hundred applied for the twenty libraries; and we are happy to say, that, upon a representation of the facts to the community, the means were promptly afforded to supply all, who came within the terms of the proposal, with a respectable library. A list of the schools supplied, and also the source of supply, is subjoined.* The whole amount of donations, during the year, is \$2,505,50, to 125 different applications, and varying in amount from \$1 to \$80.

3. The result of the year's business, in respect to *sales*, is highly gratifying.

The amount sold, during the year, (including grants,) is \$65,597 22, exceeding the amount of last year's sales, by the sum of \$10,000 85.

* See Appendix.

The cost of making and selling the same is \$65,844 30, showing a deficiency of \$247 08, which is \$1,504 85 better than last year.

Add to the balance against us on sales,	\$247 38
the balance against us on the donation account,	2,762 57

and it shows the Society to be in ad- } vance of its current means,	\$3,009 95
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Being a gain of \$2,800 83 in this item from last year.

The various items of receipts and expenditures are set forth in detail on a subsequent page.*

Two or three subjects, of a miscellaneous character, claim a moment's notice.

The removal of Mr. CHARLES M'INTYRE has deprived us of one of our most efficient and valuable coadjutors. The diligent and conscientious discharge of his duties, as a manager, coupled with his unobtrusive and amiable temper, rendered his seven years' connexion with us alike happy and useful. Few men have maintained their integrity and equanimity through all the vicissitudes incident to a life of active business, more firmly than Mr. M'Intyre. Wherever he went, and whatever he did, his divine Master's interests seemed to be always first in his thoughts and purposes. He had but just commenced his residence in a new and remote section of the West, and already his plans of usefulness were in advanced progress, when, without warning, but not without preparation, he was taken away.

We have also to record the death of the Hon. *Jesse L. Holman*, of Indiana, and the Hon. *Elijah Paine*, of Vermont, who have both been, for many years, valuable officers of the Society.

* See Appendix.

Your Board have always regarded, with particular interest, the character and success of Sunday-schools in the city of their habitation. The citizens of Philadelphia have, at various times, contributed, with great liberality, to the Society's means; and there are few arguments to address to them which would be so powerful in securing a continuation of their aid as the happy influence of Sunday-schools upon their own population. To sustain a local organization and agency, must, of course, involve considerable expense, and, for the purpose of simplifying and concentrating, as much as possible, the applications to the churches for aid, your Board resolved to appropriate to the use of the Philadelphia Sunday-school Union, out of collections in this city, the sum of \$1,200 for the current year, ending November-1. To secure a just share of the contributions of our fellow-citizens, it was deemed indispensable to employ a resident agent, such as we have found invaluable in the city of New York. The Rev. GEORGE W. BASSETT was appointed to this office on the 1st of January last; and, though his labours hitherto have been chiefly preliminary to the main object, we indulge the strongest hope that the fruits of his agency will fully justify its expense.

Our friends of the London Sunday-school Union and the Religious Tract Society, are pursuing their respective objects with increased efficiency and success. The publications of the former, during the past year, have been confined principally to text-books, aids to teachers, and music. We cannot but rejoice in the growing favour which is shown towards Sunday-schools in the British empire; nor can we refrain from acknowledging our obligations to transatlantic friends, for the tokens of zeal, liberality and intelligence, which their Sunday-school papers and proceedings bring to our notice. The Lon-

don Religious Tract Society, on which the Sunday-school Union chiefly relies for its supply of juvenile religious reading, is one of the moral wonders of our age. Its influence is extending and increasing beyond parallel. One of the most important of their series of publications has been entirely renewed during the past year, with very great improvements in the letter-press, engravings and external beauty; and all this followed by a reduction of price. It is stated that there is a daily issue of 70,000 of these publications from the parent depository, or about 3,000 an hour, night and day! Some of their late publications for children and youth, as well as for popular reading, are unsurpassed in beauty and attractiveness by any of the productions of the press in our day.

There are very manifest advantages connected with a concentration of power and influence, such as we find in the London Religious Tract Society, and they are using it, as we see, to good purpose. But, in our country, and under our institutions of government, the accumulation of such power and influence, in the hands of any one association, is not practicable, if it were desirable. Our organizations for benevolent ends, like our political and social systems, are subject to an equalizing process, the stern influence of which revolutionizes, at short intervals, the whole structure of society. Wealth, honour and titled dignity are here but a glittering sand-heap, the topmost grains of which roll soonest to the bottom. The elements of our personal and national greatness are diffusive; and, were intelligence and sound principle predominant in the middling classes of society, we should find, in this very feature, the broad and secure foundation of public peace and general happiness. The towering pride which would lift itself above responsibility and restraint on the one hand, would find none to minister to

its presumption and vain-glory ; while the opposite extreme of society would be drawn, almost insensibly, into a sphere of usefulness, self-respect and contentment. And it is not deemed extravagant to add, that no institution, not divine—no, not even our boasted schemes of free popular education—has any tendency, comparable with that of a well-administered system of Sunday-schools, to bring about such a result.

Though, as was just intimated, no such accumulation of power is likely to rest in any single institution in our country as is wielded so beneficently by the Tract Society of London, we may, nevertheless, hope to accomplish much greater good for our country than we have yet even attempted. This day completes but the eighteenth year of our history ; and, as we gratefully review the past, we can find abundant tokens of God's design to use such an agency as ours still more extensively and effectively.

Twenty years have scarcely elapsed since a member of the Philadelphia Sunday and Adult-school Union (out of which the American Sunday-school Union sprang) suggested, as an event by no means improbable, that the demand for Sunday-school books would, at some future day, justify the exclusive employment of a printing press !—Probably five-and-twenty presses would not suffice to supply the demand already produced.

More than one of your Board remembers the time when all the stock of cuts, stereotype plates, library books, &c., &c., known to be employed in Sunday-school operations, in this country, could be easily transported from place to place in a common wheelbarrow. Who can pass through our store, our ware-rooms, our cut-closets and fire-proofs, (to say nothing of the means and resources of many kindred establishments,) without ad-

miring the way in which we have been led, and looking forward with eager hope and earnest expectation to far better and greater things yet to come? Does not such a growth betoken a vitality whose latent energies are worth cherishing? And would not a sound moral economy prompt us not only to cherish them, but to hasten their full and complete developement?

To confirm our happy relations with the London Sunday-school Union, the Rev. Dr. TYNG, of Philadelphia, was deputed to attend their anniversary, which was to take place on the 5th of this month. It is believed that important advantages will result from this arrangement, and that we shall soon be favoured with a deputation from our brethren in England, whose hospitality and Christian kindness to our representatives we shall most cordially reciprocate. Though Dr. Tyng is deputed first and chiefly to the London Sunday-school Union, it will be within his power, as it will certainly be his pleasure, to appear for us at the meeting of the London Religious Tract Society, or elsewhere, as duty and opportunity shall allow.

Our periodical publications have received a share of public favour, for which we are thankful. The reduction of the gratuitous issues of the "Sunday-school Journal," by the discontinuance of such as were not known to be desired, was a measure of necessity; and, so far as we know, has been entirely satisfactory. The large amount of unpaid subscriptions, accumulated under the former credit system, is now, by the magic of our bookkeeper, pushed out of sight, and we begin the year with a clean page. If the paper pays its way, it will be continued; if not, it will be dismissed.

The circulation of the "Youth's Friend" has increased nearly one-third within a few months; and we hope still

greatly to enlarge the circle of its readers and friends. It is particularly designed for members of Sunday-schools, and will continue to be prepared in such a manner as to embrace all the subjects which fall, *legitimately*, within the Sunday-school province. The Temperance, Missionary and other juvenile periodicals, have also their appropriate sphere of influence, and are, we trust, contributing materially to the improvement and happiness of their readers. The interests of all concerned, will be best promoted, however, by the restriction of each to its proper province.

The sketch we have now given, embraces the most prominent points to which the attention of your Board has been called during the past year. We avail ourselves of the present opportunity to commend to the careful consideration of the churches, ministers of the gospel, and the benevolent men and women of our country, a few simple suggestions, which, for perspicuity's sake, we arrange in a series of distinct propositions.

I. The American Sunday-school Union is the eldest but two of all the national societies that are not denominational or local in their character. It occupies a position, certainly, in no respect inferior to that occupied by the Bible, Missionary and Tract Societies, and is entitled, by its intrinsic importance, to share equally with them in the sympathy and liberality of the churches. It would be difficult to employ any argument in support of either of those excellent institutions, which would not apply, with at least equal force, to the American Sunday-school Union. If its organization is defective, let it be modified. If there are errors in its management, let them be corrected; but we cannot admit, for a moment, that its claims upon the benevolent are a whit behind the chief of any others that may be presented.

II. There is no other agency that can do what the American Sunday-school Union proposes to do. Ours is a distinct object, and is important enough to justify a distinct organization. We propose to do five things, viz. :

1. To concentrate the efforts of Sabbath-school societies in different sections of our country.
2. To strengthen the hands of the friends of religious instruction on the Lord's day.
3. To disseminate useful information.
4. To circulate moral and religious publications in every part of the land. And, lastly, though chiefly,
5. To endeavour to plant a Sunday-school wherever there is a population.

It would be difficult to set aside either of these objects as of secondary importance ; and the annals of the Society for nearly twenty years will show that we have succeeded, to a very gratifying extent, in the prosecution of them all. In almost every State and Territory of the Union, we have been instrumental in combining and extending Sunday-school influences. We have furnished by far the most voluminous and generally-approved system of Scriptural instruction which has ever been published in the English language. We have disseminated, by means of schools and otherwise, probably TWENTY MILLIONS of moral and religious publications, containing a vast treasure of useful knowledge ; and we have established thousands of new schools in districts of the country that were before destitute of them. We are far from undervaluing the efforts of kindred institutions ; and especially would we ascribe all honour to the divine economy in the establishment of the gospel ministry. But we know not how any of these, or all of them together, could have done the work which the American Sunday-school Union

has done, without an agency substantially like that we have employed.

III. Such an organization as the American Sunday-school Union is necessary, because the establishment of Sunday-schools, the introduction of improvements, the supply of books, &c., require a concentration of skill, experience and labour ; and, in a country where there is such a diversity of religious opinions and associations, there is need of the co-operation of persons belonging to these various communities, if we would secure the confidence of the people in our attempts to benefit them. If a few intelligent and accredited men from the principal denominations can unite heartily in the dissemination of the great truths of our holy religion, and can acceptably prosecute their labours, where denominational efforts would be abortive, it is certainly a great point gained.

IV. By committing the oversight of the Society's business exclusively to laymen, the time, labour and strength of the ministers of the gospel are so far saved, and may be given the more entirely to their official duties, while, at the same time, their influence is fully retained. They constitute more than one-third of the Society. For a very large portion of our publications we are indebted to them. We have no access to churches to procure the means of prosecuting our objects, but by them ; and five-sixths of our agents and missionaries are, and always have been, clergymen. We need not therefore multiply proofs, that though our Board is laical in its formal organization, there exists an efficient, cordial and reciprocal co-operation with the clergy.

V. The seal of God's approbation has been as distinctly set to the Sunday-school as to any religious movement of the age. There is good reason to believe, that, at the very lowest estimate, more than ONE HUNDRED THOUSAND per-

sons have been brought into the visible kingdom of the Redeemer chiefly through the direct instrumentality of Sunday-schools; and, what is worthy to be kept in perpetual remembrance, is, that, of this number, not less than 25,000 or 30,000 received the truth into their hearts while engaged in the benevolent labour of teaching it to others. The churches which have been gathered by foreign and domestic missionaries, and the tracts which have been sent abroad, have all contributed, in various forms and proportions, to the progress of the truth; but, considering the expense of money, labour and time, it would probably be safe to say, that the subordinate influence of Sunday-schools is more available, if not more valuable, to the church than any or all other human influences within her control.

VI. The Union principle is not anti-denominational, nor does it require the suppression of any truth or doctrine of Christianity which the Holy Spirit ordinarily employs in the conversion of souls. Not one of the Officers or Managers of the American Sunday-school Union would continue to occupy their seats, if any such suppression of truth were required or sanctioned, or if it were inconsistent with perfect independence of Christian character and opinion. We have sought in vain for any ground or apology for such a suggestion, and those who make or propagate it can easily satisfy themselves of their error by examining the publications of the Society: such as the Union Bible Dictionary, Alleine's Alarm, First Principles of Religion, the Holy War, Biblical Antiquities, The Way of Life, the Series of Union Questions, and the volumes of the Sunday-school Journal for ten years past.

VII. It is equally unjust to object that we do not present the great doctrines of salvation by Jesus Christ with

prominence and discrimination, nor enforce them with plainness and fidelity in our manuals of instruction and library books. If any suppose that we favour light and fictitious reading, or a general and superficial course of Scriptural instruction, they must be utterly ignorant of the Society's principles and works. There is, probably, no publishing society more rigid in excluding every thing of a light and fictitious character than the American Sunday-school Union; and many books are now extensively circulated in Sunday-school libraries, the publication of which was first declined by us for that specific cause. We have more than once heard the objection we are now considering; but when the objector has been pushed to produce or name the book, it has invariably proved to be from some other source.

VIII. The business of the Society is necessarily embarrassed and restricted by its very limited active capital. The lowest amount of stock that would secure us against the frequent exhaustion of a supply, would be an average of 500 copies of each of our publications. Of some books, a less quantity would suffice; while of others, several thousand would be requisite. This minimum supply would absorb a much larger capital than we can command.

We cannot but urge upon the consideration of the wealthy and benevolent friends of the Society, that few channels are opened for the distribution of their charities more safe, inviting and immediately available, than the American Sunday-school Union. The property possessed by the Society is of such a nature, that a perversion of it is scarcely possible. Our stereotype plates, copy-rights and embellishments, if employed at all, must be employed for one specific end. The most depraved and desperate errorists could not turn to an evil purpose

the stereotypes, stone or metal, from which we take our "Holy War" and "Way of Life." A seminary of learning, a church edifice, or the endowment of a professorship, may be, and often is, so perverted as entirely to frustrate, and even counteract, the design of the founder or donor. But a million of dollars invested in copy-rights and stereotype plates, if safe at first, is safe always. A good book must always be a great blessing. And we hope many affluent Christians in our country will see the value and appropriateness of our machinery, and, by means of it, will put in motion influences of truth and holiness that shall multiply and extend to lands remote, and times far distant from our own.

IX. We are anxious to establish Sunday-schools as means of general information, where other agencies for this purpose are rare, or very imperfect. Assuming, what has been often asserted without contradiction, that there are, in the United States, at least 600,000 whites, over twenty years of age, that can neither read nor write, 500,000 of them are found in the States of the West and South, to which our efforts have been, for some years, more particularly directed. The positive and immediate influence of such a mass of ignorance in a republic, is altogether evil, and should of itself awaken our deepest concern. It is to be borne in mind, that this stock of ignorance is increased very rapidly by accessions from foreign countries of those who are but ill-qualified to appreciate or improve our free institutions. So silently and insensibly does this tide flow in upon us, and pass at once in a broad wave over the Alleghanies, that we may easily underrate its importance. It is stated in the public prints that not less than 10,000 emigrants have arrived at the single port of New York in the brief space of two weeks, during the present season, almost all destined to

the West, that great receptacle of countless currents of influence and power, the surprising accumulation of which is most significantly taught us by a single fact, viz. : that the principle on which the new apportionment of representation has been proposed, would increase the number from the old thirteen States but nineteen, while from the new States, the increase would be forty-seven ! In caring for the children and youth of the new States, therefore, we think we are caring for the best interests of our common country.

The Sunday-school disclaims every thing of a mere secular character ; but whatever is necessary to bring its pupils to the knowledge of God's truth, the Sunday-school is prepared to do. If we find a child who does not know how to read, we ascertain what means of instruction are within his reach, and endeavour to persuade him or his parents to avail themselves of such means. If we fail in this, we will, if possible, draw him into the Sunday-school, and there teach him to read and understand the Scriptures. He shall be brought into the hearing of praise and prayer ; he shall partake of the kind sympathies and sacred influences of religion, and we will mingle with all his pursuits such spiritual instruction as he is capable of receiving : we will speak words of encouragement to him ; visit his home ; shield him, as far as possible, from corrupt influences and associations, and commend him, day by day, to the God of all grace and salvation. As soon as he has acquired the art of reading, we will supply him with instructive books, suitable to his capacity, and fitted to enlarge and elevate his mind. We will follow him into the store, the work-shop or the manufactory, or wherever else the providence of God shall lead him, so that the influence of the Sunday-school shall be to him like the air he breathes, or as the light by which

he walks. This is not mere theory. The Sunday-school has been the instrument of throwing such a protecting shield over thousands and tens of thousands of youth in our own and other lands ; and we are conscience-bound to plead for means to increase and perpetuate this influence till the earth shall be filled with the knowledge of the Lord.

X. The Sunday-school is essentially a supplementary institution, designed to compensate for deficiencies and neglects chiefly in the parental and pastoral relations. God requires of parents the religious training of their offspring ; but we know that many parents are unqualified, and still more are indisposed to give their children the instruction they need. The Sunday-school comes in to supply their deficiency, not to exonerate them from their obligations. The gospel ministry, too, sustains an intimate and peculiar relation to children ; but who, sooner than ministers, will admit the inadequacy of their labours to supply all that the children and youth of the community need in the way of religious training ; and hence their readiness to avail themselves of the voluntary aid of their congregations to carry out, in detail and with effect, the teachings of God's word. Many of the teachers of common schools are well disposed in this matter, but they are oftentimes embarrassed by extraneous influences ; and most of them regard the faculties of the mind, in distinction from the affections of the heart, as exclusively within their jurisdiction. In the absence, then, of a suitable religious influence from any, or all these sources, the Sunday-school comes in with its hallowed associations, and proposes to lead the mind of the pupil to the knowledge of divine subjects—to accustom him to think of God as the being of all others to be most thought of ; and of God's purposes as the most im-

portant of all purposes to be furthered. What higher and diviner end could be proposed? And what means so likely to accomplish it as those which the American Sunday-school Union and similar institutions employ?

XI. There are thousands upon thousands of children that can be brought under the influence we have just described; but it requires a great amount of personal labour, and much more than will be voluntarily given. A few must give to it their whole time and energy; and, while doing this, their food and raiment must be supplied, and a reasonable compensation for their services is as just as the remuneration of the labours of a mechanic or husbandman. We know of no means of employing such labour, unless the benevolent people of our country furnish them; nor do we know how we shall engage their sympathies or their aid, but by the employment of the usual agencies. The employment of agents to collect money is not a matter of choice, but of necessity. It would be better, perhaps, if the pastors of churches were so familiar with every branch of benevolent effort that they could keep their congregations informed of their progress, and obtain, from time to time, a proper contribution to each. But the machinery now employed for the diffusion of religious knowledge is comparatively vast and complicated, and must be so, whatever form of action may be adopted. Few ministers are able to make themselves masters of more than one or two sections of it. One may be particularly conversant with the action of the Bible Society; another with the state of domestic missions, and a third with the progress of missions in Pagan lands; yet, which of these societies has found it expedient or safe to dispense with collecting agents? And, if they need them to sustain operations which are in their character so imposing and so exciting, how much more

do we need them to urge the claims of an enterprise so lowly and so unobtrusive as ours?

XII. The necessity of collecting agencies being apparent, they will neither be favoured by the churches nor useful to the Society, unless they are intrusted to persons well furnished for a duty so difficult and delicate. Prudence, meekness, ardour, suavity, simplicity and eloquence, are among the requisites. And where are such men to be obtained? Need we say that the demand far exceeds the supply; and, of course, that, without liberal remuneration for their services, neither our Society nor any other can command them? Whatever they receive is deducted from the avails of their agency. Where the agent is successful and the churches liberal, this drawback is not sensibly felt; but when, from causes beyond control, the cost of the agency becomes altogether disproportioned to its avails, the continuance of it seems to be unjustifiable; yet, it is natural for those who feel that their cause is worthy of generous support, to expect tomorrow what is withheld to-day; and this expectation is probably the life of many agencies, which, but for it, would be abandoned at once.

XIII. It is desirable that calls for aid should be made at fixed intervals. When the objects presented for the patronage of the churches are so indefinite in number and variety as they are at present, it is not easy to hold public attention very long upon any one of them. When the minds of giving men are once fully informed respecting the designs and proceedings of a benevolent society, it is comparatively easy to keep them so; but when two or three years are suffered to elapse between the calls, it is very difficult to revive the interest which might have been easily sustained. A sufficient number of agents to secure the steady support and co-operation of Christians

we regard as indispensable ; though, in determining their number, we should not think it right to provide for the visitation of churches, the amount of whose benefactions would not justify the expense of the appeal.

XIV. The more we see of the difficulties of sustaining agencies, and of keeping alive the sympathies of the benevolent, the more deep is our conviction, that the PRINCIPLE of benevolence needs to be more diligently and faithfully cultivated. The early annals of the Christian church make mention of a benevolence whose contributions were ready a year beforehand. If the claims upon the church were fewer then than now, the motives, and encouragements, and means, which belong to our day, are proportionally greater ; and hence we the more earnestly urge upon parents and Sunday-school teachers the duty of training up their children and pupils in habits of self-denial and personal sacrifice, for the happiness and improvement of others. The love of Christ is a constraining influence that rises above the region of excitements and impulses ; and, to bring the heart wholly and habitually under this influence, while it is yet tender and full of sympathy, should be one end of all our prayers, and one grand result to which all our labours should be directed.

With undiminished confidence in the principles and measures of the Society, and in their happy influence on the best interests of our country, we cannot but entreat for it the continuance and increase of public favour.

RECEIPTS

*Of the American Sunday-school Union, from March 1, 1841, to
March 1, 1842.*

To Cash on hand, March 1, 1841	-	-	-	-	-	-	-	-	-	\$192 00	
Cash in Treasury	-	-	-	-	-	-	-	-	-	35 71	—227 71
Loans	-	-	-	-	-	-	-	-	-	-	4,678 80
Sales at the counter	-	-	-	-	-	-	-	-	-	-	16,247 74
Amount received from depositories and agents for sales of books,											
&c., and in payment of debts	-	-	-	-	-	-	-	-	-	-	40,425 23
Donations for General Fund	-	-	-	-	-	-	-	-	-	4,839 90	
Donations for Valley Fund	-	-	-	-	-	-	-	-	-	9,270 42	
Donations for Southern Fund	-	-	-	-	-	-	-	-	-	704 49	
Donations for Foreign Fund	-	-	-	-	-	-	-	-	-	29 91	—14,844 73

\$78,178 46

EXPENDITURES

*Of the American Sunday-school Union, from March 1, 1841, to
March 1, 1842.*

By GENERAL FUND: salaries and expenses of missionaries and agents, clerk-hire, &c.	\$3,316	36	
Donations to Sunday-schools	341	31	
Discounts on uncurrent money, rents, postage, &c.	341	70	—3,999 37
VALLEY FUND: salaries and expenses of missionaries and agents, clerk-hire, &c.	5,211	94	
Donations to Sunday-schools of libraries and books	2,152	10	
Postage, freight, cartage, discount on uncurrent money, &c.	152	12	—7,516 16
SOUTHERN FUND: salaries and expenses of missionaries and agents, clerk-hire, &c.	651	03	
Donations to Sunday-schools	12	09	
Postage, freight, discount on uncurrent money and exchange	92	05	—755 17
FOREIGN FUND: for books to foreign stations			94 96
Salaries of secretaries, editor, superintendent of book-store, bookkeeper, salesman, clerks and labourers			6,925 93
Loans paid off			9,079 35
Interest on loans, exchange, discount, &c.			2,422 66
Miscellaneous books			3,261 88
Binding			16,332 77
Printing			5,222 33
Stereotyping			2,042 39
Brass stamps			178 10
Copperplate printing			309 97
Lithographic printing			1,223 22
Wood engraving			330 05
Steel and copperplates			423 70
Paper			11,936 17
Colouring			225 99
Straps, boxes and library cases			460 91
Maps			361 55
Freight and portorage			167 81
Insurance			403 13
Postage			239 92
Ruling, blank books and stationery			51 87
Copyrights			493 25
Newspapers and advertising			81 50
Compensation for collecting			17 58
Duties and Custom-House charges			46 03
Painting and glazing			41 05
Alterations and repairs			324 89
Twine and hardware			29 32
Taxes \$340, water rent \$21			361 00
Fuel and light			210 42
Monthly concert and anniversary expenses			25 50
Furniture			22 83
Payments for sundry persons (through our agency)			364 23
Additions to library			117 02
Incidental expenses			39 56
Balance on hand	-206	00	
In Treasury	73	66	—279 66

\$78,178 46

THE
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THE

NINETEENTH

ANNUAL REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

MAY 23, 1843.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION.

1843.

CONSTITUTION.

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY SCHOOL UNION."—Its objects are, to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land—and to endeavour to plant a Sunday-school wherever there is a population.

ART. II. Each subscriber of three dollars annually shall be a member. Each subscriber paying thirty dollars at one time shall be a member for life. Sunday-school Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice-presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively, one, two, and three years; but they may be re-elected.

ART. IV. The Officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient; and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence, by either of the Vice-presidents, at the written request of six Managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday-school Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

PROCEEDINGS

At the Nineteenth Anniversary of the American Sunday-school Union.

THE services of the NINETEENTH ANNIVERSARY of the Society were attended at the First Presbyterian church, in Washington square, Philadelphia, May 23, 1843. The President, ALEXANDER HENRY, Esq., though quite infirm, was enabled to preside through the services. A very appropriate prayer was offered by Rev. HENRY A. SCHULTZ, of the Moravian church, (Pa.). Rev. Dr. TYNG, of the Protestant Episcopal church, (Pa.) moved the acceptance of the report, and gave an interesting sketch of his mission as a deputation from our Society to the London Sunday-school Union. He dwelt with much eloquence and force upon the character and objects of the Society, and upon the facilities we enjoy of propagating the influences of truth and holiness. The motion was seconded by the Rev. Dr. LELAND, of the Presbyterian church, (South Carolina,) who adverted to the fact of his being present at the organization of the Society, (nineteen years ago,) and to the immeasurable benefits conferred on our country by the establishment of Sunday-schools; and earnestly urged on teachers the duty of seeking the early conversion of their pupils, with faith in the promises of God.

The Rev. Dr. HIGGINS, (of the Episcopal Methodist church,) moved the following resolution:

"Resolved, That the influence of faithful Sunday-school instruction in promoting intelligent and active piety, should secure for the institution the cordial sympathy and zealous co-operation of every Christian community."

He supported the principle of the resolution, by considering some of the peculiar facilities which Sunday-school instruction possesses; and referred especially to the interest which is manifested throughout the Bible, in behalf of children.

In the close of his address, Dr. H. introduced the following letter from an anonymous source, accompanied with a donation to the Society of \$100.

"——— May 12, 1843.

*"Accept of the enclosed one hundred dollars as a donation to the American Sunday-school Union, and allow me to add a few thoughts. In view of the advantages I have derived from Sunday-schools, I feel to render the above amount as a thank-offering to God. I was left a fatherless and poor boy, but providentially was led to a Sunday-school as follows:—My mother being poor, on the death of my father, I was sent far away to live with a step-brother. During my absence, a younger brother was sent to a Sunday-school. On my return home, I was induced to visit the same school through the indirect influence of a teacher, who visited our family occasionally to inquire after my younger brother, who had been absent several Sabbaths. The first day I spent in the school, the remarks of the superintendent at the opening, convinced me that I was a Sabbath-breaker. I felt a sense of guilt, and upon being asked to teach a small class, I consented. From that day to this (fifteen years) I have been engaged in the work. Strange to tell, I was six years in the school as teacher, librarian, and secretary, before I cast my lot among God's people, and gave Him my heart. For ten years I have been walking in the narrow way, and am still striving to enter in at the strait gate. I thank God for the *grace* that enables me to honour Him with the increase of my substance. I began the world with what I saved (by economy) from my wages, about ten years ago; and am now striving to make all I can, save all I can, and give all I can; according to the directions recommended by the Rev. John Wesley in his sermon on 'the use of money,' and in his other sermons on the same subject. My purpose to persevere in so doing, has been much strengthened by reading the resolutions of N. R. Cobb, a Baptist brother, and also the Life of N. Smith, a Presbyterian brother,—both of which, together with the sermons alluded to, I wish were in the hands of every Christian who is prosperous in*

business, and all whom God has intrusted with earthly treasure. My Bible, precious book! testifies to the truths the above sermons and books contain; and in following their example, I am convinced and feel that I am following Christ. Allow me further to add, that in my case, the Sunday-school has proved to be 'a father to the fatherless;' and thousands more can adopt the same language. Truly it is a blessed institution—the nursery of the church. Pray for me, that my faith fail not, that I may prove a faithful steward of God, and that I may esteem the reproach of Christ greater riches than the treasures of Egypt; having respect unto the recompense of reward."

The resolution was seconded by the Rev. Mr. BLODGETT, of the Congregational church, (Rhode Island,) who was a delegate from the Rhode-Island Sunday-school Union, (one of our old and steady auxiliaries that are faithful to their first love.)

The Rev. Jno. M. PECK, of the Baptist church, (Illinois,) then introduced the following resolution:

"Resolved, That the American Sunday-school Union, from the principles on which it is organized, and the confidence which is justly felt in its publications by the various denominations of Christians, is especially fitted to extend the blessings of Sabbath-school instruction among the destitute children and youth of the West; and that the efforts of the Society in this behalf, should be generously sustained by the prayers and contributions of the churches."

Mr. PECK introduced a mass of very valuable statistical matter, which gave much force and importance to his remarks. From very close and careful estimates, he was prepared to say, that there were, at the least, ONE MILLION FOUR HUNDRED THOUSAND children and youth in the Valley of the Mississippi, whose age and circumstances make them suitable subjects of Sunday-school instruction,—for whom no provision is now made; for whose benefit no denominational effort could adequately provide, and whose instruction and salvation the agency of the AMERICAN SUNDAY-SCHOOL UNION was ESPECIALLY designed and fitted to promote. Mr. P. was very strong and unqualified in the declaration that the UNION principle, and that alone, would accomplish the work which must be done for the rising population of the West; and that the Society's publications and agencies were viewed with general favour and confidence. In regard to the dissolution of schools which the Society had established in Illinois and elsewhere, he stated that the supposed dissolution was rather a passing into a new existence. That many schools had been nurtured on the Union plan till one and another portion gained strength and numbers, so far as to colonize from it, and to take a denominational character. So that in some instances, a school that began with thirty or forty scholars, had grown into three or four schools numbering some hundreds. Such dissolutions he did not regard with regret, but with great joy and thanksgiving.

The resolution was seconded by the Rev. Dr. BEECHER, of the Presbyterian church, Ohio, (to whom we have been often indebted for an eloquent and vigorous advocacy of our principles and operations.) Dr. B. dwelt upon the vast importance of connecting heart-education with head-education; and referred with much appropriateness to the various but inadequate forms of mere human device for the restraint of violent passions, and the subjugation of man's heart and will to the law and government of God.

The benediction was pronounced by the Rev. Mr. SUDDARDS, of the Episcopal church, (Pa.)

The audience was unusually large, and manifested deep interest in the proceedings of the meeting.

It was hoped from the large body of clergy assembled in the city, that we should have been able, through their influence, to have diffused a Sunday-school spirit far and wide; but such was the urgency of their business, that the opportunity to attend the anniversary services was not enjoyed. It gives us pleasure to state, however, that the Rev. A. L. STONE was kindly permitted to address them in the Society's behalf, and that we have received (through them) from all parts of the land, cheering intelligence respecting the success of Sunday-schools, and the increasing confidence that is felt in the labours and publications of our Society.

NINETEENTH REPORT.

THE best human machinery employed for moral purposes is so imperfect, and the working of it, under every advantage, is so defective and irregular, that we are prepared for many inequalities and disappointments. But, we think, no one can contemplate the results of the institution of Sunday-schools, imperfect as they are, without feeling encouraged to improve and extend what has proved so greatly conducive to the highest interests of the country.

In our ninth and fifteenth annual reports, we reviewed the transactions of the Society previously to those periods, respectively, with some minuteness; and in the seventeenth and eighteenth, we endeavoured to show the fitness of its organization and the adequacy of its agency to supply the means of Christian instruction to the great multitude of destitute children and youth within our borders. We propose, in this report, to set before the Society and its friends, the present posture of our affairs, and to suggest such measures for the prosecution of our work as seem to us practicable, and, at the present juncture, highly important. We can promise nothing new on a subject so familiar to the religious community; and yet talking and writing about the same thing, over and over again, seems to be the only way of making any permanent or general impression of its importance. As it is by the continual dropping of disguised or plausible error that it insensibly makes its own lodging-place in the mind, so it is only by a thousand repetitions of truth that it gains even the thoughtful consideration of the busy world.

The total means of the last year from
all sources, is - - - - - \$68,200 88

Of this sum, our book sales
were - - - - - \$55,895 40

And our donations - - - - - 12,305 58

Both these items are less than they were last year ; but not so much less as we had reason to apprehend, from the extreme depression of all kinds of business and enterprise. We are grateful that a gracious Providence has so kindly favoured us in a year of unprecedented trial.

It will be observed, that the amount received for sales adds nothing to our means of extending Sunday-schools, or supplying them with libraries. Our books sell for just about what they cost, adding the expenses of sale, so that the benevolent fund which we have had at our disposal during the year, is but a little more than \$12,000: and from this is to be deducted the expenses of its collection. We have done what we could ;—and we are willing to be tried by the rule which accepts a man according to that he hath, and not according to that he hath not.

By the decease of HON. FRANCIS S. KEY, of the District of Columbia, we lose one of our earliest and most steadfast advocates and patrons. His frequent and liberal contributions to our funds, and his readiness at all times to vindicate the principles and advance the usefulness of the Society, furnished unequivocal evidence of his interest in our cause.

The mission of the Rev. Dr. TYNG, as a deputation from our Society to the *London Sunday-school Union* and the *London Religious Tract Society*, was attended with very desirable results. The happy relations we sustain to these kindred institutions are greatly strengthened and enlarged by the interchange of such offices ; and we hope to enjoy the opportunity of reciprocating the kindness

and cordiality with which our representatives have always been received by our trans Atlantic brethren.

Among the fruits of Dr. TYNG's mission were two donations—one from the *Sunday-school Union*, which, after paying duties and charges, is available for our benevolent purposes, to the amount of \$376 78, and the other from the *Religious Tract Society*, which is valued at \$450;—and which is made on condition that we add to it the like sum;—and that the joint amount shall be appropriated to the supply of needy schools with libraries, as far as practicable in districts where there are British emigrants. The plan of executing this benevolent design is matured, and awaits only the contribution of our share of the amount, for which, as for all other means of doing good, we must look to our Christian friends.

We added to our periodical publications at the beginning of this year, the "*Youth's Penny Gazette*." It seemed to us, that if it is expedient and proper to take advantage of the Sunday-school organization to circulate newspapers of any kind for the entertainment and instruction of children, those should be encouraged which have a predominant Sunday-school character, and which are issued under Sunday-school auspices and from responsible sources. Several useful periodicals of this character were already in circulation, and we hope that the addition of ours will prove an advantage to all, and a detriment to none. We also needed such a medium through which to keep ourselves before the rising race, as among their earliest and best friends, and to establish between us and them some permanent organ of communication. We have had gratifying proof that such a paper was wanted and will be sustained.

The reports brought home to your Board by the officers and agents of the Society, who have had recent op-

portunities of visiting the schools in various parts of the country, are by no means as favourable as we could wish, touching the points of order and discipline, or the general qualifications of teachers. It is to be feared that a multitude of teachers venture upon the solemn and momentous duties of their calling, from Sabbath to Sabbath, with little, if any, preparation of mind or heart. It is not our province to rebuke such presumption, but we may expostulate with the guilty parties, and beseech them, for Christ's sake, no longer to trifle with His word, or with the precious souls He died to redeem; and it is moreover our duty to do whatever we can to remedy these defects, and supply the means of improvement. For nearly twenty years, the Society has published a periodical, expressly for teachers, and every effort has been made to suit their circumstances, in matter, manner and price. Our success has been various, but never satisfactory. We have now resolved to make another effort to bring within the reach of every teacher, at short intervals, and at a merely nominal price, instruction, excitement, and encouragement, in the prosecution of his work. To this end, after July 1st, ensuing, we shall publish the *SUNDAY-SCHOOL JOURNAL* for *TWENTY-FIVE CENTS* a year, just as it is now published for *One Dollar* a year. We hope the simple annunciation of such a measure will secure for it the kind co-operation of clergymen, superintendents, and teachers throughout the country.

We have issued during the year eighty-four distinct publications—twenty of which are bound volumes for the library, ranging from 24 to 324 pages. Among them are some of the most useful and instructive books that bear the Society's imprint. An unusual proportion of the manuscripts which have been kindly submitted to the examination of our Committee, have been declined for various

reasons; though it may be said of them, as well as of many of the works suggested for republication, that they would be far more suitable for Sunday-school libraries than a large proportion of those which are purchased for that purpose. But the Committee continue in the persuasion that the Society's influence should not be given to the undue multiplication of this class of books, but that our aim should be to add steadily to our stock, seeking rather to improve the character than greatly to extend the number. We are satisfied that we do a better service to Sunday-schools, to our contributors, and to posterity, by the careful preparation and publication of twenty books in the year, than by the issue of twenty times that number, if, here and there, one must bear the marks of haste and defective judgment.

It is impossible for any one to live in such a day of excitement and inquiry as ours, touching points of vital interest to the cause of the Redeemer, without having painful anxieties awakened, mingled, perhaps, with many cheering hopes. As a religious institution, established for the purpose of diffusing (especially among children and youth) a knowledge of the Holy Scriptures, and leading them to an early, steadfast, and intelligent belief of them, as the only sufficient rule of faith and duty, we confess that we cannot look without solicitude at the prevalence of sentiments or tendencies that might defeat this great end. We feel bound to contend earnestly, though in the spirit of love and meekness, for the principles of the Reformation, in contradistinction to the mind-enslaving and soul-destroying errors and superstitions against which those principles were arrayed in the sixteenth century. And it is among the happiest convictions of your Board, that those principles are embodied in the doctrines which our books inculcate; and that such a Union as ours

can exist, and its grand objects be, in so large a measure, attained, and yet leave all our more private denominational and individual obligations unimpaired. It is thus demonstrated, that Protestant union and Protestant freedom are not inconvertible terms. We had designed to spread before the Society some of the schemes now in progress for the preparation and diffusion of a class of juvenile books, the character and influence of which are utterly subversive of what intelligent Protestant Christians regard as the first principles of the doctrine of Christ, but it would give a disproportionate prominence to this topic of our report. It must, therefore, suffice to say, that the counteracting influence of truth, in its simplest form, for the youngest mind, cannot be too early or too skilfully employed, with any hope of success.

The smallest half-penny book may inculcate the great doctrine of justification by faith alone, or any other vital truth of Christianity, as impressively and as savingly as a folio. And a book of this diminutive size refutes the argument of the infidel, or exposes the sophistry of the false reasoner, or shows the weakness and perverseness of the errorist, with permanent effect, long before there is sufficient physical strength to lift a body of divinity. A good little book is, *from its very size*, a great blessing. It is the small rain upon the tender herb. A large book may be very important and very useful, and sometimes necessary, but its bulk and cost must, of course, greatly restrict its circulation. A good little book, on the contrary, is cheap, portable, soon read, easily remembered, and scattered far and wide without much cost to anybody. It comes to all ages in an inoffensive, if not an attractive, character, and sometimes does execution, by its reflex influence, in unexpected forms. A clergyman in Virginia furnishes us with a pleasing instance of the utility of one of these unassuming little truth-tellers.

"Among the books you sent me last fall," he says, "there was one called the *Picture Book*, with passages of Scripture under the pictures. I gave it as a Christmas present to one of my little friends—a lovely little fellow about *four years* of age. Just before leaving Maryland in May, I called on his mother, who told me that J. had committed his little book to memory, and that a short time previous to my visit, he saw his father take a glass of brandy and water at dinner. The little fellow looked at him with the utmost astonishment, and exclaimed, 'Why, father!' 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise!' 'Does not Solomon say so, mother? Is father wise?'"

This was a passage which he had read in his little book, under a picture of several men fighting. No one had put him up to it. Children are the most powerful preachers oftentimes, and so are children's little books.

The increasing and extending demand for the Society's publications make an enlargement of our stock quite indispensable, but to do this with our limited means is out of the question. At the same time, there seems to be an imperative necessity that we should conform in prices, and in the advantages we offer to purchasers, to the unprecedented reduction by which the publishers of other books hope to push their circulation. We have often urged it upon the attention of our benevolent friends, as a safe and useful appropriation of their bounty, to give such sums as may be necessary to stereotype choice books, or to provide for their perpetuity.

The Chinese afford us an example, which, *in its spirit* at least, might well be imitated by some of our wealthy Christians:—They print books, which they consider good, by voluntary subscription. Some persons subscribe, and have the work cut in wood; a few copies are then printed, stating where the books are deposited, and others are invited to have additional copies struck off, to be circulated for the public benefit. The invitation is frequently accepted. An individual who wishes for fifty or

a hundred copies, sends to the warehouse, the number desired is then printed off, and his name duly registered among the subscribers to the object. When a native of China, professing to be devout, receives some special favour at the hand of Providence, he prints, and leaves in a neighbouring temple, 2200 small tracts, bearing his name ; these contain a form of prayer, and are distributed gratuitously.

If some wealthy friend would order 1000 impressions of "The Way of Life," or "The Holy War," or "The Teacher Taught," to be taken from the plates and gratuitously distributed to his order, or at the discretion of the Society, could the trifling amount invested be better spent?

Before dismissing this topic, we cannot refrain from suggesting two or three considerations to those who provide books for children. Since so large a share of the attention of authors and publishers is given to the supply of their wants, much more caution is needful to avoid the evil and secure the good. There are certainly a great many more good books and more beautiful books now, than there were twenty or thirty years ago ; but, as it is with almost every thing else in our ruined world, the evil generally keeps pace with the good, and too often outruns it. An attractive exterior and a redundancy of embellishments give currency to extreme folly, if not to pernicious error. A "taking" title is a passport to the favour of multitudes, and sometimes a child's whim will govern the judgment of an otherwise judicious parent. To give a child a book is to give him a companion whose influence may be as lasting as eternity ; and how considerate parents can deliberately permit their children to read books, of whose character and tendency they are not themselves informed, is a problem not easy to solve.

It is impossible to look without some misgivings upon

the present multiplication of cheap and attractive books. The sudden influx of this tide of cheap popular literature is altogether a new thing under the sun. Nothing like it has occurred since the invention of printing. It is difficult to determine with any degree of accuracy, what proportion of this mass of reading is useless, mischievous, or positively corrupting. Unquestionably, a vast amount of useful and most profitable reading is furnished in this cheap form; but the channels by which the multitude of readers are reached are overflowing with profaneness, ribaldry, licentiousness, personal brawls and incentives to all manner of evil. We could easily show that this is no morbid view of the existing state of things. It is asserted, as we suppose on credible authority, that not less than 600,000 publications, devoted to the propagation of one of the most senseless and pernicious delusions of this delusion-loving age, were circulated between Sept. 1, and Feb. 1, last past—a period of only five months. And a late English work speaks with astonishment of the great demand there is, both in England and France, for dream-books and other trash of the same kind. Two dream-books in England enjoy an extraordinary popularity, and have run through upwards of fifty editions in London alone, besides being reprinted in Manchester, Edinburgh, Glasgow and Dublin. It is stated on the authority of one who is curious in these matters, that “there is a demand for these works (which are sold at sums varying from a penny to sixpence, chiefly to servant-girls and imperfectly educated people, all over the country of upwards of 11,000 annually; and that at no period during the last thirty years has the average number sold been less than this.” When it is considered that this is the very class of persons who have most to do with children, and especially with the children of the wealthy

and influential classes, we shall find it difficult to assign bounds to the extent of the mischief.

The true criterion of popular taste, in this respect, is always furnished by the press itself. That which most readily sells is most abundantly furnished. The supply is not only proportioned to the demand, but it is of the same nature. The press, for the most part, caters to public taste *as it is*, and seldom finds inclination or opportunity to improve it. In our country, especially, where public opinion makes and abrogates the law, it is apparent that the press is oftener the slave, or the dupe, than the director, or counsellor of the popular will.

To overcome this evil, the preventive process has a thousand advantages over the remedial. The absence of opposing obstacles, and the proverbial susceptibility of infancy and childhood, invite and urge us to seize that golden opportunity, to fill the mind with truth, and fortify it against all the ordinary forms of aggressive error. The many testimonies we have received within a few months, to the usefulness of well-organized and well-instructed infant-schools or classes, have strengthened our convictions that the more general introduction of them into our Sunday-school arrangements would be attended with the happiest consequences.

It is indeed to be regretted that the errors of judgment and practice into which some may have fallen, in the management of these schools in our country, should have combined, with other causes, to bring them into any disrepute, or distrust. For whatever abuses may have attended the application of the system among us, that are not necessarily incident to it, the Home and Colonial Infant School Society of England has been the means of greatly improving and extending the system in that country and its dependencies. Their apparatus and forms of

illustrating and applying elementary knowledge, are among the most perfect instruments of instruction with which we are acquainted. We are well persuaded that myriads of little children might be gathered into the infant department of Sunday-schools, and being there instructed in the simplest religious knowledge, would be well prepared for the higher grade of instruction in the Sunday-school, and would become so associated and identified with it, as to make an unnecessary separation from it very rare. Nothing can be clearer than these positions. Accustom a child at three or four years of age to the daily intelligent repetition of the Lord's Prayer, and we need not say how difficult it would be to reconcile him to the *Ave Marias* of popish idolatry. A striking illustration of this principle recently came to our knowledge, from an authentic source :—

It is the case of a middle-aged man, who had been suffering from convulsive fits ever since he was a boy of nine years old. They were first caused by a fright. In fact, his mind was bordering upon idiocy, and was quite incapable of receiving new impressions. "One day," says the narrator, "talking to his aged mother of the necessity of personal religion, I perceived the unfortunate man became interested in my observations on prayer. He drew my attention, though his attempts to speak were painful in the extreme. In his stammering way, he said 'that he could pray too.' Upon inquiring what he prayed, he replied, 'Our Parder 'chart in heaven,' and then indistinctly repeated the whole of the Lord's Prayer. This he has done for more than twenty years! Perhaps it is the only hope to which he clings—certainly the only spiritual exercise he can now enjoy. The prayer was learned at a Sunday-school, before he met with the fright."

It is in infant schools and classes, that these indelible impressions are made ;—and we would fain hope that a brighter day for them is at hand, and that we shall emulate our brethren upon the opposite shore. We have been gratified with the opportunity, within a few months, of supplying some foreign mission stations with our own publications in this department, and with portions of the British Society's also. The influence of schools of this class upon a heathen population, must be boundlessly beneficial. They provide for children at an age when they are most burdensome to their natural care-takers—when their labour is of no avail, and when they are generally supposed to be incapable of much impression for good or evil. So simple and powerful an instrument for moulding a generation of men, is strangely undervalued among us. "I will confess," says a subject of a European despot, "that I look to the moral, religious and intellectual education received at such institutions as infant-schools, for the regeneration of my country." *Public opinion is formed by influences upon childhood.*

The views we have presented on this subject are so obvious, that it seems almost idle to set them forth in an annual report, and yet, if we may judge from the relative position which infant and Sunday-schools occupy, compared with other agencies for the improvement and elevation of society, we might well suppose that their power was quite subordinate, if not insignificant. Which of the general institutions of our country, for kindred purposes, does not seem to absorb more of the interest and alms of the church, than these? Where is the community that renders to them the sympathy, pecuniary aid and cordial sustentation for which their assumed and admitted importance calls? How many are the churches whose best strength, clerical and lay—male and female—is incorpo

rated into their Sunday and infant schools? And where is the Sunday-school or infant-school that has attained to the measure of usefulness of which it is capable were it favoured with the constant, patient and skilful nourishment of the church with which it is connected?

Would it not be a vast improvement in our moral economy, to bring a few organs of benevolent action to the highest degree of improvement, rather than to divide our attention, sympathy and beneficence among an endless variety?

If we would successfully stem the tide of frivolity and licentiousness to which we just now referred, we must, sooner or later, resort to some such power as the Sunday and infant school system furnishes, and wield it with the most perfect skill and effect of which it is capable. It is in vain to expect an adequate counteracting influence, without we can secure a closer concentration of counsels and interests among those who seek to advance the Redeemer's kingdom. When, or how this is to be brought about, it is neither the time nor occasion to inquire.

The very general revival of the religious spirit all over our land, during the last year or two, has been accompanied with cheering, though by no means new or unexpected, evidences of the influence of faithful Sunday-school teaching; and it is a kind of evidence which fearfully rebukes the unbelief of some, and the listlessness and unbelief of many.

It is often impossible to trace with any exactness the progress of religious emotions. Our Saviour himself instructs us to this effect when he says, "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." Of one thing, however, we may rest assured, that those impres-

sions of truth which are made *earliest*, and under circumstances most favourable to their vividness and permanency, are those which generally lead to the formation of Christian character.

The *proximate* means of conversion may be a sermon, or an event of providence, or the counsel of a friend, or mere sympathy. The succession of the blade, the ear and the full corn in the ear, may be very obvious; but the little seed, and the secret germination and the silent birth of the tender plant lie back in the spring-time of life, or in the elements of Christian instruction, and are seldom called to mind. The verse of a hymn—an answer in the question-book, or catechism, a library book, or sermon—a pictorial representation of some scriptural scene, and more frequently still, the serious and timely expostulation, or the gentle rebuke of a Sunday-school teacher, may be justly referred to as the means employed by the Holy Spirit to seal instruction to the heart, and to originate a train of exercises that He finally crowns with eternal blessings. The teacher who diligently scatters the seeds of divine truth upon six or eight tender hearts, Sabbath after Sabbath, for a series of years, need not doubt that the fruits will ultimately appear to the praise and glory of God's grace. His labour is not seen distinctly, perhaps, in immediate connection with the public acknowledgment of Christ; but it is nevertheless attributable to the instrumentality of that teacher's labours and prayers, in some obscure corner of a Sunday-school room, that that convert was made willing in the day of God's power. And every such convert received into the fellowship of believers, only enhances their obligation to pray for Sunday-schools, and to improve and extend their influence till the earth is filled with the knowledge of God.

An interesting circumstance touching this point has

come to our knowledge lately, respecting a school in Shelbyville, (Kentucky,) established by the special care of the late *Rev. Dr. John Breckinridge*, the same year in which our institution was organized. It was superintended for some time by one who is now a preacher of the gospel; and it has always been under the oversight of an officer of the church. It has never been discontinued a single Sabbath, for any cause, since it was established, nineteen years ago; and it can now be said of it, that EVERY SCHOLAR of suitable age, who has regularly attended it, has embraced religion. Since January, 1837, eighty-three Sunday-scholars have joined the church to which the school is attached, or other churches in the vicinity.

The collecting agencies we have employed for several years, have been continued with as much success as the peculiar state of the country would perhaps warrant us to expect. The importance of retaining and increasing the aid and sympathy of New England in our efforts, is sufficiently obvious. None have more precious interests at stake in the West, than the people of these States; and to none can an appeal for aid be carried, as we have supposed, with more power and effect. The *Rev. Thomas M. Smith*, late of New Bedford, (Mass.,) has been appointed to the agency during the last year, and is prosecuting it with prudence and fidelity. A temporary arrangement has also been made with the New England Sunday-school Union, for a joint agency to the Baptist churches within their bounds, which has been attended thus far with favourable results. The *Rev. Mr. Campfield*, who has been for many years laboriously engaged in the Society's service, is still charged with the New York agency, from which we derive a very considerable proportion of our means of doing good. Besides the kind

patronage of our depository, and the liberal contributions of the churches in that city, several valuable missionary associations have been formed in different Sunday-schools, by whose aid we are enabled to do much for the destitute of distant States. To these, and to all the churches, societies or individuals, there and elsewhere, who have aided us in our attempts to do good, we beg to express the Society's grateful acknowledgments.

One of the causes that may have tended to diminish our revenue for benevolent purposes, is perhaps the increased interest that is felt in objects of a strictly denominational character. We do not complain of this. If it becomes excessive, it will work its own cure. But we have reason to believe that a mistaken notion prevails respecting the indispensableness of the Union principle for certain purposes, and chiefly in the organization of Sunday-schools and the supply of libraries. Indeed, there is perhaps no benevolent institution known among us, that so much requires the employment of this principle as ours. There are objects not within our range, for the accomplishment of which denominational efforts are necessary, and alone suitable. Their utility and importance in their place, we all feel;—and the members of your Board, who meet from time to time to pray and take counsel together respecting the work we have in hand, have as strong denominational attachments and sympathies as any of their fellow-Christians. But we see that a vast good may be accomplished by a combined influence, which is entirely unattainable in our denominational relations. We see, that without involving the sacrifice of any principle, the doctrines of our holy religion, on the faith of which rests our hope of acceptance with God, can be promulgated far and wide, in vast districts of our country, where there are comparatively no

means of grace, and to which a denominational society would have but very partial access.

With these views we—a company of Christian laymen, from the various evangelical denominations of the country,—Baptist, Methodist, Presbyterian, Episcopalian, Congregational, Reformed Dutch, &c. &c.; having at our disposal the instrument of incalculable good to millions of children and youth who are rising up around us,—present our cause to the churches of our Lord Jesus Christ, and to those of our fellow-citizens who have confidence in the principles and objects of the Society; and we ask, with great boldness and confidence, for a larger measure of their sympathy and aid than we have ever yet enjoyed. As Protestants, we all hold that in every nation he that feareth God and worketh righteousness is accepted of Him. And the rule of faith and duty being revealed, for our guidance and government, in the Holy Scriptures, we hold every man responsible to God *only* for his construction and application of it. Hence, to diffuse a knowledge of these Scriptures, and to inculcate their simplest elementary truths before the natural corruption of the heart develops itself in principles and habits of evil doing, and while impressions of every kind are most deeply and easily made, is an object taking precedence, in many respects, of any and all others. And it may not be amiss to remind our friends and contributors that ours is now the only Sunday-school Society in this country whose publications are not denominational. Hence, the aid given to us is not withheld from any other Society of the same character. It must be given to us, or not given at all; for such an object as ours is not and cannot be presented by any other Society.

The very general destitution of the Scriptures, which our exploring missionaries report to us from time to time,

has confirmed a conviction which was long ago forced upon us, that one of the most eligible and economical modes of circulating that blessed volume, and especially the New Testament, would be by an arrangement with the general Sunday-school Societies of the country, for the supply of the destitute children in their schools respectively. The Young Men's Bible Society of New York generously put at our disposal, some years ago, twenty thousand Testaments, which we have distributed as effectually and as faithfully as it could have been done by the most laborious personal agency. There is scarcely an application received for a donation of Sunday-school books, which does not include copies of the Bible or Testament, and we have often experienced the kindness and liberality of our neighbours, the Pennsylvania Bible Society, in the ready supply of such wants. If a few thousand cheap Bibles and Testaments were put at the disposal of our Board, for distribution among the destitute families represented in our schools, we have abundant safeguards for the judicious and faithful execution of the benevolent design; and it is not only a mode of action free from any offensive features, but the relation of the teacher to the family of his pupil gives manifold incidental advantages which he can improve for the joint interest of both the Bible and Sunday-school Societies without any expense to either.

Our missionary labour has been confined chiefly to the states of Ohio, Kentucky and Missouri. Some very inviting places of missionary labour and some very desirable appointments are to this moment under the consideration of your Board. But while the means which are furnished for the work are so inadequate and uncertain, every movement must be made with difficulty, and the system and vigour which are indispensable to the suc-

cess of missionary labour—especially in the distant districts of the West—must remain quite beyond our command.

Besides our missionary efforts, the supply of destitute schools, wholly or in part, with a library, has occupied an unusual share of our time and attention. To enumerate the cases, and especially to dwell upon them long enough to give our friends any just idea of the interest and importance with which they are presented to us, would require their attention for many hours. It must suffice to say, that we have distributed the value of \$2530 among 216 schools, scattered over 22 States and Territories, and averaging about \$12 to each school. We have also given to various foreign schools and mission-stations to the value of \$968—making nearly \$4000 in donations of books.

If the Society has refrained for many years to propose any specific measure to awaken the attention or enlist anew the sympathies of its friends, it is not because such measures have not been before us as subjects of constant and anxious deliberation. But the mischievous reaction of spasmodic efforts, whether in physics or morals, has seemed to us an overbalance for any good they effect.

There is, however, an obvious propriety in defining, for more intelligent apprehension, some precise object, or measure to which the attention and energies of the Society should be more especially directed, and the probable attainment of which may be an incentive to higher and steadier efforts.

To this end, your Board would respectfully propose to the Society and its coadjutors, the following sketch of a plan touching one section of the country and one province of our influence. It will be readily supposed that we refer to the Western and South-western States and Territories.

We have sufficient authority for the opinion, that at least five hundred Sunday-schools, embracing from fifty to one hundred thousand children, can be established, in the space of a twelvemonth, in destitute districts of the States we have named, upon a permanent foundation, if each is supplied at the outset with a suitable library and the requisite elementary books.

It would be necessary to appropriate not less than \$10 on an average, or about nine days' time in missionary labour, to each school, (though the apportionment both of time and expense would vary with the circumstances of places and people;) and the average value of from \$20 to \$30 in books, would probably suffice to put a school in successful operation. And this proposed expense of \$35 or \$40 would probably cover a period of three seasons or years—being \$12 or \$13 for each school.

That missionary labour, in some form, and to some extent, must be employed, is admitted on all hands. In the neighbourhood of the older and more populous towns new schools may be organized, from time to time, without foreign aid. Very efficient and laudable efforts of this kind have been made recently in Cincinnati and its vicinity; in Morgan County, Illinois; and St. Louis, Mo.; and, doubtless, in many other places. But, generally, the labour and strength of Sunday-school operatives are exhausted upon their own field, and they have neither time nor ability to extend a helping hand to the destitute around them. Such localities must, therefore, be especially visited, informed and assisted; and this must be done by a steady and orderly course of action. When a school is collected and properly organized, its continuance can be secured by no means so certainly and cheaply as by a library. To this point we have volumes of testimony; and experience has conclusively shown that it

will be quite unsafe to trust, for the acquisition of this indispensable appendage, to any contingencies. The library *must be a part of the original structure of the school*. The missionary must have in his possession, or within his immediate reach, such a library, &c. as each school requires, so that he can supply it on the first gathering of the school for instruction. We need not repeat that the Society's means will not allow of any considerable dispersion of our stock for such a purpose. Our present means scarcely enable us to keep good our home-supply. The appropriation of \$5,000, or even \$3,000, to a purpose like that before us, would sensibly embarrass our ordinary operations. But the lowest estimate we can form far exceeds the largest of these sums. Second-hand books might be supplied to some extent, but not with sufficient certainty, nor, on the whole, in quantity or quality to affect materially any estimate we have been able to make. Nevertheless, to avail ourselves of all the aid which may be rendered in this form, we have set apart a room in the Society's buildings specially for this object. There we shall collect and arrange all books and other articles which schools or individuals may contribute, so that a selection may be readily made, and the design of the donors be most fully accomplished.

The main supply must still be from fresh stock, and we propose to put up several parcels, embracing a library and a few elementary books of various quantities and prices, and assorted as skilfully as may be, in imagination, to suit the circumstances of the schools to be formed. For schools in sparse settlements, where there are comparatively few who would be able to avail themselves of the benefits of a library, \$5 or \$10 worth of the lowest and cheapest series, with a good supply of elementary books, would suffice; while in an older place and denser popula-

tion, a library worth \$25 or \$30, with a much smaller proportion of text-books, would be required.

We should be disposed to put up in each parcel two or three Bibles and half a dozen Testaments, and to add reports of Sunday-schools, catalogues and other cheap documents, such as might conduce to the future advancement of the school. These parcels, properly secured and labelled, would be committed to the missionary as his outfit, and to be accounted for in the strictest manner. His commission should be full and explicit on this subject. The parcels should be put to him at cost and charges. It should be his aim to persuade every school to make some effort for itself. If but a few cents were raised, it would be better for all parties that the effort should be made. In all cases where *half* the requisite sum is contributed by a new and needy school, it should be the duty of the missionary to present the other half as a donation from the Society. A full and accurate report in detail would be expected from month to month; and all necessary and practicable precautions taken to prevent any abuse of authority, or neglect of duty. Circumstances would doubtless often occur requiring important modifications of any general plan; but it is needless to advert to them in detail. It must suffice at the present moment to show, (as we think we can)—

- I. That the effort we propose is entirely feasible.
- II. That it is demanded.
- III. That it should be made with the least possible delay.
- IV. And that we, as a Society, are competent and bound to make it.
 1. *It is entirely feasible.* What we have already done conclusively shows that like means, under substantially similar circumstances, will accomplish the same results.

The following extract from the report of one of our missionaries, labouring in the state of Kentucky, well illustrates this position :

“ Since my last report, I have spent sixteen days in visiting and superintending the several Sunday-schools I then reported, viz. : eight Sunday-schools, numbering 470 scholars. Since that time, I have organized another, seven miles off, numbering twenty-five scholars and two teachers. They were unable to raise a single dollar for a library, and have no school house. I got them a few books from one library, and a gentleman who recently settled in that neighbourhood, and who was connected with the Sunday-school there, generously opened his house to us, until we can get another school-room. He and his lady are, thus far, the only teachers. Should we be able to procure a library, we will have, I doubt not, a large school there in the summer. They had never heard of one until I visited them in June last, nor had they any means of grace whatever. There was not a *member of any church, nor a single copy of the New Testament within four miles round* ; and, of course, the state of education was truly deplorable. I visited them often ; and whenever they knew that the Sunday-school man was to be out, the house would be filled to overflowing, not only with children, but with their parents. I wish every supporter of the American Sunday-school Union could have witnessed the sight. The library that was purchased has been read attentively by all those that could read :—and those that could not, have had them read to them and their families. *The Sabbath-school, with those little messengers, has proved the harbinger of a glorious revival.* At a meeting held there last week, *twenty-five* were received into the Church, nearly all of whom have been connected with the Sunday-school. What hath God wrought !—and what encouragement for me to go forward with redoubled energy in this glorious cause ! That every Sunday-school that your Society has or ever may organize, may be equally blessed as the one now described, is the fervent prayer of yours,” &c.

And another says :

“ I have spent a week labouring in a new church just organized. Last spring I was there before for a few days. A Sabbath-school was established in the western suburbs ; now it numbers 250 scholars. A frame church, 60 by 30 feet, is erected, with every

promise of success. A Sabbath-school has become the nucleus of a church and congregation."

A passage from a late report of the Memphis (Tenn.) Methodist Conference strongly sets forth the position which the Sunday-school occupies, in the estimation of our laborious and indefatigable brethren of that Church, who are on the ground.

"There is no institution with which we are acquainted, so well calculated to teach the young and rising generation the knowledge of the holy Scriptures, even from their infancy, as that of Sabbath-schools. There is nothing so efficient in keeping the youthful mind free from *ignorance, error, unbelief, and superstition*, as proper training in a well-directed Sunday-school. In short, we know of no auxiliary to the Church more powerful and effectual."

From another destitute district to which we sent a donation of books, we have the following representation :

"One of our schools has been in operation only two months. It is in a neighbourhood thickly settled, and in which there was no Sabbath ; the day was spent in visiting and pleasure ; but now, for the distance of ten miles, the young people collect and attend to the services of the school. One year ago, there were many young persons from the age of eighteen to twenty, who had never listened to a sermon.

"Since the establishment of the Sabbath-school, the grog-shop is deserted, and a spirit of solemn inquiry seems to pervade the minds of the people. It is an interesting sight to see the young men, women and children, wending their way to the log school-house, on Sabbath morning, and to mark the eagerness with which they lay hold of the books. I presume there has been more reading in that neighbourhood, since the commencement of the Sabbath school, than there ever was in any two years previous."

And an intelligent citizen of Tennessee, to whom no suggestion on the subject was ever made by us, furnishes the following positive testimony to the point :

"I will venture the assertion," he says, "that if proper efforts were made by one or two good agents for one year throughout Northern Mississippi and the Western District of Tennessee, there

could be TWO HUNDRED very interesting schools established where there are now none to which the children have access. All that is necessary is that the trial should be made. The people are all greatly in favour of Sunday-schools, and they would be amply sustained. It is impossible for schools to be efficient unless there is a supply of the necessary books for conducting and giving a permanent interest to them. I attribute the success of our best schools to the fact that they are supplied with the books of the American Sunday-school Union."

These views are evidently the result of observation, or experience; and they prove that there is a power in the Sunday-school of adapting itself to the various states of society, and at the same time a self-supporting principle involved in its very action, which commends it to all intelligent communities. There seems to be no happier medium of access to a family, for any good purpose, than through the children. If not so direct, it is more unobtrusive, and though less imposing than other forms of influence, it is not less effective.

We lately had a very interesting illustration of this from the report of a school in a Western neighbourhood to which we gave a small library. The books proved a powerful attraction, and some children waded up to their knees in water to get to the school. A little boy who did not know his letters, and whose father was both ignorant and skeptical, was permitted to attend, with a *proviso* on the father's part, that no religious doctrine should be taught him. His mother was advised to send the little fellow, as the teacher said he might "catch something good." He stood by a teacher who was explaining to an older child the power of God. The little boy heard one or two simple truths that were taught, and he treasured them up. As he was sitting on the door-step one Sunday evening and looking up at the spangled sky, he exclaimed with great simplicity, "Do look at the little stars. God

made them. God made all the stars." This natural, undesigned lesson from the lips of his child, was not without an evident effect on the father's heart. Who can estimate the power of a Sunday-school to propagate the truths and influences of the gospel; and who can doubt the feasibility of increasing and improving these agencies fifty if not an hundred fold.

II. The effort we propose *is demanded*. To establish this point we will advert to but one or two facts:—

A friend in Hamilton County, (Ohio,) speaks of a school which was commenced on the first of September, 1841, with twenty scholars, and has increased to an hundred and upwards, forty of whom are adults. The means of instruction in the week-day school are very limited; there is sometimes a vacancy of six months without a school, and they do not have the benefits of preaching more than once a month on the Lord's-day. "There is not a school within my knowledge," he says, "so utterly destitute of books, or where, I think, more good can be done with books. I feel very anxious the school should have books, as its success depends on having a library. I am satisfied there is not a school district within the limits of the United States, where there has been a change in the morals of the people that is greater than in the district, since the school began."

A very intelligent gentleman, resident in Jacksonville, (Illinois,) in describing to us the necessity of such measures as we propose, says—"The young can be collected and instructed in Sabbath-schools, but they cannot be approached in any other way. The minister or missionary may pass through Illinois, and may preach often and faithfully, but, (as a general thing,) the children of the people are not there to hear."

From a citizen of Missouri we have the following statement:—

"This, Platte county, as it is called, is some 150 miles by 50, and is exceedingly destitute of the means both of intellectual and moral improvement. I know of no Sabbath-schools within a hundred miles of me this winter. It is of prime importance that an agent should operate in this region and in this State, at least for two or three months from February or March. The people are poor and much in debt; besides it is expected their lands will come into market, so that they will be very much pressed for money next spring, and hence very little money could be raised to purchase Sunday-school books; but if the American Sunday-school Union could be commended to the people through an agent, and its merits fairly discussed, and its books for gratuitous distribution circulated among the people, they would less easily become the dupes of certain (professedly) religious characters in this country, who are decidedly opposed to Sabbath-schools; and, shall I add, whatever else is of good report among the *intelligent* and humble followers of the meek and lowly Jesus."

A missionary in the north-west district of Ohio says, "There is seldom any preaching on the Sabbath there, but more attend the Sabbath-school than possibly can get into the house in which it is held."

And an intelligent citizen of Rock Island, (Illinois,) writes us as follows:—

"For hundreds of miles around us our population is much scattered. Within that distance, however, many little settlements and villages are found, who would gladly organize Sabbath-schools, but for the want of books and means to procure them. Such is the severity of the pecuniary pressure upon the agricultural interests of the remote West, that the poor farmer cannot clothe his children even with common decency and comfort, and many are driven to make use of *skins* for a covering. Now you might endow, in the most munificent manner, colleges in every section of the remote West; fill the professorships with the most talented men in our land; give them libraries and apparatus of the most valuable and costly description; and then, when all is done, they would only have a name to live, for they would, *in the present condition of the country*, remain empty.

"Every farmer wants his boys and girls also at home. Their families mainly consist of young children, and even if their farms

were in a condition to release their children from labour to obtain an education, I scarcely know an individual, in the whole circle of my extensive acquaintance, who could send his son from home for an education.

“With wheat at 25 cents, corn at 10 cents, pork at 1 to 1½ cents, and fat chickens at 6½ cents each, and little or no cash at these prices; what can the present generation do for education, or even to pay for books if carried to their very door? The question then comes home to our own hearts, *what shall be done?* Shall the generation of children, on the formation of whose character depend the mortal and eternal interests and destinies of millions of human beings, be left to form that character, without the blessed influence which Sunday-school books, and Sunday-school instruction, and tracts, and the holy influence of missionary visits, are, by God’s blessing, calculated to diffuse?

“Oh that I had the capacity so to present this subject to your mind, that, through the influence which a kind God has given to your Society, you might call to your aid the stewards of His bounty, and deeply realizing the importance of the work, come up to it most heartily, and in the love and fear of God; and myriads yet unborn will have reason to bless the institution of Sabbath-schools; the yet hardly-explored West will teem with a population who love the Sabbaths of the Lord their God, and the desert and the waste land will blossom as the rose.”

We may remark, in passing, that by the liberality of a Sunday-school missionary association, and two or three benevolent friends in New York, we shall probably be enabled to furnish the writer of this letter with a wagon and a supply of books, by means of which a portion of this destitute district may be blest with schools and libraries.

From another section, we have the following petition:

“We are in the midst of a population of 700 souls, and generally a very wicked population. We have a little church of about twenty-five members, and an eminently pious young man, with a wife and three children, who preaches regularly in a small room, in which he teaches school during the week for a subsistence. Our church and church-going people are poor, but highly respectable; not only unable to do any thing towards building a church, but could not possibly raise even one hundred dollars to sustain the preaching

of the gospel. We could, with the aid of from one thousand dollars to fifteen hundred, build a neat little church; and it would so joy our hearts to see it rise! Now we know and feel that it is a great matter, and one in which we have little hope of succeeding; but we also know that He who was able of stones to raise up children unto Abraham, if it is His pleasure to bring it about, will put it into the hearts of one or more of his stewards, and it will rise; and through whose instrumentality more probably than yours? We know your influence is great, and if you undertake this great matter, it will be done.

"We have within one and a half mile of us a settled Roman priest, who preaches in a fine brick church, recently erected by a wealthy Romanist, being the only decent place of worship in the county, and it is much frequented. Comment on this state of things is surely unnecessary. We shall be very grateful, I assure you, for a gift of Sabbath-school books, tracts, &c.; in a word, any thing that speaks of the 'bread of life.' The smallest token of friendship, even the humblest tract, will be most thankfully accepted."

And a most faithful, laborious and enduring minister of the gospel in Illinois long since appealed to us in vain, in the following terms:—

"We need help, and a depository of 100 or 200 dollars would be very useful here; and a brother who called this evening, says he would be responsible that the money should be refunded after a while, when the books are sold. There are little schools about, that would raise ten dollars. If some of your benevolent folk would retrench expenses, in order to help us in these matters, it would be no more than is done among ourselves."

It is important that it should be understood in this connection, that these petitioners for help are not backward to make exertions for their own relief. Many of the applications which come before your Board from week to week, are in tenor and spirit like the following:—

"Times are very hard with us, money scarce, and exchange high; therefore we find it difficult to raise money enough at present to pay for such a library as our school needs; but we feel constrained to make our wants and situation known, hoping they

may soon be supplied, lest our children perish for lack of knowledge.

"We can send you ten dollars, which is all the money we can raise at present ; but if you will be good enough to send us thirty or forty dollars' worth of books, we promise that we will do our best to pay for them in the course of this winter or the ensuing spring, which we have no doubt we can do."

An applicant from Wisconsin says :—

"By reason of the scarcity of money, we are able to send but the small sum of two dollars, which we hope to increase hereafter, and more fully to compensate whatever your generosity and ability may enable you to contribute to our increasing wants. It is our opinion, that nothing at present is wanting so much as an increase of the library, to render the Sabbath-school here the most productive means of winning souls to Christ, who may grow up in love with the institution, and in their turn support the cause, in place of those who are now in the field."

A friend in Illinois encloses an interesting report of the condition of the schools in his vicinity, drawn up by two long-trying and able advocates and promoters of the institution, and adds :—

"Our schools have no libraries, and we hardly think it possible to raise funds within the neighbourhoods where they are located, to purchase them ; something might be raised in some of them, but in a majority nothing at all at present. In but few of the neighbourhoods have Sabbath-schools ever been established before. We are all very anxious to have a small library in each school, and could we raise the money for that purpose within ourselves, we would cheerfully do so, but this is impossible. We trust you will consider our case, and should you decide favourably, we are ready to take upon us (as a society) to see that each library is properly applied and carefully preserved."

One of our most devoted missionaries proposes to relinquish a portion of his small salary, to enable us to employ another labourer in a field adjoining his own. With a spirit which, if universally prevalent, would soon change the moral aspect of our race, he says :—

"I am nearly out of debt ; my wants are few and easily supplied,

so that I will cheerfully reduce my salary, that more help may be obtained to do good, to promote the cause of sound learning and evangelical truth."

We need scarcely add, as another proof that such an effort as we propose is demanded, that such aid as we have been enabled to afford has been acknowledged with the most grateful emotions. A large file of letters might be produced here, of which the following may be regarded as a fair sample :—

"I wish I had power to convey to you the pleasure it gave me, and many of our brethren and sisters of the church here, to see your books come to hand. I wish I could convey to you my conviction of the *absolute* necessity of good Sunday-school libraries. I look upon the library as *essential* to the continuance of the system of Sunday-school instruction in this country ; for there are so few persons who are willing to become teachers that are qualified, that it is utterly impossible to keep up the interest, in perhaps the most of the schools, for any length of time, without a library of books ; and apart from good done to children and youth, you can hardly imagine how they *create* a taste for reading, and instruct and improve the church members, in this destitute land. God, no doubt, designed the family relation to be the place where, early in life, the truths of salvation should be instilled ; but where this is almost entirely neglected, even among God's people, how shall that object be attained so well, or at all, unless it be through the Sunday-school and the library."

A clergyman residing at Knoxville, (Illinois,) in acknowledging a donation, says :—

"Once a month, on the Sabbath preceding the monthly concert of prayer for Sabbath-schools, I *preach* to the children. They regard it as their own meeting, and the sermon as intended specially for them. This is our best attended meeting, and to myself, and I think to others also, the most interesting and pleasant. I hope by thus giving the Sabbath-school a prominent place in my efforts, not only to interest, instruct and lead the children to the Saviour, but also to elevate this important institution in the regards of the church and community. Our school is well provided with books from the press of the American Sunday-school Union, and could the be-

nevolent individuals, who furnished the means to purchase this library, witness the interest taken in these books by our children, they would feel well rewarded."

III. Our third position is, that the proposed effort should be entered upon with the least possible delay.

It is admitted even by infidels and scoffers that the influence of Christianity is conducive to subordination and peace, contentment and good fellowship among men; and that its principles, when fairly established in the mind, are of incomparable strength. It is, however, as unsafe as it is unphilosophical, to postpone the inculcation of these principles till the occasion for their controlling influence arises. It must be implanted in the calm and sunny days of childhood, and nourished and strengthened, all along, by parental influence at home, aided by the exercises of the Sunday-school, the examples and instructions of the daily school, and the tender care and watchful oversight of the church and its ministry. And with all these labours and precautions there will be found no superfluous energy to resist the wiles of the adversary and to maintain the liberty with which Christ makes free. How is it with the consecration of the Sabbath, for example? When we remonstrate with men who occupy eminent stations of power and influence, or those whose habits and interests are all accustomed to, and involved in, the violation of that holy day, we do it under great disadvantages. But, had love and respect and reverence for the Sabbath been cultivated in their childhood, it would have been almost as difficult for them to engage in worldly occupations or vain amusements on that day, as it is for him, who has lived from childhood in the reckless desecration of it, to begin now to observe it as holy of the Lord and honourable. So with the Bible, so with the means of grace and so with all the institutions of religion.

Whatever, therefore, may be said of other instruments of good to man, (not of divine appointment,) the Sunday-school, FROM THE PRIORITY OF ITS INFLUENCE, if nothing else, is the surest agency for forming a desirable basis of character, individual and national.

But, apart from the uniform and acknowledged tendency of early religious instruction as a motive to prompt and vigorous efforts for the increase of Sunday-schools, there are constraining obligations of a more active and positive character.

The general precept, of divine authority, to do with our might whatsoever our hand findeth to do, which should govern all our duties and all our designs of good to others, is especially applicable to this subject, inasmuch as the opportunity to receive the good is as fleeting as the opportunity to bestow it. The generations of a Sunday-school succeed each other in less, probably, than three years. In other words, Sunday-school instruction, in our country, is generally enjoyed for less than an average period of three years by those who attend upon it with commendable regularity. The peculiar condition of Western society, and the local difficulties attending every institution of the kind, greatly abridge even this brief period with them. It is true that the revivals of religion at the West have embraced a large share of children and youth, and reasons for this will occur to any reflecting mind. They constitute the most impressible and unoccupied class. Their minds are not so much harassed with worldly cares and anxieties; and though error exists in its boldest and rankest forms, there is more freedom in combating it, and less fear of seeming odd, by being just what one pleases to be, religious or irreligious.

But is it not equally obvious that young Christians, in such a state of society, must be very much exposed to

snare and temptations? The want of pastoral instruction, the fluctuation of social and domestic circumstances, the absence of settled habits, (which of itself occasions an almost unavoidable dissipation of the mind,) these and many other causes are found to operate prejudicially upon the character and progress of youthful piety. And may we not hence urge the value of GOOD READING BOOKS to put into the hands of such youth, to supply the place of pastoral and parental instruction? What opportunity shall we have, like the present, to scatter the seeds of divine truth upon the Western soil?

There is nothing inflated or extravagant in the assertion that twenty thousand dollars' worth of good reading will do more for the West, in the year 1843, than twice or thrice that sum, if its expenditure is delayed ten—perhaps we may better say five—years. Some timid, or covetous, or unthinking man may say that this is all vain speculation, and that any society that wants money can find very plausible reasons why they should have it. We, therefore, introduce a passage or two from a mass of facts on this point, which may be found in the periodical publications of the Society. A distributor of Bibles in Wisconsin says—

“In my visiting from family to family, and from neighbourhood to village, I have felt more than ever the *value* of Sabbath-school instruction, and the pressing necessity that something should be done in this Territory, in the way of calling up the attention of the community to this subject.

“The object of my writing to you at this time is, to inquire of you if the peculiar wants of this Territory cannot be brought before your Society, and something done in the way of establishing schools and supplying them in part with a *library*. From the information I have on this subject, I am honest in the opinion that great *good* can be effected for the rising generation of this Territory, through the labours of a faithful agent, for a year, in visiting the destitute neighbourhoods, in aiding in the commencing of a school, and sti-

mulating them, by presenting them with a library in part, the *agent* having the books at his *command*. I am fully satisfied that \$250 worth of your books, placed in the hands of a good agent, *at this time*, would be of more lasting good than \$600 worth sent on as they may be called for. For, when you talk to those who are most in need of Sabbath-schools, and tell them they can have a small library, if they will start a school, it is more than they can comprehend;—and to send to New York or Philadelphia, it will be so long before they can get them, they abandon the enterprise. Now, here is wanted the agent; and his labours, if blessed of *God*, will be a greater blessing to this people than the labours of two missionaries preaching the gospel of Christ;—for we are made up of all the ends of the earth, and their peculiar *prejudices* are such, that you cannot reach them through the preaching of the gospel.”

Another says—

“O, if our eastern churches could but realize our wants, and the importance of having the gospel standard now erected, and the ‘foundations of many generations’ now laid, how much good, with small donations, they might do us in our struggling necessities! Our brethren at the East must help us to raise up bulwarks against the enemy when he comes in like a flood, or we may yet be swallowed up alive.”

We might add, that the reflex influence of a good Sunday-school on the church that sustains it, should secure for our object the most cordial sympathy and liberal aid of the friends of Home Missions, Tract efforts, and Bible circulation. “I wish I had time,” says one of our Western correspondents, “to go with you over this land, and point out the *marked difference* between the churches where there is a good Sunday-school, well watched over and cherished, and those where it is otherwise.” This is not exclusively a Western phenomenon. Some of us can find similar contrasts without crossing rivers or mountains.

IV. The last point we proposed to establish is, that such an institution as the American Sunday-school Union is indispensable to the supply of such necessities as we

have described. On this topic also, we must restrict ourselves to a very brief array of testimony.

The religious character and social habits of the population of many sections of the West, are incredibly diversified. A church in Illinois, for example, which contains not more than twenty members, has one or more persons from *eight* different States; and in one family of three individuals, one is from Ohio, the second is from Pennsylvania, and the third from Illinois. In a town of the same State, consisting of 800 souls, men, women and children, there are *eight* denominations, four of whom have places of public worship. A system of instruction and a library of books must be adapted to these peculiar circumstances, or its usefulness will be greatly circumscribed. Our question-books, libraries, &c., are in a good degree so adapted, and none others, within our knowledge, are.

“This vicinity,” says one, who had received a donation of books for a school in the extreme West, “has a mixed population from various parts of the country, and most of the religious denominations prevail among them. But this library appears, so far, to promise the concurrence of all in the investigations of the Bible, and I trust the library will be useful here in no small degree.”

A friend residing in one of the shire towns of Alabama says:—

“The Sunday-school of this place was formed in July of last year, and has been in operation ever since that time. The average number of children attending has been about thirty-five; which number, it is thought, can be readily increased to fifty. It is a Union school, being formed and patronised by all the religious denominations of the place, viz., Methodists, Baptists, Episcopalians and Presbyterians. From the first, it has been without a library of any sort, and has greatly needed one. It is held every Sabbath in the only church of the place, which was built a few

years ago, and is used by all the above-named denominations in rotation.

“We are surrounded by a rich and populous country, and having a steamboat communication with Mobile at all seasons, a Sunday-school and good library in this place must exert a salutary and extensive influence on the region around, and may become the nucleus of many others. As yet but few books of the American Sunday-school Union have found their way to this part of the country. We desire, therefore, to have a full set at the beginning, if you can furnish them.”

An applicant for books residing on the banks of the Illinois river, says:—

“We have recently organized a church, under favourable prospects. The Methodist and Baptist brethren will unite with the Presbyterians in a Sabbath-school; and perhaps we might, in the course of the summer, raise something for books. Here are about 300 children who ought to attend Sabbath-school; making, in both places, about 500.”

Would a denominational society command like confidence from such schools as we have described?

A citizen of Missouri, in acknowledging the receipt of a donation, says:—

“We feel a deep sense of your Christian kindness, and some faint appreciation, I trust, of the importance of the work in which you are engaged,—as one of the great means for promoting the cause of Christ; indeed, if I may be allowed to express my own feelings, I would say, generations yet unborn will rise up and call you blessed. I will not, I wish not to draw any comparison of the relative importance of the different benevolent societies of the present day. I bless God for them *all*. I feel that we need them *all*; but this much I may be allowed to say, I do not see how we in the West would get along, without precisely that kind of aid which your Society renders.

“How could we (otherwise) obtain a sanctified literature, to meet the wants of the immense multitude who are now rising up to fill this broad land; and where good literary and moral advantages are not within the reach of a vast proportion of the population?”

It is unnecessary to extend these extracts. Your Board cheerfully submit to the Society and its friends, that we have fully established the positions we took. We have shown that the proposed measure is feasible—that it is demanded—that it should be undertaken without delay, and that our Society is most happily organized to attempt it, with every prospect of success.

The question is therefore proposed to you, and through you to the churches and our benevolent citizens generally, whether it shall be done. If there is something else to do at home or abroad, more imperatively demanded—more practicable, or more likely to suffer from delay, let that be done rather than this. The point of view in which the subject presents itself to us, however, leaves no room for doubt, that whatever other good thing is left undone, the children and youth of our Western world should have Sunday-schools and libraries, as soon as it is possible to furnish them.

To secure the means of carrying out what we persuade ourselves will be the earnest and united desire of the Society and its friends, we must have secured to us the contribution of, AT LEAST, \$20,000. We might say \$40,000 or \$60,000 for effect, and with the expectation of obtaining but half, or one-third of the sum. But we come to you in soberness and truth, as the trustees or directors of a great project of moral improvement, and propose to undertake a *section of the work*. We have made our estimates of the cost with care, after diligent inquiry and on the best authority. The project cannot be carried forward, with any advantage or prospect of success, but with reasonable assurance of the sum we have named. Shall we spread our wants before the churches in a glowing circular? This has been tried by others, for similar objects, within the last year or two, and signally failed.

Shall we rely on voluntary and unsolicited contributions? Who trusts to them even to repair the desolation of fires or earthquakes? Shall we employ our usual agency? It is the prevailing mode of application to the churches, and is adopted by most of the societies who depend, like us, on periodical collections for the means of doing good. If suitable persons are employed, and the object is properly presented, may we not presume that the fruits of the agency will bear a just proportion to its cost? If our suit is denied, or treated with indifference, shall we abandon the effort? Shall we not rather urge it with more earnestness, and still more, till, by our very importunity, we weary men into some just appreciation of our object?

RECEIPTS

*Of the American Sunday-school Union, from March 1, 1842, to
March 1, 1843.*

To Cash on hand, March 1, 1842.....	\$206 00
Cash in Treasury.....	73 66—279 66
Amount received at the Philadelphia depository and branches, and from agents for sales of books, &c., and in payment of debts.....	46,670 65
Donations for General Fund	6,782 78
Donations for Valley Fund.....	4,915 87
Donations for Southern Fund	451 91
Donations for Foreign Fund	160 50—12,311 06



\$59,261 37

EXPENDITURES

*Of the American Sunday-school Union, from March 1, 1842, to
March 1, 1843.*

By GENERAL FUND: salaries and expenses of missionaries and agents, clerk-hire, &c.....	\$3,616	05	
Philadelphia Sunday-school Union.....	1,400	00	
Donations to Sunday-schools of books.....	862	73	
Discounts on uncurrent money, rents, postage, &c...	443	90	— 6,322 68
VALLEY FUND: salaries and expenses of missionaries and agents, clerk-hire, &c.....	2,353	97	
Donations to Sunday-schools of libraries and books.	2,417	54	
Postage, freight, discount on uncurrent money, &c...	77	60	— 4,849 11
SOUTHERN FUND: salaries and expenses of missionaries and agents, clerk-hire, &c.....	313	35	
Donations to Sunday-schools	538	06	
Postage and discount on uncurrent money.....	23	61	— 875 02
FOREIGN FUND: for books given to foreign missionary stations	832	72	
Freight	1	06	— 833 78
Salaries of secretaries, editor, superintendent of book-store, book-keeper, salesman, clerks, and labourers	6,299	47	
Loans paid off.....	4,100	00	
Interest on loans, exchange, discount on uncurrent money, &c.....	2,172	24	
Miscellaneous books.....	2,286	43	
Binding	14,389	18	
Printing.....	4,918	88	
Colouring	177	34	
Stereotyping.....	1,618	82	
Paper	5,806	62	
Lithographic printing.....	804	70	
Copperplate printing.....	272	25	
Wood engraving.....	460	45	
Steel and copperplates	164	00	
Brass stamps.....	49	30	
Maps.....	201	49	
Straps, boxes, and library cases.....	374	85	
Copyrights	274	62	
Newspapers and advertising	116	00	
Ruling blank books and stationery	34	37	
Duties and Custom-house charges	155	90	
Freight and portorage.....	185	11	
Postage	284	92	
Insurance	366	25	
Taxes, \$332 50; water rent, \$21 00.....	353	50	
Alterations and repairs	76	15	
Painting and glazing.....	31	54	
Twine, nails, and tools.....	32	02	
Fuel and light	202	02	
Furniture.....	38	03	
Stoves, heater, &c.....	29	16	
Whitewashing, cleaning, brooms, brushes, marking ink, and incidental expenses	22	46	— 46,298 07
Balance on hand.....	46	00	
In Treasury	36	71	— 82 71
			<hr/>
			\$59,261 37

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Of the American Sunday-School Union, 1843-4.

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And the two Secretaries of the Board, *ex officio*.

FRED. A. PACKARD, Secretary.

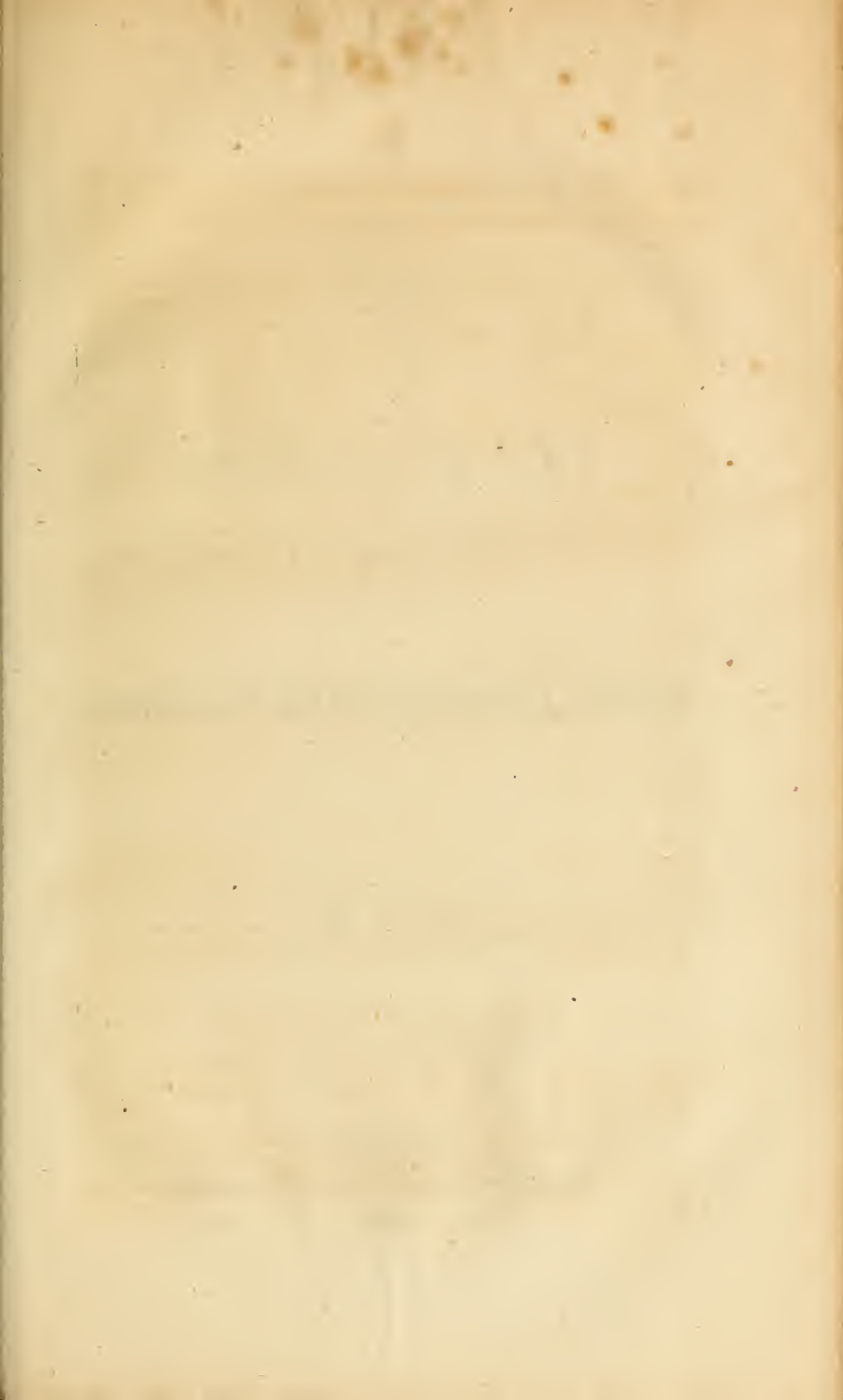
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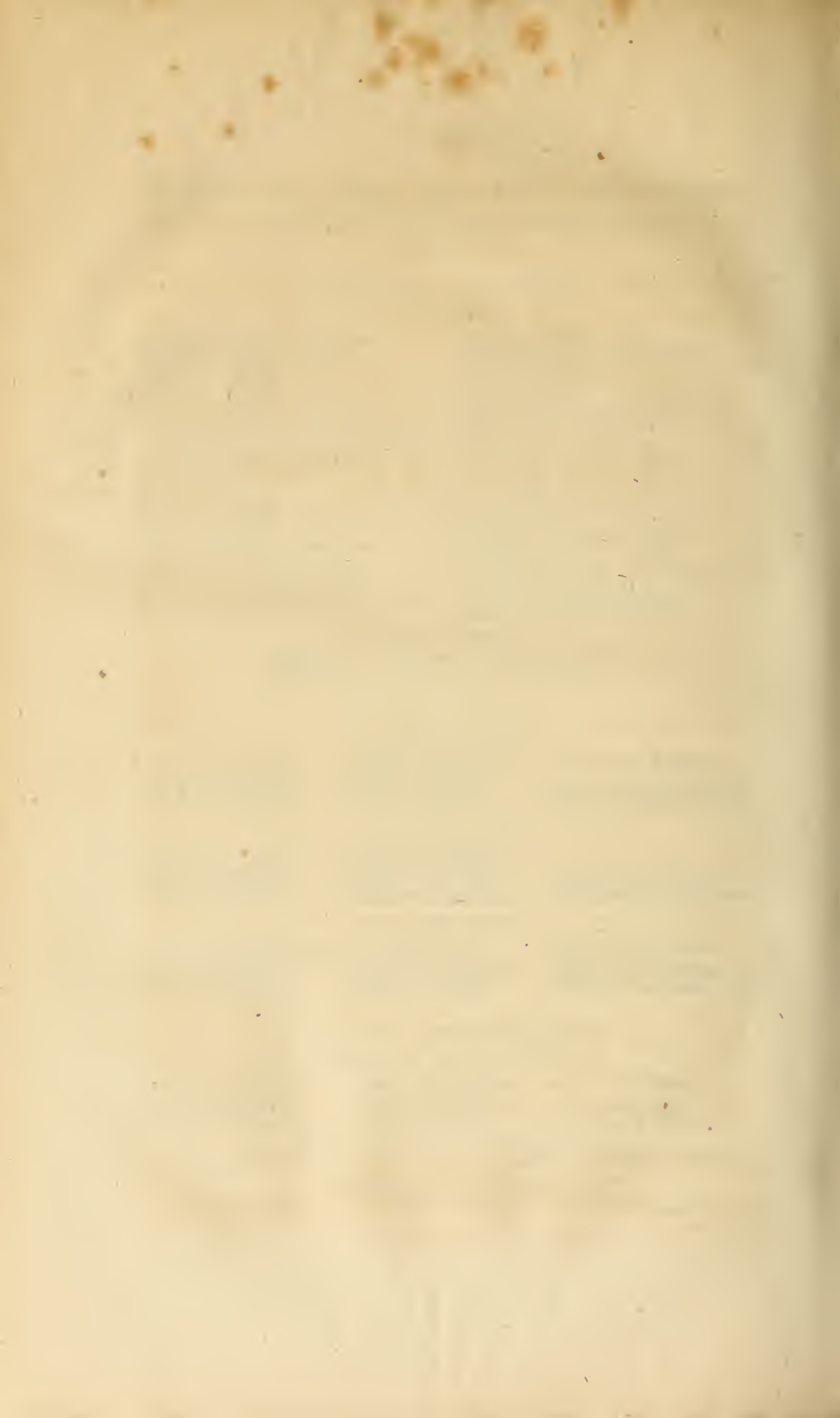
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J. F. LEAMING.





THE

XXth

ANNUAL REPORT

OF THE

AMERICAN SUNDAY-SCHOOL UNION.

MAY 21, 1844.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION.
1844.

CONSTITUTION.

ART. I. This Society shall be known by the name of the "AMERICAN SUNDAY SCHOOL UNION."—Its objects are, to concentrate the efforts of Sabbath-school Societies in the different sections of our country—to strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land—and to endeavour to plant a Sunday-school wherever there is a population.

ART. II. Each subscriber of three dollars annually shall be a member. Each subscriber paying thirty dollars at one time shall be a member for life. Sunday-school Societies or Unions sending a copy of their constitution, list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. III. The affairs and funds of this Society shall be under the direction of a Board, consisting of a President, Vice-presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and thirty-six Managers, twenty-four of whom shall reside in the city of Philadelphia or its vicinity. The Managers shall be divided into three classes, whose terms of service shall be respectively, one, two, and three years; but they may be re-elected.

ART. IV. The Officers and Managers shall be laymen, and shall be elected by ballot.

ART. V. The Managers shall annually elect all officers of the Society, fill vacancies in their own body, make their own by-laws, publish such books, periodical works, and tracts, as they may deem expedient; and may adopt such other measures as may, in their opinion, promote the objects of the Association. Seven Managers shall constitute a quorum.

ART. VI. The annual meetings of the Society shall be held at Philadelphia, on the first Tuesday after the 20th of May, when the proceedings of the past year shall be reported, the accounts presented, and the Managers chosen. Fifteen members shall constitute a quorum. If a quorum does not appear on the day of the annual meeting, the election of Managers shall take place at the next meeting whenever a quorum appears, and the Managers of the Society shall remain in office until a new election takes place.

ART. VII. Special meetings of the Society shall be called by the President, or in his absence, by either of the Vice-presidents, at the written request of six Managers; of which meeting three days' public notice shall be given.

ART. VIII. Officers of Sunday-school Unions auxiliary to this Society, and clergymen whose schools are attached to it, shall have the privilege of attending the stated meetings of the Board of Managers.

ART. IX. No alteration in this constitution shall take place, unless the same shall be proposed, in writing, to the Board of Managers at least three months previous to its adoption, and be approved by two-thirds of the members present, at a meeting duly notified.

ANNIVERSARY SERVICES.

THE annual sermon was preached on Wednesday evening, May 20, at the Spruce Street Baptist Church, by the Rev. WILLIAM R. WILLIAMS, D. D., of New York. The subject was the right of children to the Bible, 2 Timothy iii. 15. It was a highly appropriate and instructive discourse, and will be added to our valuable list of annual sermons, either or all of which we should be glad to supply to the friends and patrons of the Society.

The services of the Twentieth Anniversary of the American Sunday-school Union were attended at the usual place on Tuesday, the 21st of May.

ALEXANDER HENRY, Esq., the President of the Society, in the chair.

A choir of children and youth, under the direction of Mr. ASHMEAD, of the Union (Methodist) Church, sang, in a very tasteful and effective manner, the following hymn:—

Father of all, we now would raise
Our hearts to thee in vocal praise :
O ! from thy holy throne above,
Fill, fill our hearts with sacred love.

We praise thee for this UNION, Lord,
And that we meet with one accord ;
O may the bond of Union be
Faith in thy Son, and love to thee.

We praise thee that thou hast inclined
Our hearts to teach the youthful mind ;
And that our labours thou dost bless,
And crown them oft with great success.

What can we render unto thee
 For all thy mercies rich and free?
Our hearts—O take them, make them *one*,
 Thy mercy, grace, and love to own.

And, one in love, and hope, and aim,
One glorious truth may all proclaim,
 That Jesus Christ his life did give,
 That all who look to him might live.

Father of all, accept the praise
 Which we have feebly tried to raise,
 And in thy mercy now impart
 The Holy Spirit to each heart.

The divine blessing upon the occasion was then implored by the Rev. Mr. VANARSDALE, of the Reformed Dutch Church.

An abstract of the Annual Report of the Board of Managers was then read to the Society by one of the secretaries, who also submitted several letters and other documents of interest connected with the operations of the year.

Whereupon, on motion of Rev. T. M. CLARKE, of the Protestant Episcopal Church, seconded by the Rev. Mr. NEILE, of the Methodist Episcopal Church, it was ordered that the report be printed and circulated under the direction of the Managers.

At this stage of the proceedings the following hymn was sung:—

Thou, God, hast deck'd this earth with flowers
 Of varied form and hue;
 Yet *each* receives from heaven its showers,
 And each the morning dew.

So we, though varying in our mode
 Of worship here below,
 Alike receive thy grace, O God,
 In streams which freely flow.

O, let us then united be
 To serve the Lord on high,
 To teach our youthful charge to flee
 To Christ beyond the sky.

And, having on us heavenly grace
 In rich abundance shed,
 We shall, through this earth's pilgrimage,
 By God's own hand be led.

A resolution was then offered by the Rev. ROBERT TURNBULL, of the Baptist Church, Boston,

"That the spirit of Christianity, embodied in the Sabbath-school system, is destined, under God, to produce the most extensive and beneficent results, in this country, and throughout the world."

Which was seconded by the Rev. Mr. HOGARTH, of the Presbyterian Church, Wilmington, (Del.) and passed.

These gentlemen severally and eloquently addressed the assembly in support of the resolutions.

The Rev. Dr. TYNG, of the Protestant Episcopal Church, then made a very earnest and emphatic appeal to the friends of the Society, to enter with new zeal into its support; and expressed his high admiration of the principles of the Society, and his confidence in the wisdom and efficiency of its operations.

It would give us unfeigned pleasure to present to the reader the seasonable and highly acceptable remarks of Dr. TYNG. As a voluntary testimony to the value of the institution, and an enforcement of its claims upon Christians and benevolent men of all classes and orders, it was all the friends of the Society could wish. The addresses of the reverend gentlemen who preceded Dr. T. illustrated in a highly appropriate and effective manner some of the great principles of the Sunday-school system, and we regret that we have not the means of preserving them for the benefit of our readers.

The doxology having been sung by the congregation, the benediction was pronounced by the Rev. Mr. BARNES, of the Presbyterian Church, and the assembly retired.

The annual election of twelve Managers closed the interesting services of the occasion.

INTERESTING FACTS.

AMONG the documents presented to the notice of the Society on the occasion of the anniversary, was a letter from a gentleman in a very remote county of the state of Maine. The following paragraph embraces the facts of the case :—

“There are in the county something more than 10,000 youth and children, who might, with suitable efforts, be gathered into Sabbath-schools; and only about 2,000, or 3,000 at most, that do attend. One reason of this is, the destitute condition of the stated ministry in three-fourths of the towns in this county. In some of these towns there are small churches established, but they are at present very feeble; in others there are no churches established, and what they need is either a stated ministry or the influence which Sabbath-schools are calculated to exert in promoting their spiritual good. The former they cannot obtain; the latter they will welcome.”

A gentleman in advanced life, traversing the county to collect his rents, was struck with the great number of children and youth who were destitute of religious instruction, and appropriated \$500 to the purchase of libraries of our books for their supply, and selected them because, being prepared on the UNION principle, they are adapted to the wants of all evangelical communities. The Board of Managers of the American Sunday-school Union granted \$100 in addition, and there is reason to believe that a similar effort of benevolence will soon be made by the same gentleman for an adjoining county, equally destitute.

GRATITUDE FOR SUNDAY-SCHOOL PRIVILEGES.

A teacher residing in a distant city enclosed to the Society the sum of \$100, and expressed the most grateful sense of the benefits he derived from a Sunday-school some fifteen years ago, where he received the impressions and indulged the hopes with which he connects his present peace and his expectation of glory and blessedness beyond the grave.

The following is an extract from the letter addressed to HERMAN COPE, Esq., Treasurer of the Society:—

“The love of Christ, I trust, constrains me to do all I reasonably can to advance the Sunday-school cause, and to assist in extending its blessings through the length and breadth of the land. O, blessed institution! Language cannot express the benefit I derived from it. Surely it becomes me to render to God a thank-offering, and I cheerfully enclose you *one hundred dollars*, to aid in establishing Sunday-schools in destitute places, in order that the same advantages I enjoyed may be placed within the reach of others. Yours affectionately.

A TEACHER.”

ANOTHER TRIBUTE.

Rev. Mr. Neile, in the course of his remarks, ascribed his Christian character and hope to the Divine blessing upon his attendance at one of the early Sunday-schools established by the American Sunday-school Union, in the interior of Pennsylvania.

BOARD OF OFFICERS AND MANAGERS

OF THE

AMERICAN SUNDAY-SCHOOL UNION, 1844-5.

PRESIDENT,

ALEXANDER HENRY.

VICE-PRESIDENTS,

PAUL BECK, JUN., *Philadelphia.*
 CHARLES CHAUNCEY, "
 WILLIAM H. RICHARDS, "
 AMBROSE WHITE, "
 THOMAS FLEMING, "
 WILLIAM DARLING, *Reading, Pa.*
 GEORGE CHAMBERS, *Chambersburg, Pa.*
 HARMER DENNY, *Pittsburg, Pa.*
 THEODORE FRELINGHUYSEN, *New York.*
 WILLIAM JAY, "
 MOSES ALLEN, "
 WALTER LOWRIE, "
 LEONARD M. KIP, "
 ADDISON GARDNER, *Rochester, N. Y.*
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 JOHN H. COCKE, *Virginia.*
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 P. B. WILCOX, "
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 EUGENE A. NESBIT, *Georgia.*
 CHARLES MARSH, *Vermont.*
 EDMUND PARKER, *New Hampshire.*
 JOHN B. CAMDEN, *Missouri.*
 ROBERT STEWART, *Michigan.*
 WILLIAM A. LEAVY, *Kentucky.*

HERMAN COPE, *Treasurer.*FREDERICK W. PORTER, *Corresponding Secretary.*FREDERICK A. PACKARD, *Recording Secretary.*

MANAGERS.

FOR THREE YEARS.

CORNELIUS STEPHENSON,	WILLIAM A. BUDD,
WILSON JEWELL,	JOHN V. COWELL,
JOHN GODDARD,	HENRY R. DAVIS,
WILLIAM SHIPPEN,	LEVI KNOWLES, Jun.,
J. F. LEAMING,	JOEL JONES,
ROBERT ARMSTRONG, <i>Maryland.</i>	
THOMAS C. DOREMUS, <i>New York.</i>	

FOR TWO YEARS.

JAMES B. LONGACRE,	GEORGE M'LEOD,
SOLOMON ALLEN,	JOHN C. PECHIN,
LEWIS R. ASHHURST,	S. B. TREVOR,
JOHN M. ATWOOD,	GEORGE W. MORRIS,
SAMUEL ASHMEAD,	JOHN FARR,
CHARLES STODDARD, <i>Massachusetts.</i>	
WILLIAM WINTERTON, <i>New York.</i>	

FOR ONE YEAR.

JOSEPH H. DULLES,	GEORGE B. REESE,
FREDERICK ERRINGER,	JOSEPH P. ENGLES,
JAMES M. LINNARD,	CHARLES S. WURTS,
JAMES BAYARD,	DAVID LEWIS,
WILLIAM BUEHLER,	
WILLARD HALL, <i>Delaware.</i>	
JOHN TAPPAN, <i>Massachusetts.</i>	
FRANCIS HALL, <i>New York.</i>	

LIST OF COMMITTEES.

COMMITTEE OF PUBLICATION.

LEWIS R. ASHHURST,	JAMES M. LINNARD,
SAMUEL ASHMEAD,	GEORGE M'LEOD,
JOHN M. ATWOOD,	JOHN C. PECHIN,
WILLIAM A. BUDD,	DAVID LEWIS.
JOSEPH H. DULLES,	J. B. LONGACRE,
JOSEPH P. ENGLES,	FREDERICK ERRINGER.

And the two Secretaries of the Board, *ex officio.*

JAMES M. LINNARD, *Chairman.*

FRED. A. PACKARD, *Secretary.*

COMMITTEE ON ACCOUNTS.

JOHN GODDARD,	JOHN V. COWELL,	J. F. LEAMING.
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TWENTIETH REPORT.

IT is now TWENTY years since the AMERICAN SUNDAY-SCHOOL UNION was instituted, and its tendencies have been sufficiently developed to enable any intelligent inquirer to determine to what degree of favour and support it is entitled.

There are two things, one touching its origin and the other its history, which it is well to keep in remembrance.

The first (touching its origin) is, that *it was not premature*. The Philadelphia Sunday and Adult School Union had been successfully prosecuting its work, in a limited sphere, for seven years. And at the anniversary of that Society, in May, 1824, the following preamble and resolution were offered by THOMAS BRADFORD, Esq., of Philadelphia, and being seconded by the Rev. GARDINER SPRING, D. D., of New York, passed :

“Whereas the great and progressing increase of schools throughout our country, exerting a powerful and most beneficial influence over all classes of society, calls loudly *for union and organized action*, and the prosperity of this Society shows clearly the sufficiency of such union : and whereas the constitution of the American Sunday-school Union has been approved by the Sunday and Adult School Union of Philadelphia, therefore,

“Resolved, *That the Constitution of the AMERICAN SUNDAY-SCHOOL UNION be adopted.*”

The objects of the association were set forth in that constitution, viz.; to concentrate the efforts of Sabbath-school societies in the different sections of our country—to

strengthen the hands of the friends of religious instruction on the Lord's-day—to disseminate useful information—circulate moral and religious publications in every part of the land, and to endeavour to plant a Sunday-school wherever there is a population.

The *second* thing to be kept in remembrance in the history of our Society, is *that it has been true to its original purpose.* We have never been diverted from it, nor have we ever connected with it any other, or farther design. The importance of the simple object first proposed was great; and it has grown and extended so as to exceed immeasurably the increase of the society's means. And hence we have never been tempted, for the sake of occupying a wider field of usefulness, to enlarge the original design of the institution.* Some time after the organization of the American Sunday-school Union, the American Tract Society, and the American Home Missionary Society were established, both in the city of New York, where our elder sister, the American Bible Society, had already settled. The American Board of Commissioners for Foreign Missions had been long previously constituted, with the seat of its operations at Boston. The location of our Society was thought to be particularly favourable, inasmuch as Philadelphia offered peculiar facilities of intercourse with those distant sections of the Union where its influence was especially needed.

With the aid of an active agency at New York and another at Boston, we are enabled to avail ourselves of the most important channels of business, and to diffuse the benevolence of the Society in all parts of our common country. We are happy to say that both the agencies to

* We do not regard the proposition to supply American Foreign Missionary Societies with our books, or the means of translating them as any exception to this remark.

which we have adverted, have been favoured with increasing confidence and patronage during the past year.

Your Board feel grateful to a kind providence for enlarging the Society's opportunities for doing good. The value of religious and instructive books for children and youth, which we have put in circulation the last year, is \$69,109. This exceeds the value of our last year's circulation by the sum of \$13,214. The average circulation of the last five years, expressed in pecuniary value, has been \$64,676, and the average since we ceased to give credit, has been \$61,527. It is not practicable to estimate, with any certainty, the number of distinct works or pages which have been thus distributed through the ranks of children and youth, and among the families where they dwell, by the agency of the American Sunday-school Union. But when it is considered how large a number of these precious though humble volumes are required to make the worth of a dollar, and how limited is the aid which we derive from the established modes of conducting the book-business, we may reasonably congratulate our friends on this gratifying result, and trust to their continued and increasing liberality to accomplish, under the Divine blessing, far greater things in time to come.

The number of reading books published the last year is *twenty-five*, and of these *eighteen* are original. The whole number of distinct publications issued during the year is *ninety-one*. Of the reprints, one is worthy to be particularly mentioned, as well for its intrinsic excellence as for the interesting circumstances which attended its publication. It is a treatise on one of the cardinal doctrines of our holy religion, viz., *the nature and evidences of regeneration*, written by the Rev. George Redford, D. D., and published by the London Religious Tract Society, under the title of "*The Great Change*." The proof-sheets of

this work were kindly forwarded to us by our friends in London, and the work has been received with signal favour in our own country. It is among the happiest evidences of the practicability and advantages of Christian union, that "The Way of Life," prepared for the American Sunday-school Union, was adopted at once by the Religious Tract Society of London, and that "The Great Change," prepared for the Religious Tract Society of London, was adopted with equal promptness by the American Sunday-school Union; thus uniting by far the largest portion of Protestant Christendom, in a common effort to propagate the great doctrines of a common salvation in one and the same language, and in a manner to which none can reasonably except.

The contributions of the Christian public to the great objects of our society, (aside from the distribution of our books by purchase,) have amounted during the last year to \$14,343 29. Though this is quite an inconsiderable sum, considering the wants which it is to supply, it exceeds the like item of last year by the sum of \$2,038.

We have employed five agents and eleven missionaries during the year.*

We have the best evidence that the labours of these missionaries have been well directed, well received, and productive of great good to the communities on which they have been bestowed. The cause of the Redeemer has been advanced, and multitudes of the ignorant and destitute have tasted the good word of God.

These faithful brethren were commissioned and fitted out agreeably to the plan set forth in our last report, which we have abundant reason to believe is the best that can

* These eleven missionaries have been employed chiefly in Ohio, Illinois, Missouri, Indiana, and the Territories of Wisconsin, and Iowa.

be devised in the present circumstances of the country, to accomplish the end we have in view.

Of the manner in which their unostentatious but important and efficient labours are rendered, some idea may be formed from a few brief sketches gathered from their periodical reports :

“The result of my whole operations and experience, has but confirmed my mind in the immense importance of the work, and *the absolute impossibility of constituting Sunday-schools* on any other plan than that adopted by the Union. The Lord is wonderfully blessing your labours. Feeble as are my abilities, I have no difficulty in convincing parents of the great importance of Sunday-schools to their children. I find the true plan is, to go from house to house : the hearts of parents are open at once to the facts in the premises, when we see them among their children, at their own homes. Since writing to you, I have been on the constant move, from school to school, and from house to house ; have, during the season, visited rising 400 families ; and organized 5 and aided 3 Sunday-schools.”

“I have a large school to constitute next Sabbath week. There is no end to the usefulness and the labour yet to be accomplished. The simple fact, that many schools have been already constituted, in localities where, perhaps, schools would not have been organized for years, but upon the active application of the plan I have so long had at heart, tells its own story : where they will not send to us for books, we must carry them to their doors ; and where they cannot or will not buy, we must give them and thank God for his condescension, in causing us to be the very first to plant in hundreds of neighbourhoods Sunday-schools, in which missionaries and co-labourers, in the great work of evangelizing the world shall receive the germ of a pious education ; and shall we want for a few hundreds, nay thousands, if necessary, for such a work ? No, we shall not. God will give some of his children the ability, and direct to its application ; we shall obtain the means, and the work will go on ;—it will be done.”

“Every thing here is new and in a forming state. School privileges are very meager. Without the Sabbath-school in **many** settlements, the children grow up unable to read, and multitudes will know little or nothing of the spirit or even of the theory of our holy religion.”

"It must be borne in mind, that the Sunday-schools for which I wish to procure libraries are really poor, unable to purchase for themselves, and unless they can obtain them gratuitously or nearly so, they must go without books; and a Sunday-school without a library cannot long be sustained; but in a short time, for the want of interest, will dwindle and die. Can you help us? Oh! if Christians in the East could look at our children and youth in their ignorance profaning the Sabbath, without cultivation of mind, without day-schools, without Sunday-schools, and without suitable books—Oh! could they have a correct view of this subject in all its relations and tendencies, they would feel deeply for us in the West, and your treasury would be so replenished, that you could at any and at all times assist and encourage those who are truly needy, and are crying for the bread of life.

"I have made a missionary tour through six counties in Kentucky, Indiana, and Illinois; and never in the course of my life did I spend a month so pleasantly, nor with the prospect of doing as much good. I attended several camp-meetings, and at each of them I have frequently addressed more than *two thousand* persons on the important subject of Sunday-schools. I have found it an excellent plan to attend those large meetings where so many people are brought together from different counties."

"I am often obliged, when travelling from one settlement to another, to direct my way by the sun or compass. In addition to this, the roads are extremely bad a part of the year, so that travelling is very difficult, and sometimes dangerous. Hence you perceive that prayer-meetings and Sunday-schools are not easily sustained. Indeed, there are but few neighbourhoods where it can be done with regularity. I am exerting myself, however, and think I shall succeed in establishing several schools at my stations, as soon as we can procure libraries. This is a difficult undertaking here, as money is very scarce; and if we had it, there are but few suitable books to be obtained in this county. We have collected about forty scholars in the Township church. The school is waiting impatiently for the books. Sunday-schools are the more necessary here, as we have but very few others, except in winter. Our land being new, the settlers need the assistance of every woman and child at present, in clearing and tilling the soil."

We have a worthy and laborious man employed in Wisconsin Territory;—we would have six, if we had the

means to pay them. We put in his hands three hundred dollars worth of books, and told him to distribute them, in the best way, for the Society and the schools. We will concisely describe from his own journal, how and what he does; or rather, how and what the American Sunday-school Union does through him.

As to the general influence which is exerted:—

GRATITUDE.

“All evangelical denominations in the territory unite in thanks to the most high God, that he has placed means in the hands of your Board of Managers, and a heart to engage in this good work in our territory.”

UNION BOOKS.

“Your books are just what they want in this territory; for without them, they cannot unite and sustain a school in our back settlements. They will give a new impulse to the work.”

NEW SPIRIT INFUSED.

“I find on conversing with ministers and laymen, they are ready to acknowledge at once, that they have not felt the importance of the work, but are now resolved to meet you, and do their part in labouring and praying for the children and youth in our land. There are a number of warm friends of the Union in this territory, but (for want of books to keep up the necessary interest in the schools,) they have heretofore failed in effecting much.”

As to the mode of proceeding:—

DETAILS OF LABOUR.

“Visited a school which was re-organized two years ago—40 or 50 scholars—sold them a library for \$15 26. Another school just organized, took \$7 50 in books, and pay \$5.

“Commenced an exploring tour—stopped first at a place where there had been churches for two years—Baptist, Methodist, and Congregationalists—but there had never been a school in the place. After conversation and discussion, they united in a union school, 30 scholars. They *have no stated preaching*. They took a \$15 library, for which they pay \$10.

“Six miles farther, in the woods, I found a school which was organized in May last—20 scholars—no library, and *no stated preaching*. I sold them books to the amount of \$6 47, for which they pay \$4 47. Only two professors of religion in the settlement.”

"A few miles north-west, I found a school which was started last spring, in consequence of my visit last winter. They have 12 scholars—Methodist preaching once in two weeks. They took \$5 worth of books, and paid \$2 50."

As to the results:—

LIFE FROM THE DEAD.

"At the place where I spent the Sabbath, I found brethren of *three denominations*—a very small school, in which little or no interest was felt—no library, and not much heart to do any thing. I talked to them in the afternoon, and they resolved to organize anew, a *union* school. They then circulated a subscription paper, which soon had \$7 upon it. When I first opened the subject, they thought it was useless to attempt to raise money for a library, for they had just done subscribing for the preaching of the gospel, of which they had been for some time deprived. But the Lord opened their hearts;—I added \$4 to their subscription, making, in all, \$11."

DOMESTIC SCHOOL.

"In fulfilling my appointments on the way, I called at a place where a school was organized last winter in a *private house*. The master of the house and his wife are the only teachers, and they have an average of 23 scholars. His whole heart is in the work. I gave him \$2 worth of books.

"In another village, there is a Baptist meeting-house;—they organized a union school, subscribing \$7, to which I added \$4.

"At a place west of the last, I organized a school of 20 or 30 scholars. There is no church organized in the place. They took a library of \$8, for which they pay \$4; and at the last place in my circuit, I organized a union Sabbath-school, numbering at first from 20 to 30 pupils. They took a \$30 library, and pay \$20."

"I start out again on Thursday."

Now, the above is a plain, simple account of a *few days of Sunday-school labour in the West*. There is nothing very grand or exciting about it, and but little to attract public notice, but it is, nevertheless, an unutterably important work.

In looking back upon this journal of an humble Sunday-school missionary, for a few days of his labour in a Western wild, who is not struck with the value and necessity

of this preparatory work? Who can fail to see, that on the steps of such a man, hang imperishable destinies? Who needs the excitement of wonderful stories, or moving anecdotes, or passionate appeals, to prompt him to cherish and sustain an enterprise which so clearly involves the highest interests of coming generations?

The number of specific donations to needy Sunday-schools made during the past year is 243; and their value \$2,350:—a list of which, with the names of places, applicants, &c., has been published in the Sunday-school Journal. These donations have been scattered over twenty-three States and Territories, and have averaged a fraction less than a \$10 library to each school. The amount actually distributed is \$4,742 13; but the reports in detail are not yet received. Some of the successful applications have been from places beyond the limits of the United States; and we have many of this class still unanswered, to which we would joyfully respond, if our Christian brethren would put it in our power.

The number of schools aided by the above 243 donations of books (so far as reported) is 447, with 2,905 teachers, and 19,447 scholars. There may not be any more appropriate place than this to present to the society the testimony of two or three, out of many scores of witnesses, to the utility and importance of these donations.

A friend of the society residing in Kentucky, under date of April 13, 1844, encloses the following extract of a letter received by him from a school in Lauderdale Co., Tennessee, and says—

“Such testimony as the following to the value of books, and the importance of the *Union principle*, in the establishment and support of Sabbath-schools in the West, might be multiplied indefinitely. It is only needful that those engaged in the work should state the results of their experience. The extract is as follows:

““The books last sent me have given such an impulse to our Sunday-

school as to cause the number of scholars to increase beyond our most sanguine expectations.

“Such has been the attraction as to induce children to cross wet and muddy creek bottoms for four or five miles, and their attendance has been regular and behaviour good. I still hear of others who intend coming.

“The prospect of doing good is very cheering, if we can but get books. If you have any thing in the way of donations to make to feeble schools, I think that this school would more than *pay it back* in a short time by the favourable influence that must go abroad from it. Our school is conducted strictly on the Union plan—the only way, I believe, a country school can prosper. We have had a number of schools started in this section of country, most of them have used books of a denominational character, and most of them have fallen through.

“The Sunday-school books which you sent to the school with which I have the privilege of being connected, in August last, were duly received. The donation which your board was pleased to allow us, was very thankfully received, both as furnishing an evidence of the enlarged and liberal benevolence of the institution, and as a valuable auxiliary to our humble efforts to establish an efficient Sunday-school.

“The effect of the books and tickets obtained from your depository was to impart new energy and interest to our school, both among teachers and taught; and this was not merely a transient impulse, which left our school to go down in the winter season, as had been the case the year previous; but, at the date I write, (February 12, 1844,) we are still under way, with an encouraging prospect of increased attendance after the inclemency and mud of winter shall have passed.

“Not unfrequently the children apply for a book expressly for the parent, by the father’s or mother’s request.”

Another correspondent says—

“I have easily found out places where there is a prospect of establishing Sunday-schools, and secured the co-operation of the minister, or of some other influential individual in the neighbourhood. Let me here state an encouraging fact: with every orthodox denomination, as well as with non-professing influential members of society which I met, the Sunday-school cause is by far the most popular religious institution of the day. After addressing a very large audience

in one county, I organized two Sunday-schools, one numbering 75, and the other 45 scholars; the people raised \$8 for one, and \$5 for the other, to purchase books, on specified days. I promised to return and open their schools when the libraries should be procured. A few days before we were to commence one of these schools, I sent down the \$8 worth of books. When I arrived there that Sunday morning, the sight which I saw, and the reception which I met with, shall never be forgotten. At a very early hour I found the little church crowded not only with children, but also the parents, eagerly reading 'the precious little books,' as they called them. When I got in sight of the house, they rushed out to bid me welcome, some crying out, 'Oh, we are so glad to see you, we were afraid you would not come so far, and we did not know how to begin.'

In Gallatin county, Illinois, I found several Sunday-schools in successful operation, which I had organized five years ago when in that county. I was informed that several who had made a profession of religion, and united with the church, had traced their first impressions to the Sunday-school; and one little girl said, that the Bible-class that I taught in * * * * in 1839, was the means, under God, of her conversion.

I was truly rejoiced at receiving the donation from the board, for the third Sunday-school in Vandeburg county, Illinois; they number 108 scholars; neither of them could have been commenced but for the donation. I met several settlements where they have no day-school, nor did they EVER EXPECT TO HAVE ONE, and their children growing up not knowing a letter. In conclusion, I would report fifteen Sunday-schools, numbering *seven hundred and twenty-eight* scholars, *seventy-eight* teachers, and libraries in all to the amount of *two hundred and fifty-eight* dollars. More than sixty in the different schools in the last twelve months have been brought into the visible kingdom of the Redeemer. Truly God has done 'great things in our eyes, of which we are glad.' * * *

Our scholars are most of them very fond of books, and it will not be long before every volume of your liberal donation will have been read through by numbers of them. The seed thus sown, though you and I may not live to see the fruit, will certainly spring up and flourish to the praise of the donors, yielding a rich and precious harvest. Many hours of precious time will be spent in poring over these beautiful volumes, and many more in rehearsing in the family circle, the interesting facts and narratives they contain. Thus many will be kept from desecrating the Sabbath and dishonouring God and their pa-

rents, that otherwise would find no good employment on that holy day."

Incalculable and beyond enumeration are the benefits resulting from a *good, well-selected* Sunday-school library, in our new settlements at the West, where very few privileges of a religious or healthful literary character are enjoyed. Hence, an individual, church, or Sunday-school that contributes a judiciously selected library to a feeble, needy Sunday-school in our great Western valley, confers upon it a highly appreciated gift, and one that gladdens many hearts. In behalf of the scholars, teachers, and Bible-classes connected with our school, then, I would say a thousand thanks to your committee as the almoners of so valuable a collection of books; and may the choicest of Heaven's blessings rest upon the Sunday-school that has so liberally contributed to our necessities and edification in our present circumstances."

"May the Lord bless you with ability to send streams of beneficence into this desert, to the amount of eighty-five dollars. Recollect that schools are not started yet, and in many of these places have never been. If we wait to organize and then send to you, it will be mid-summer before we get them; and, in some places, schools cannot be started without books. I will endeavour that you shall hear from each of the schools to which you extend aid; and may the blessing of many ready to perish come upon you, and those whose almoners you are."

"The district of country in which I live, is very destitute of Sunday-schools; and where they are established, there is a great deficiency as to suitable libraries. It is my impression, that more than a hundred Sunday-schools could be successfully established within the four adjoining counties, and that many schools now in operation might be greatly promoted by the active efforts of the friends of Sunday-schools. I know that the object of your institution is to establish Sunday-schools where there is a prospect of ultimate success. * * * I deem it very important that suitable libraries be furnished for each school, that is and may be established. In some of the districts where Sunday-schools may be established, sufficient means can be raised to procure a suitable library; in other districts a part of the means, and in others none at all. I would now inquire whether you will assist, in part, in furnishing books for those districts that are unable or unwilling to furnish them for themselves. Will you make a

donation of five dollars' worth of books, provided that five can be obtained from another quarter for them?"

The circulation of our periodical publications has been greatly increased the past year. The reduction of the price of the *Sunday-school Journal* to TWENTY-FIVE CENTS per annum, (which was mentioned in our last report as a contemplated measure,) has placed it within the reach of every teacher; and we are happy to find that so many are disposed to avail themselves of it. The circulation has increased from 1500 to 8,000 copies.

It may not have occurred to all our friends, for whose special benefit this semi-monthly sheet is published, that it furnishes them with an amount of reading which, in any other form, would cost them at least four times as much as the *Sunday-school Journal*.

On the 1st of January last, we reduced the price of the *Youth's Penny Gazette* one-half. It is now sold, in quantities of forty or more to one address, for TWELVE AND A HALF CENTS per annum, or twenty-six numbers for less than *half a cent* each. The same amount of reading that is thus afforded at *twelve and a half cents*, would cost, in book-form, at least from *fifty to seventy-five cents*. The cheapness of this mode of diffusing the knowledge of truth has quite surprised your Board, and leads us to think that we have scarcely begun to understand the capacity of the institution to do good and communicate.

The issuing of this little paper, and the favourable reception it found, at once in all quarters, soon led to the establishment of three or four others, by denominational societies, which we hope will still more enlarge the current of good influences which is spreading itself among the children and youth of the country.*

* We are much gratified to observe the favourable regard which has lately been shown by the managers of the *New York Sunday-*

So great is the multiplication of the methods and manuals of Sunday-school instruction, and so assiduous and skilful are the efforts of their respective authors and publishers to secure their adoption, that schools are often perplexed with the difficulty of selection. It is highly gratifying to us to know, that our series of "Union Questions," in twelve volumes, still maintain their place in the confidence of the most experienced and intelligent teachers, whose opinions are known to us. The groundless suggestion which has sometimes been made, that our series of "Question Books" does not open to the teacher and the pupil the whole counsel of God, is not entertained, except by those who lack either time, inclination, or capacity, to examine the subject. There is not a doctrine of the Christian faith, to which our Question Books do not lead the mind with more or less frequency and directness; and hence, if any truth is suppressed, or feebly or partially presented, the sin is upon the teacher, and not upon the book.*

school Union to the *Sunday-school Journal* and *Youth's Penny Gazette*. If we secure the confidence of those who are so laboriously engaged in the active duties of the institution, we may hope their example and influence will draw towards us the like regard of all.

At a late meeting of the Board of Managers of the New York Sunday-school Union, it was unanimously "*Resolved*, That this Board heartily recommend the *Sunday-school Journal*, published under the direction of the American Sunday-school Union, to all teachers and others engaged in imparting instruction in Sabbath-schools, as well calculated to encourage and direct them in their labours; and, from its cheapness, being accessible to all, the Board trusts that its circulation may be general amongst the conductors of our schools. And they also cordially recommend the *Youth's Penny Gazette*, published under the direction of the American Sunday-school Union, for general circulation amongst the children of our schools.

By order of the Board, M. C. MORGAN, *Rec. Sec.*"

* So important, in our view, is this topic of our report that we feel justified in throwing into the form of a note some suggestions which

Notwithstanding the extraordinary prevalence of religious controversy at the present time, (indeed it may be but a consequence of it,) we have never received more emphatic

were prepared for a different purpose, but which we are sure cannot be too often or too earnestly commended to the consideration of teachers. The great question is, What are the true design and use of Question books?

We put questions usually for the purpose of gaining information. We wish to draw out the knowledge that another possesses, and we frame our question as well as we can, to correspond with the subject matter of the answer. I am travelling in a part of the country with which I am unacquainted, and would be glad to know if the road I am in is the most direct road to Uniontown. I meet a stranger who may perhaps be able to inform me; but how shall I ask him in such a way as to obtain the precise information which I need? The ultimate question is,—Is this the direct road to Uniontown? But, perhaps, the stranger may not know so much as I do about the country, and therefore he may not know whether this road leads to Uniontown at all, nor indeed that there is any such place. Or he may know that it is one of the roads leading thither, but not whether it is the most direct road; or he may know that though this is the most direct road, yet that another, and a longer road, is more quickly and easily travelled, because more level or in better repair.

I therefore ask him in the first place if he lives in the neighbourhood? This question is evidently quite remote from the subject about which I want information. It does not appear to the stranger, but that I know all about the roads and towns, and am inquiring for some particular individual or family. If he replies that he is a total stranger in those parts, that ends the matter. But if his reply is that he lives in the neighbourhood, my next question may properly be—Are you acquainted with the various roads to Uniontown?—for though he may have lived in the neighbourhood half a century, it may not have been necessary for him to have gone to Uniontown, or to have inquired about the roads. If his two answers together satisfy me that he lives in the neighbourhood and is acquainted with the various roads, I am then prepared to ask him the main question that interests me, and for the asking of which the previous questions and answers have prepared the way, viz.—Which is the direct road to Uniontown? If his reply is prompt and intelligent, I may proceed to ask him about the

declarations of confidence in, and adherence to UNION principles, than within the last twelve months. The formidableness of the obstacles, which disunion and sectarian

particulars of the way, and whether he is acquainted in the place, and where I may find comfortable lodgings for the night, &c. &c.

We have used this familiar illustration for the purpose of correcting what seems to be a very common misapprehension respecting Question books. We wish to impress on the minds of teachers, that question books *are not designed to teach truth or convey knowledge to the teacher or pupil; but to aid the teacher in exercising the mind of the pupil, and in ascertaining the extent and availableness of his knowledge.* If the questions in such manuals are immediately followed by the answers, the answers may indeed convey knowledge and teach truth, but the questions themselves are like lamps with which the teacher enters into the chambers of the pupil's mind and explores its passages and recesses, to ascertain what stores it has acquired; or like leading strings, by which the mind of the pupil is aided in passing from one topic or idea to another.

We will illustrate this in reference to a question book, by citing Vol. VIII. of our Union Questions, being the volume which embraces the Epistle to the Galatians. And we have a good reason (though not necessary to be stated) for taking Lesson XXIII., p. 75, chapter vi., and verse 16. Suffice it to say, that in a criticism on this volume, one of the questions which occurs on this verse is as follows: "What rule is here meant?" and this question is cited by the critic as an example of trifling or irrelevancy. We think we can show that it does not serve the purpose, and at the same time illustrate the true use of such a manual. The verse is as follows:—

"And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." We shall only examine the first clause of the lesson.

The first question asked is—

"Who are spoken of here?"

This question is evidently designed to fix the pupil's attention upon the leading fact that *a particular class of persons* is referred to, upon whom very peculiar and precious blessings are implored (or, we might say pronounced) by the writer.

The question being printed in large type, indicates that the answer is found in the language of the verse. Those who are spoken of,

jealousy present to the propagation of the gospel by ordinary methods, can scarcely be exaggerated. Very recent and well considered computations show us, that there is at

then, are "as many as walk according to this rule." A very plain answer, one would think.

The second question is—

"What rule is meant?"

This is printed in small type, to indicate that the answer is to be obtained by reflection and examination, and if possible to be given in the pupil's own words. To frame a proper answer requires much thought. The preceding verse is referred to as containing the answer; and it is as follows:—

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

Now, the word *rule* does not occur here, nor is there any allusion to any definite rule; nor is it, indeed, easy to form from the language of the writer, in words, a precise rule of conduct by which we are to walk. We must now begin to study and examine and compare. The teacher, therefore, takes his helps, if he needs them, or applies his mind, in dependence on divine influence, to ascertain for himself the true meaning and intent of the apostle's language. The pupil also takes his two or three hours on Saturday evening or Sabbath morning, or in some portion of the week, and (aided by his parents or elder brothers and sisters) gives diligence to ascertain what rule is meant in this connection.

The prevailing sentiment of the fifteenth verse, and indeed the general tenor of the whole passage is, that regeneration (or a new creation in the image of Christ, as evidence of faith in him) is the great distinction between one man and another; and to all men, Jews and Gentiles, as many as walk with God, as new creatures in Christ, glorying in his cross only, and crucified by it to the world, the apostle desires that mercy and peace may abound.* The "*rule*" may be considered as signifying either more generally the whole word of God, which is the complete and perfect rule of faith and life; or that doctrine of the gospel or way of justification and salvation by faith in Christ, without the works of the law, represented under the figure of a new creation, to which he had just referred.†

The *rule* or *canon* means what is laid down in the preceding

* Scott.

† Henry.

the present time in the Western Valley, at least one evangelical minister to every thirteen hundred souls! If this is a just estimate, we might expect a much more general

verses, viz., that redemption is through the sacrifice of Christ, and that circumcision and uncircumcision are equally unavailable, and that none can be saved without being created anew. This is the grand canon or rule in Christianity.*

This *rule* or *canon* may, therefore, mean either the doctrine of justification by the righteousness of Christ, (the subject of this epistle; the truth the apostle had been explaining, vindicating, and confirming; and to depart from which is going out of the way of truth; and an abiding by it, is walking in it, and is a good rule and standard by which to distinguish between truth and error, for whatever is contrary to that article of faith cannot be true;) or else it may be the rule delivered in the preceding verse, declaring circumcision and uncircumcision to be of no avail in salvation, but a new creature; and *to walk according to this rule* is to renounce all trust in and dependence upon any outward things; to believe alone in Christ for righteousness and life; to live by faith upon him, and to walk in newness of life under the influences of his Spirit and grace.

Here, then, we have a very plain answer to the main question, *What rule is meant?* It is the rule implied in the preceding verse, viz., the rule or law which is involved in and inseparable from, the new creation; or in a concise form, THE RULE OF REGENERATION.

What that rule is, and what are the fruits of obedience to it, form the subject of the next question in small print, and the answer is contained in the passage of Ephesians, to which the pupil is referred, and which describes more minutely the nature and results of this new creation.

“For ye were sometimes darkness, but now are ye light in the Lord,—walk as children of light. (For the fruit of the spirit is in all goodness, and righteousness, and truth.) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

It is very plain, then, what the rule is, and how those walk and live who conform to it. But still farther to illustrate and enforce the truth thus drawn out, the pupil is referred to another passage of the same epistle on which the volume is based, and

* Clarke.

prevalence of religious habits and sentiments than we find in these States; and we must account for any disappointment of such expectations, from the fact, that but a small proportion of the population avail themselves of the benefits of the gospel ministry; and that few, if any communities, in the forming process, are so far of one mind as to be willing to unite for such a purpose. Prejudices or predilec-

which of course has already been the subject of studious investigation.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.”

We have now spread out before us the subject-matter of one main and three subordinate questions of this lesson. This subject-matter is supposed to be, (as it certainly ought to be,) in a good degree familiar to the mind of the teacher, and, to some extent, to the mind of the pupil. When they meet in the Sunday-school, the duty of the teacher is to ascertain whether the pupil has a just apprehension of the truths which are thus presented to the mind. And to do this, sundry questions are asked, an answer to which will determine the degree and accuracy of his knowledge. And we need not say, that the common and approved system of teaching throughout the whole circle of arts and sciences is in accordance with this plan.

The Union Questions are not designed (nor is any other question book) to provide against the necessary results of ignorance, inattention and indifference. If a pupil has acquired no knowledge, it is idle to put questions to draw out from the mind what is not there; but we submit to any intelligent Sunday-school teacher, whether the questions we have copied, taken in connection with the texts to which they relate, do not furnish abundant matter for the most direct and pungent and impressive instruction of which the human mind is capable?

The substance of the instruction is, that those who walk in newness of life, and depend not on works, but on the righteousness of the Lord Jesus Christ for salvation, shall have peace and mercy. Is not this religious instruction? Is it not a doctrine which the Spirit of God uses to convert and sanctify and save souls? Let the reader judge.

tions of this kind are not easily relinquished, even when, to retain them, involves the sacrifice of religious instruction and associations altogether. And hence we argue, that if we would reach the generation that succeeds, and inculcate deeply on their minds the principles of our common faith, it must be done in their childhood; so that whatever particular system of belief they may embrace at maturity, they shall have the incontrovertible truths of the gospel to guide and govern them.

One of our missionaries, in visiting 423 families, found 2799 persons in all, and of these 1788, or nearly two-thirds, were children. Of these families 287 were attached, in various proportions, to some one or other of the evangelical denominations, and of course held, in common, the principal doctrines of the Protestant faith. It is evident, we think, that a Sunday-school missionary from a Union Society, with Union books, would have peculiar advantages for beginning a good work in such a district of country, with any prospect of success. If he can collect a quarter or even a fifth of the 1788 children, and give them wholesome instruction in the great doctrines which are held by 287 of the families, and send them home with Bibles and Testaments and Hymn Books, and entertaining and instructive reading books, he will be very likely to secure an amount of good not otherwise attainable.

A clergyman mentions the organization of a church in Iowa Territory, consisting of seven members, who had emigrated thither from four different States of the Union, and belonged to five different Christian denominations; and he laments, "the difficulty of keeping together, and building up churches composed of such discordant materials." By such representations, (from ministers of the gospel themselves,) we are prepared to receive with confidence the general testimony of our Western friends, that "in their

present condition, Sabbath-schools, well conducted, on the principles of our Union, afford the *best*, if not the *only* practicable means of bringing Bible truth to bear on the minds and consciences of the children, as well as of many adults."

In consequence of an opinion advanced with considerable boldness, and received by some persons with apparent favour: viz., that efforts to establish Sabbath-schools, *unless in connection with the gospel ministry*, must be abortive; your board have instituted some inquiry respecting this point, the result of which confirms us in our previous conviction, that the Sunday-school, so far from being incapable of great and permanent good without a previous church organization and established ministry, is one of the most important agencies that can be employed to prepare the way for their introduction; inasmuch, as in the absence of those institutions, it is admirably adapted to train a community to religious habits and observances.

The details of information on this subject would unreasonably encumber our report, we will therefore take the opinion of a single individual,* long and well-known at the East as well at the West, and it may be regarded as the substance of the whole.

"The question is sometimes asked, and asked in a way and in a tone discouraging to Sunday-school efforts, 'whether Sabbath-schools can be got up and can prosper, except in connection with a settled ministry.' Or, in other words, shall we wait in any particular place or neighbourhood, till we can obtain a settled minister before we commence a Sabbath-school? As I have resided now more than seven years in this State, and have been deeply interested in Sabbath-school instruction, having extended my acquaintance among ministers and churches of all denominations; having addressed during the last season more than fifty Sabbath-schools, parents, teachers, and children, besides many public meetings of ministers, in all which I have been cordially received as a friend of the Bible, and advocate for Sabbath-

* John Adams, Esq., for many years the Principal of Phillips's Academy, in Andover, (Mass.)

schools upon the Union plan—surely, with this experience and means of knowledge, I may be permitted to state a few facts in relation to this whole subject.

“In Illinois there are some bright spots favoured with many privileges, social, literary, and religious. In these, each denomination has its own Sabbath-school. This is well. We would not disturb this arrangement, especially where all meet in the ‘Monthly Concert for Sabbath-schools’ in Christian fellowship. But these places are comparatively few in a State almost as large as all New England. The inhabitants are from all parts of Christendom, of all denominations, with their prepossessions and prejudices. Now this being the case all over the State, it is evident that there can be no Sabbath-schools at all, except in those favoured spots, only on the ground of a plan of ‘Union.’ I will state a particular case. In a place not fifty miles from Jacksonville, there is a settlement of about eighteen or twenty families, scattered along the edge of timber, contiguous to a rich and beautiful prairie. All these settlements have been made in the course of five or six years. Their houses are poor, made of logs, their accommodations miserable, furniture scanty, but abundance of food, for the soil is rich and wonderfully productive. They have no school-house or meeting-house. They are destitute of books, cannot read or write; children growing up in ignorance, the Sabbath is profaned; they have no taste for reading; mental cultivation is unknown to them. Now, shall we wait till they become improved, till they are inclined to settle a good minister? And then, of what denomination must he be? Before answering this question, we will call at each house and inquire. Upon such visitation, we find three families are Irish Catholics, no Bibles, inclined to believe whatever their priests have told them; and that their religion is the only true religion, and that all others are heretics. Two families are from Scotland, strong, unyielding Scotch Presbyterians; some Baptists; three or four families from England, and holding the doctrines of the establishment. Other families are from Kentucky, Tennessee, and other States, of various denominations, and some infidels or skeptics, who are not for any kind of religion. I now ask the question again, ‘Of what denomination must the minister be?’ Shall we wait till all are agreed, till all can unite? How long will it be, how many years must pass away before such a union can take place? How long shall we wait before each denomination can have its own Sabbath-school? But while in this state, one of your missionaries visits them. He visits every family, conciliates (as far as may be) their opposi-

tion, says nothing sectarian, excites no prejudice, but wishes them to take the Bible for their guide, and to teach it or have it taught to their children. He then invites them all to meet him on the next Sabbath at some place designated, for the purpose of organizing a Sabbath-school for the children, and a Bible-class for adults. Parents must bring their Bibles, and their children with them. More than eighty persons assemble, as special invitations have been given to all. The missionary, after a short devotional service, states to the people the object of the meeting. 'Although you have your preferences as to modes and forms, there is but one Bible,—the book of God; only one plan of salvation, and that is clearly spread out on the pages of the Bible; so that not only persons of common intellect, but even children can understand it.' After forming a Sabbath-school and a Bible-class with great unanimity, he says, 'to encourage you, and as a bond of union, I here present you with a Sabbath-school library worth ten dollars, as a present from an unknown friend, and also several religious tracts, and evangelical volumes. Also I have given to each Sabbath-school scholar (who has none) a copy of the New Testament, and by your receiving it, you pledge yourselves to study it much, and to be a constant and punctual attendant on the Sabbath-school which has just been formed.'

"It will not be long, we may be confident, before there will be a school-house, a day-school, prayer-meetings, conference-meetings, a church organized, and the gospel preached, and, with God's blessing, souls saved! Who then will say—wait? No, no! The Sabbath-school enterprise must be sustained. Send us some more ministers, if they come with a missionary spirit, more Sabbath-school missionaries, for there are hundreds of places in Illinois similar to the one I have described, some even in a worse condition. Send us on Sabbath-school libraries, Tracts, Bibles, Testaments, &c., &c. All these are very necessary in helping forward the good cause, and without these but little good can be accomplished at present. I must now close, bespeaking the prayers, the continued persevering prayers, of all who feel deeply for the well-being and salvation of children."

Our correspondence with the London Religious Tract Society and the London Sunday-school Union continues to be of the most friendly character, and we trust will become more and more useful to both countries.

Your Board take pleasure in acknowledging the con-

tinued and valuable contributions from Sunday-school Missionary Associations, and we cannot but regard it as a most appropriate and laudable effort which is thus made to impart of their abundance to those who have need. The Sunday-school thus becomes a self-propagating good, and the reflex as well as direct influence of such benevolent exertions cannot be too highly estimated. It is in connection with such benevolent devices, that the spirit of missions may be most successfully cherished. It is desirable, however, that missionary efforts should be confined to those objects, in which Sunday-schools generally may be supposed to take a special interest; and if we allow the instruction, excitement, and effort in this connection to be rather the fruit of faithful scriptural teaching, exhibiting itself in settled principles of benevolence, than the effect of any temporary machinery or excitement, the best results may be anticipated.

We have no fear that Sunday-school teachers will make more of this theme than it deserves; for it is so intimately and inseparably connected with personal religion, with the conscience, with the heart, with the principles and motives of daily conduct, with the present and endless responsibilities of man as a subject of the Divine government, that to discuss it, to analyze it, and to urge it home upon the affections and sympathies of all, is to inculcate and enforce the great doctrines of the New Testament.

As Sunday-school teachers, their grand aim is to diffuse a knowledge of the gospel. The great fact of this divine revelation, viz. that Jesus Christ came into the world to save sinners, and that he actually offered himself a sacrifice for sin, so that those who believe on him shall not perish, but have everlasting life—is fitted, under promised influences, to awaken and sanctify and save our ruined world.

It is our first duty to open this wonderful truth to the

tender minds of the children in our classes, and to make it the commanding and absorbing theme of attention, inquiry and wonder. We are to do this with great simplicity and humility, and to prove the value and power of the doctrine by its influence over our own hearts and lives. We are to teach our children in season and out of season, that to live for Christ, and to give up our own will and pleasure and preferment and wealth and health, nay, even life itself, for the sake of testifying love, gratitude and trust towards him, is but our reasonable service. They are to be taught his precepts; to be made familiar with his example; to examine and compare his doctrines; and, in a word, to be "filled with the knowledge of his will." And as teachers we are bound to lead them forward in acts of self-denial towards themselves and good-will towards others. We are to show them practically the operation of gospel principles; to accustom them to try every purpose and deed by this test: "What would my divine Redeemer have done, had he been in my place?"

If this outline had been faithfully filled up by one hundred thousand of our Sunday-school teachers, we should have had by this time a very different standard of living and giving from any we now see; and so far as it shall be filled up now and henceforth, the effects will be seen some ten or fifteen years hence in striking contrast with the present state of things.

In passing through extensive districts of the South and West, we find a general similarity in the moral condition and prospects of the population. Families dwell at a distance from each other, often several miles apart, and days and weeks pass without any interview or intercourse. The occupations in which they are engaged absorb their time and thoughts. The children who are old enough to labour are made profitable, and those who are

not, are usually suffered to grow up with as little care and thought as possible. When the Sabbath comes, there is nothing to distinguish it from the rest of the week. No social example nor influence constrains them to regard the day as unto the Lord, nor even reminds them of its return. There is usually no family arrangement for religious improvement. And with such downward inclinations as ours, it is no marvel if the heart becomes insensibly estranged from an appropriate employment of the consecrated hours, and soon finds itself entirely loosened from the wholesome restraints of the Sabbath.

At intervals of fifteen or twenty miles we find mills or some other point of attraction, which also draws a store or grocery, two or three mechanics' shops, perhaps a post-office, and a little cluster of dwelling-houses. In such a neighbourhood there is sometimes found a rude school-house, built at the expense of two or three public-spirited men, and occupied during some portion of the year for a school. Here we have the central point of a great good. This school-house is not opened for secular purposes on the Sabbath; and if it is not used for preaching, it may easily be obtained for Sunday-school purposes. It will be ascertained, on inquiry, that once in two, four, or six weeks, there is preaching at this place, and on the intervening Sabbaths at similar points within the space of some twenty or thirty miles around: and a few families may be so situated that by laudable exertion they may travel to these various points, and thus enjoy the ministrations of the gospel with considerable regularity. But not so with the great proportion of families: they must spend the many intervening Sabbaths with little excitement to, or opportunity for, religious improvement, and it will be passing strange if their religious habits and exercises do not become irregular, formal, and of little worth.

In such neighbourhoods as we have now described, the means of sustaining any religious institutions or observances are very scanty. In visiting the families, we may hope to find in some of them a Bible—would that there was a copy of the sacred volume in all, and satisfactory evidence that it is read and loved! In some of them, too, we shall find a copy of the religious periodical which is published by the denomination to which the father or mother, or both, were or are, nominally or by profession, attached. It is at least as common, however, to find that such a paper is sent by a distant friend or relative, after it has had a thorough home-reading, as that it is ordered by the family. This paper often furnishes the sum and substance of the year's reading, and the opinions and reflections of the members of the family are formed, almost entirely, under its influence. Hence the great importance of maintaining in these papers an elevated tone of piety, and a supreme regard for those great and glorious truths of our holy religion, in respect to which the majority of Protestant christendom agree. To send into such a family a weekly supply of bitterness, railing and sharp contention, is, in the last degree, unjust and cruel. It should be added, that in many families no trace of religious influence is to be found. Tales of romance and folly, which are so profusely scattered, and which seem to be carried by magic power into every corner of the wilderness, supply all their intellectual and moral aliment.

With the help of a religious paper and the strength of early habits and associations, it may be possible for such families as we have described, to retain some of the outward observances of religion, but we need not say how sad is the condition of the children, if they are left to obtain, from such a source, a religious training. It is morally certain, that unless help arises from some other quarter, they will come to years of maturity without

the fear of God, or any preparation for the duties and trials of life.

But suppose we collect, on the vacant Sabbaths of the year, some 20 or 30 of the children of the place. It may be a very rude organization, and the qualifications of the teachers may be quite inferior; but if there is one individual in the place who knows more than those children know, that individual has a blessed work before him, to which he should give all diligence until it is accomplished. With a few Testaments and Hymn Books, and a very limited number of library books, (involving an expense not beyond three, or at most five, dollars,) that school-house may be made a place of attraction for children and youth from many miles around; and it will be found, after due time, that parents will attend with their children, and it will result, at last, in the building up of an intelligent Christian neighbourhood, with all the institutions of the gospel established on a sure foundation.

We have within our own borders, and speaking our own language, and of course directly accessible, probably ONE AND A HALF MILLIONS of children and youth, who are quite destitute of the means of moral and religious instruction. The Sunday-school furnishes an agency for reaching a great proportion of them with the best of moral influences, at an expense not exceeding 25 cents a head per annum! Is it sound philosophy to let such a generation pass through the most susceptible period of its life, and not attempt a general systematic effort to extend these influences to it? The AMERICAN SUNDAY-SCHOOL UNION is endeavouring, with scanty means to be sure, to give to each of this vast multitude of opening and inquiring minds, an affectionate and trustworthy guide, and to put into the hands of each a Bible or Testament, and also some entertaining and instructive book—the reading of which may be had for nothing. In an agency so simple and direct in its working, and so open

and palpable in its results, why should not the society enjoy all the support and co-operation it needs? Why should our *preventive* scheme be turned aside, with less than is given to any one of the various and excellent institutions whose object is chiefly *remedial*?

Other methods of evangelizing the popular mind are in much repute, and are engrossing a large share of public attention and charitable contributions. We hope they will be prosecuted with spirit and under every advantage. It would be impracticable, if it were desirable, to divert the current of sympathy from the new and exciting plans of good towards which it so strongly inclines to run. We apprehend, however, that after the trial, it will be admitted that no plan, of human device, is more efficient and economical than that which opens a fountain of scriptural knowledge upon a destitute and neglected spot, and insures there a perennial stream of Christian influences. To distribute the Scriptures and other religious books from house to house, is comparatively an easy and rapid process. It may be carried to almost any extent in our country without meeting any of the obstacles which render it so difficult and important a service in some of the countries of Europe. But the question will, by and by, return, whether some more steady, stationary and continued influence is not indispensable to any general and thorough improvement of those portions of society whose benefit is especially sought. It is obvious, we think, (and we are sustained in the opinion by those who have the best opportunity to know,) that (in the absence of the gospel ministry) the faithful inculcation of scripture truth, from week to week, by Christian friends and neighbours, upon the minds of children and youth, promises a greater ultimate benefit than can be expected from any transient foreign influence employed upon adult society, or upon the community in the mass. We

may well be grateful to God that his people are inclined to compassionate the ignorant and those that are out of the way, and to send them, in any form, the means of instruction and salvation. And we are content to leave it to His wise providence and to the light which experience will furnish, to determine to what extent and with what success one or another of the good devices of His people shall be executed.

The friends of Sunday-schools, at least so far as our society has claimed to represent their views, have never asked for them a higher place than their *ascertained* importance would justify. We have ever regarded them as entirely auxiliary or supplementary to the family and pastoral relations—and as but a part of the grand agency for extending the blessings of education and religion. Among their leading advantages the following should be always kept in mind.

1. The schools being opened on the Sabbath, an attendance upon them is an excellent preservative from the foolish and sinful pursuits by which that sacred day is so often profaned. Few children who are in the habit of regular and punctual attendance at a well-regulated Sunday-school are found among the despisers of the Sabbath.

2. The personal influence of an intelligent Christian friend, who is willing to give his time and services as a teacher, is very great and valuable. In many cases children have no such friend at home nor among their relatives; and numberless instances have occurred, in which the friendship of a Sunday-school teacher has been continued, to the great advantage of the pupil, for many years after his connection with the school has ceased, and even to the end of life.

3. The Sunday-school teachers' opportunities to improve and elevate many of the families in which their pupils reside, by visiting them and supplying them with

means and motives of self-improvement, are very valuable. The character of whole neighbourhoods has oftentimes been entirely changed by such an agency.

4. The religious instruction which is given in the course of Sunday-school exercises, though much of it is of an elementary character, must be regarded as among the most important features of the institution. Many thousands of children and teachers have received in these schools their first abiding impressions of truth and duty, and it has pleased the God of all grace, to make their connection with Sunday-schools, in myriads of instances, directly instrumental in bringing them into his visible kingdom.

5. The wide distribution of books from the Sunday-school library is another means of inestimable good. These books, embracing a great variety of subjects, and prepared with special reference to the wants and capacities of children and youth, are without any exception (so far as the publications of the American Sunday-school Union are concerned) useful, instructive, and entertaining. They are freely circulated without expense to the readers—and are read not only by the thousands upon thousands who receive them from the school, but by parents, brothers and sisters, friends and neighbours, who casually take them up. One instance, illustrative of a class, occurs to us at this moment, in which a person who was watching with a sick neighbour, happened to see on the bureau one of the publications of the American Sunday-school Union, which a child had brought from the Sunday-school library, and the reading of it was blessed to her hopeful conversion. And several other instances have occurred very lately through the reading of "The Great Change" and "The Way of Life." The cases to which these remarks refer were out of the proper range of Sunday-school influences—they were indirect results.

6. The agency of Sunday-schools in forming and preserving religious habits and associations, where the stated ministrations of the gospel are not enjoyed, should not be forgotten in this connection, though they are elsewhere more particularly recognised. The organization of a church, the building of a house of worship, and the settlement of a gospel minister, have very often been traced directly to the influence of an humble Sunday-school.

7. In all places where a good Sunday-school has been established, the people have been cordially united in testifying to its valuable influences and results—and we may well suppose that these influences and results would be valuable in proportion to the destitution of other means of religious culture.

8. By combining the influence of Christians of various denominations, we are enabled to obtain free access to those communities where a variety of religious views prevail; and yet we fearlessly assert, that not a single truth of our holy religion, which the Holy Spirit is known to employ for the conversion of souls, is suppressed or qualified in our publications.

The foregoing observations apply to the benefits which Sunday-schools confer on their pupils; but there is another important point of view in which to regard them.

There are in the United States, at a moderate estimate, one hundred thousand Sunday-school teachers. It is worth an inquiry how far the country is indebted to this institution for its reflex influence upon this vast portion of its inhabitants: for the Sunday-school, while it directs its influence first upon *scholars*, has an indirect but mighty agency in regard to *teachers*. We cannot examine the subject in detail here, but we may say generally, that the system tends to benefit Sunday-school teachers, in the following, among other ways.

1. *They are led to study the Scriptures.* Without this, they cannot conduct the ordinary instructions of a class. Where there are no better motives, teachers will make themselves familiar with the lessons for the sake of their own credit. Others are actuated by higher and purer inducements. We have been acquainted with many teachers, of both sexes, whose habit it was to give as much time and thought weekly to this sort of preparation, as many ministers do to the principal sermon of the Sabbath. Some are known to devote a portion of every day to such studies. And we bless God for the belief, that there are many thousands among the laity, who are zealously pursuing biblical inquiries, which directly tend to make them blessings to the communities of which they are a part. To put an ignorant person to teaching one more ignorant than himself, is to give him a wonderful advantage and excitement to acquire the needful knowledge—and the truths which he is expected to teach are not, like the truths of human science, difficult to learn. They are so simple and so comprehensible, that what is easily acquired by a mind comparatively mature in years, will be a great deal to teach to a little child.

2. *They are led to make religion a matter of personal concern.* It is true, all our Sunday-school teachers are not believers in Christ. But many are such, and of the remainder, every year many are added to the church. There is no one class of persons of whom so large a proportion become professors of Christianity. This is a fact verified by the undeniable statistics of all denominations. It may therefore be alleged, as established by experience and observation, that he who becomes a Sunday-school teacher does, in a peculiarly hopeful manner, put himself within the influence of the means of grace.

3. *They are put in the way of becoming active philanthropists.* In one way or another, every teacher is drawn

out of his privacy, and gradually allured to the work of doing good. He has access to the ignorant, the poor, and the afflicted, and is called upon to relieve them. Where there is any faithfulness in visiting through the week, there are occasions offered for practising on the gospel principles of mercy. In many, who would otherwise have been content to sit at home, the Sunday-school has engendered, and matured, and kept alive a habit of beneficence. And it is no small favour to our land, that thousands are simultaneously learning these lessons.

4. *They are prepared to be faithful and competent heads of Christian families.* He who can teach one child, can teach another. Only the most ordinary and obvious qualifications limit this general statement. Teaching is an art, and is learned by practice. A large proportion of Christian parents in any country are uninstructed in the best modes of training their children. Thousands who are now, week after week, patiently and humbly giving instruction to youth, are fitting themselves, in the best manner, (and in the only manner accessible to them,) for duties, the proper discharge of which involves the temporal and eternal interests of unborn millions. Blessed is the land which has a host of parents, thus prepared!

5. *They are improving their mental powers.* All study, especially stated study, has this effect. Ten years of Sunday-school teaching, faithfully employed, may be reckoned fairly equivalent, in respect to mental discipline, to three years' regular study in a literary institution. Knowledge is acquired on various collateral subjects. The habit of attention, and of patient, concentrated thought, is cherished. Mental discipline is exercised. Hence the general intelligence of a community must be elevated by the Sunday-school system, independently of its direct operation on hundreds of thousands of pupils. To this must be added

that study of character which necessarily attends upon every form of instruction, when employed in a rational manner.

An English clergyman of considerable celebrity says, that with the whole educational apparatus of Europe full in his view, he hesitates not to assert that the British Sunday-schools, sustained at a millionth part of its expense, possesses a value which infinitely exceeds it; and he adds that all the nations of continental Europe cannot furnish a body of persons equal, in point of numbers, knowledge, piety, character, and usefulness, to that of the Sunday-school teachers of England. If no less may be said of the Sunday-school teachers of our country, we certainly occupy a post of mighty influence. And what is there to discourage or dismay us? Why should we not exert that influence over every juvenile mind on this continent? The past is crowded with tokens of divine approbation, and the interests of generations unborn are sensibly to feel the consequences of improving or neglecting our Sabbath opportunities.

And in addition to all this we might advert to the direct influence of our Sunday-schools in building up the church of the Redeemer, and in enlightening and sanctifying the world. We may exemplify this position by two or three individual instances, as it is from them alone that the combined power of the institution can be estimated—and they shall be instances that have come to our knowledge within a few months.

The following testimony was given by a distinguished English clergyman* at a public meeting in London in May last :

“I know a little town in the West of England, which has sent out three ministers, four missionaries, four missionaries’ wives, two home missionaries, and two Lancasterian school-masters, the whole of

* Rev. J. Smith.

whom were either teachers or scholars in the Sunday-school. I know a town also, in the West of Yorkshire, which has sent into the Wesleyan connection seventeen or eighteen regular ministers and missionaries, more than two-thirds of whom were employed as teachers, or educated at first as scholars, in the Sunday-school there. The humble individual who now addresses you is one of those. And if I was at all disposed to refer to individuals, I might just bring before your attention, I was going to say, the angelized author of Mammon. And there is a certain barber in Bristol, who is not a little proud to tell you, when you step in, that Dr. Harris was once a scholar in his class."

Another distinguished clergyman* of the established church, on another public occasion, in London, a short time since, used the following language :

"He would be a very short-sighted statesman, indeed, who should think, that these (Sunday) schools do little for the education of the people. Depend upon it, that in these schools they have the elements of all moral and intellectual improvement communicated to them. Trace these children in after life, and you find them in the evening school, gathering the instruction the Sabbath had not conveyed. Trace them in after life, and you will see them increasing their knowledge ; you will find them associating not with the worthless, but with those whose superior manners and capacities can advance their interests and improve their minds. You will find, too, that they often become intelligent and well-instructed members of society ; all this improvement having begun in the Sunday-school. If there were to be any blow given to that remarkable system of Sunday-schools that has risen up by the spontaneous efforts of the people, to obtain instruction, by no patronage even afforded by those more advanced in society, it seems to me that ultimately, even as regards the intellectual culture of the people, a great mischief would be inflicted on society. It is mainly by the strengthening of the hands of those who have given time, thought, and money, to the instruction of the ignorant, on week-days and Sundays, because they felt a desire for their present and future welfare, that I conceive any enactment for supplemental instruction will have the greatest prospect of success."

And on the same occasion the following remarkable tes-

* Hon. and Rev. Baptist Noel.

timony was given voluntarily by a citizen residing in the vicinity of Manchester :

"I AM NOT ONLY A MILL-OWNER, BUT ALSO A MAGISTRATE ; AND I CAN BEAR THE HIGHEST TESTIMONY TO THE FACT, THAT THE GREAT RULING PRINCIPLE WHICH PRESERVED OUR TOWNS AND DISTRICTS FROM FIRE AND DESTRUCTION DURING THE PAST YEAR, WAS THE PRINCIPLE OF RELIGION COMMUNICATED IN SUNDAY-SCHOOLS."

We have space for but two items of interest on this topic from our own records.

One relates to the results of Sunday-school instruction in Lowell, (Mass.) From a report of the Union, which embraces ten out of the fourteen religious societies of the place, it appears—

"That the number of scholars connected with the ten schools, at the time of making the report, was 4,396, and the number of teachers was 433, making an aggregate of 5,369. The number who joined the schools during the year, was 3,770 ; the number who left was 3,129. About three-fourths of the scholars are females. A large proportion of the latter are over fifteen years of age, and consist of girls employed in the mills. *More than five hundred* of these scholars have, during the past year, become personally interested in practical piety, and *more than six hundred* have joined themselves to the several churches."

The second item we derive from an historical sketch of the Sunday-school attached to the Brick Church in Rochester, N. Y. The following paragraphs embrace the principal facts :

"In a period of 16 years, more than four hundred teachers have been engaged, and over three thousand different children taught : nearly one thousand dollars have been contributed by teachers and scholars for the education of heathen children, and for our library, and for the clothing of destitute children. Four hundred and thirty persons from the school have united with this church, (126 teachers and 304 scholars,) besides many that have gone to other places, carrying with them an influence that will long be felt.

"The expense of all this mighty influence, which has but just commenced, has not cost the church more than thirty dollars a year, *which* would be less than ten cents a year to each scholar. There

are scholars in the school that have been taught sixteen years at ten cents a year, which would amount to but one dollar and sixty cents, for more than two whole years of Sabbaths, or about seventy-five cents for the same amount of time that in any of the cheapest kind of select schools would cost not less than twelve dollars, and even the twelve dollars, as every parent thinks, is money well expended. There are two teachers that have taught more than eight hundred Sabbaths, or more than two whole years; four more over five hundred Sabbaths. Had these teachers received but twenty-five cents a day, for the last sixteen years, it would have amounted for Sabbath teaching (to say nothing of time spent during the week in preparing, visiting, &c.) to more than FIVE THOUSAND DOLLARS!"

We have often adverted to the great importance of supplying children and youth of all ages and classes with copies of the Holy Scriptures, or at least, of the New Testament, and we have been constrained to believe, that the agency of Sunday-schools for the general distribution of the sacred volume might be made very efficient, as it certainly would be very economical. *The American Bible Society* has wisely adopted the principle of doing its work, as far as practicable, through local auxiliaries; but there are instances, (many hundreds, if not thousands,) in which Bibles and Testaments are greatly needed, and must be had promptly, or they will come too late. In new countries, the means of intercourse, and all the arrangements of society, are so imperfect, that a rigid conformity to the wisest regulations is quite impracticable. And to meet such emergencies as we have in mind, the American Bible Society has very generously placed at our disposal a supply of Bibles and Testaments, which will be replenished from time to time, as occasion may require. It will, therefore, be our practice in establishing a new school, to see that each child of suitable age and acquirements has free access to a copy of the sacred Scriptures, or at least, the New Testament. It becomes important, also, that those Sunday-schools which have pupils destitute of a copy of the

Bible or New Testament, and unable to supply their own wants, should bestir themselves at once. Let the exact condition of the school in this particular be represented to the proper officer or agent of the auxiliary Bible Society, within whose district the school falls;—and if, for any cause, the needful supply is not furnished, we shall be ready, upon notice of the fact, to forward such a supply by the first convenient opportunity.*

* Respecting the wide destitution of the Scriptures among children and youth, we have a flood of testimony, and our facilities for distributing them are very obvious.

An investigation was made in Jasper county, Ga., some two or three years since to see how many of the common-schools were supplied with the Bible. The county has about 6000 or 7000 whites and about 1000 white children at school some parts of the year. But among 700 children in the central parts of the county only 90 Testaments or Bibles were found.

One says, "If I had *one thousand*, or even *two thousand New Testaments*, I could distribute them all in the coming season without any additional expense, giving a copy to every Sunday-school scholar who may be too poor to purchase."

Another says, "*I want thousands* of Testaments, to put into the hands of as many thousand children, gathered into Sunday-schools, where there is no Bible Society, no stated preacher of the gospel, and an almost entire destitution of books."

The third says, "Who can calculate the amount of good that will result from a *thousand* Testaments, put into the hands of a thousand children, as a *present* of an *unknown friend*, as a *pledge* that they will study them much, and be constant and punctual attendants at the Sabbath-school!! *Now* is the time for *action* in the West. The enemy is coming in like a flood. But oh, the Sabbath-school! the Sabbath-school! *God will bless the Sabbath-school!* Here I feel a confidence, which I do not feel in regard to many other subjects. Is not the faithful Sabbath-school teacher doing the *very thing* which Christ has commanded him to do, and which he knows is pleasing to Him? Why then shall he not take courage, and pray with more confidence, in the full expectation that his labour will not be in vain!!"

Sunday-school visiters, superintendents and teachers must be persuaded to give the most careful heed to this subject, and not to suffer a single twelvemonth to pass, and leave any pupil, in regular attendance on a Sunday-school and able to read, unfurnished with a copy of the Scriptures, or at least of the New Testament. THERE IS BREAD ENOUGH AND TO SPARE, AND WHY SHOULD THEY PERISH WITH HUNGER?

In connection with this topic, the Board would earnestly commend to the attention of the Society and its friends, this interesting feature in our system, viz. : THE DIFFUSION OF SCRIPTURE KNOWLEDGE. As the organization of the first Bible Society, (now known as the British and Foreign,) was suggested by the necessities of a Sunday-school, so it would seem that Sunday-schools are to be among the most efficient instruments, of human device, for propagating the truths which the Scriptures reveal. That some peculiar and powerful agency is requisite for this purpose, no observing person can deny. Novel and extraordinary positions, touching the circulation and reading of the Bible, have been taken by various portions of the community; and in some of our most influential cities the doctrine has been defended with much earnestness, that children are to be educated without the Bible; that to teach its principles and precepts, or even to read it as a daily exercise in public schools, is a violation of the compact under, and by virtue of which such schools are established.* It is to be

* We subjoin an extract from a speech of the Rev. Dr. YEOMANS at a late meeting of the American Bible Society, as a valuable testimony on this subject.

“ We have a theory of education which contemplates the universal instruction of the people. We propose by this to lay the hand of mature intelligence and wisdom on the growing mind, and form it by the principles on which it is to act in all its future stages. We

feared, that the manner of using the Bible in most common schools, has been such as to advance, but in a very slight degree, the religious knowledge or improvement of the pupils; and that few, comparatively, can trace, to such an ac-

wish to anticipate a generation of character and influence, and become ourselves virtually the actors in future scenes through what will then constitute the mind of the country. Our theory of education is, in some parts of the Union, applied to hopeful practice. But we feel sad apprehensions when we hear of high examples in which the Holy Scriptures are rejected as a book for daily use in schools. Your society proceeds on the just presumption that the Bible is to reach the minds of all the people; and especially the minds of the young, in all their pursuits, and all their experience; that all men everywhere are to feel its power; and that its principles are to be incorporated with the elements of thought and feeling throughout the nation. Will a Christian people countenance a plan of general education which proscribes the Holy Scriptures? Can *we* be satisfied with a system of mental training which puts out of our school-books the language of our common Christianity; which keeps God out of all the thoughts of the young; and which sets up a virtue opposed to Christian holiness, or beside it, as the aim and perfection of the moral man. Experience abundantly admonishes our generation of the difficulty of establishing new principles in the human mind after the process of its formation is finished. What! will you diligently sift out of the material of which you are forming a nation's character, that only substance on which you profess to rely for the glory and the solid worth of your production? Must we educate a race of infidels to change them afterwards into Christians? Shall we weave first, without religion, the web of a nation's intelligence and morality, and then attach religion to the surface as a nap? The superficial garment will not endure. The robe of our virtue will become threadbare. If you expect Christianity to do its part in forming the character of a nation, you must weave it in. The Bible must be in our schools, where the "education that forms the common mind" is going on; and there its principles must be inculcated with the rudiments of other science. Then we shall have hope. Our system of general education becomes a mighty and far-reaching instrument for the moral elevation of the people. Then the word of God will have

quaintance with it, any abiding impression of truth, or duty. Nevertheless, the right and propriety of using it in these schools, and the importance of making it appear to be, as it is in truth, the great fountain of all wisdom and knowledge, cannot be yielded without yielding the stronghold of Christian liberty. Our Sunday-schools should be especially excited, by the late discussions on this subject, to give pre-eminent importance to the inculcation of Scripture truth to all ages and classes.

The *first* thing is, as has been already intimated, to see that the pupils are supplied with the Scriptures. It is high time, we think, that Sunday-schools and Sunday-school associations should take some efficient measures to accomplish this object. It is evident that the labouring oar must be taken by them. We cannot expect that the agents and distributors employed by Bible Societies will come into our schools to ascertain their destitution, unless they think that Sunday-school teachers have no proper idea of the use and value of the sacred volume. Perhaps it may not be uncharitable to presume that in many cases Sunday-school teachers are engaged in supplying copies of the Scriptures to distant places and persons, while many children and youth in their own schools, and peradventure in their own classes, have not a copy of their own, nor free access to one in the family where they live.

The *second* thing is to make each member of the school familiar with the truths which the Scriptures reveal. If we had a voice to reach at once the ear of every Sabbath-

free course, run, and be glorified throughout the land. It is as an instrument of education that the Holy Scriptures do their mightiest works in the earth. They rose on the wings of learning out of the darkness of the middle ages. And now, give them only their place among the means of common education, and their fruits will ever be manifest and glorious as their own truth."

school teacher in christendom, and could utter but one sentence with it, it would be

“SEARCH AND TEACH THE SCRIPTURES.”

Give every child and youth within your reach, at the earliest period, a thorough, intelligible knowledge of the Scriptures. Familiarize their minds with sacred history, biography, geography; with the parables and miracles, doctrines and precepts, prophecies and promises, encouragements and warnings of the inspired volume. Accustom their minds to run to that source of light and knowledge as instinctively as a little child runs to its mother, or the panting hart to the water-brooks. We may safely rest our appeal on this subject upon simple experience. It is enough for our purpose to look over the published records of piety, (which of themselves would make a library of many thousand volumes,) and see how the truths which are revealed ONLY in the Bible, have sustained, enlightened, comforted and guided the Christian pilgrim, even to the very gates of the heavenly city. This mass of undisputed testimony all bears up, and triumphantly maintains this simple position, that the SCRIPTURES ARE FROM GOD; and this of itself makes the intimate knowledge of them of unutterable importance.

It is a fact, too, which stands out prominently on the face of the testimony to which we have adverted, (and we should never lose sight of it,) that the doctrines on which the souls of men rely in the extremity of need, are the simplest and most universally admitted doctrines. An examination of the subject would show this conclusively. Let any man read the history of believers in all periods of the Christian church, and especially observe what truths and doctrines supported their souls, and filled with light and joy their passage to the grave; and he shall find that they were the truths and doctrines which little children can learn and understand, and about which Protestant Chris-

tians have no controversy. Let these be taught everywhere to all children, rich and poor, high and low, learned and ignorant. Let no man or woman feel above or below the exalted office of spreading the knowledge of these saving truths in every neighbourhood and settlement in our country. All have something to do; AND SOMETHING WILL BE LEFT UNDONE, WHILE EVERY ONE IS NOT DOING ALL HE CAN.

There is a great deal more plain and admitted truth in the Holy Scriptures than the most zealous and laborious teacher can possibly inculcate upon any generation of children; and it would be well for us to betake ourselves more frequently to the study and contemplation of those truths which are open to the simplest comprehension, and on which the lowliest believer relies as the foundation of his eternal hope.

It is emphatically the great duty of the Sunday-school teacher to fix his mind intently on these prominent points of the Christian faith, which are above and beyond controversy—familiarizing himself with the scope of each and with the bearings of one upon another, so that he shall be fully persuaded and settled in his own mind—and then so to present the simplest evidences, illustrations and deductions, as to convey to his pupil's mind the impressions of his own. To do this wisely and effectually, (so far as means are concerned,) is to answer the great design of Sunday-school teaching. There is a general, vague knowledge of the sacred volume, obtained by reading it as a school-book, or in family worship, or for personal edification, which is quite insufficient for the purposes of a teacher. To be a skilful and apt Bible teacher, requires patient, systematic, long-continued STUDY. We are persuaded that Sunday-school teachers often fail to accomplish what they very earnestly desire, because *their object is too general.*

They depend too much upon something the school, *as a school*, is to bring to pass, whereas each individual teacher should feel that one-tenth or one-twentieth of the success of the school, and of its influence in forming the religious character of a generation (so far as human agency is concerned) depends on his individual intelligence and attention. For it is obvious, that the labour and success of each teacher, at every session of the school, bears a certain proportion to the whole labour and success of the session. If the school, as a whole, knows more of truth and duty at the close of this Sabbath than it did at the close of the last Sabbath, the improvement has been the result of individual effort. Some particular teacher or teachers must have imparted to one or more children some new knowledge of revealed truth.

We cannot dismiss this topic without reminding our friends and helpers of their obligations to stand fast in the liberty with which Christ has made them free.

Our blessed religion teaches us that we are to stand or fall, each to his own master. If we put our trust in any rites or ceremonies—in any faith or practice—in any priest or sacrifice, other than those which the Holy Scriptures clearly sanction and require, it is at our own peril. We have the same light which others have. The source of wisdom and grace is accessible, alike to the high and the low, the ignorant and the learned. If there is any distinction, it is in favour of babes; of wayfaring men; of the weakest and least of all. It is the glory of the Redeemer's kingdom that it brings the gospel—not the traditions and commandments of men, nor the rites and ceremonies of a vain superstition—but the GOSPEL in its divine purity and simplicity—to the POOR. We are not at liberty to take our faith, or form our opinions, upon the faith or opinions of others. The Bible lies open for all to

read, and its saving truth is so plain and intelligible, that none need err in the apprehension of it. This is a glorious liberty, and we are to account to GóD for the use we make of it. If there are those who would encroach upon it, or abridge or embarrass us in the use of it, SUCH "WE MUST RESIST steadfast unto the end."

It is not our province, nor do we desire to mingle in the strife of words and wits, that is making such sad havoc with the confidence, sympathy, and brotherly-love which we are taught by our Saviour to regard as characteristic of Christian intercourse. We are advocates of Union, if it were only for the sake of union, aside from its immediate and remote advantages in the propagation of the gospel. We deprecate every thing that alienates in the slightest degree, brother from brother in the family of Christ. Especially is it to be deplored, that in this period of extraordinary excitement and inquiry on religious subjects, there should be any hinderance to the harmony and concurrence of all who hold the cardinal doctrines of the Reformation. We need all the strength which Christian union can supply, to withstand the bold incursions of worldliness, superstition, and arrogance.

As Christian laymen, belonging to various denominations we have associated for the purpose of endeavouring to establish Sunday-schools wherever there is a destitute population, and for the farther purpose of supplying instruction and reading, which shall inculcate the essential truths of our common faith, without reasonable offence to any one touching matters of unessential importance. In all our plans and measures, we act in furtherance of the great design of the gospel ministry and the establishment of the church of Christ. Wherever we succeed, the gospel ministry gains essential and permanent

support, and the cause of the Redeemer finds new and faithful friends.

In our individual relations we uphold (and in our associated capacity we are far from opposing) the efforts of the various denominations of Christians to defend and propagate, by all lawful means, their respective views of truth and order. We would not, if we could, interfere with, depreciate, or abridge these efforts. They can be wisely and efficiently prosecuted without trespassing on the common right.

But we find that as Episcopalians, Methodists, Baptists, Presbyterians, Reformed Dutch, Congregationalists, we can maintain the integrity of our relations to our respective churches and communities, while we can unite to teach *the truth that Christ taught, and as plainly as he taught it*. For, be it always remembered, that if we differ respecting the true construction of some of "the gracious words that proceeded out of his mouth," we then say only just what He said, leaving those who read or hear to judge of His meaning. In the doctrines of the supremacy of the inspired Scriptures, as the rule of faith and duty—the lost state of man by nature, and his exposure to endless punishment in a future world—his recovery only by the free, sovereign and sustaining grace of God, through the atonement and merits of a divine Redeemer, and by the influence of the Holy Spirit—the necessity of faith, repentance and holy living, with an open confession of the Saviour before men, and the duty of complying with his ordinances of Baptism and the Lord's supper—in these doctrines we find the essential and leading truths of the Christian system; in the reception of these doctrines we agree, and with God's help, we endeavour to teach and inculcate them on all whom we can properly reach.

We do not seal up the sacred volume and require our

fellow men to believe what we or other fallible men have said, or may say, of its contents. We open it wide in the broad sun-light, and ask all mankind to come and read and think and decide for themselves what the Lord their God requires them to believe and to do. We seek to put the Bible into the hands of all the children and youth in the country. We would teach them to read it every day—to keep it open and study it with reverence and delight, and meditate upon it as they sit in the house and as they go by the way. We do not put any human authority above it nor by the side of it, but *immeasurably* below it. We do not believe that any man or body of men, since the days of the Apostles, have had any gifts or graces which clothe their teachings or interpretations with any authority binding upon the conscience or judgment of others. Their diligent study of the Bible—their humble waiting upon God for the teachings of his Spirit, and their devout and holy lives, of course commend their opinions to our respect and deference. But the Bible is the **ONLY** rule of faith and duty, and every man is required, on divine authority and at the peril of his soul, to search the Scriptures, and see what they testify of Christ and his doctrines. Hence to **OPEN THE BIBLE** to all the rising generation of our country is the grand and glorious object of the American Sunday-school Union. We unite for this purpose, and blessed be God that we can unite; that as a body of Christians, without distinction of sect, or creed, or custom, we **CAN AND DO** kneel together before the throne of our common Lord and Saviour, and implore, with one heart and voice, upon ourselves and upon the work of our hands, His gracious favour. We **CAN AND DO** inculcate the great truths of the Christian faith on which we rely for our own salvation, upon the minds and the hearts of the ignorant, the neglected, the unthinking and vicious myriads that

throng our cities and rise up, like a dense cloud, all over the newly formed settlements of the land. We CAN AND DO scatter far and wide,—through the agency of thousands upon thousands of our teachers, and our millions of Bibles Testaments, and other religious books, circulating from week to week among a million of children and youth, and through the families and neighbourhoods in which they dwell, the free and boundless blessings of the gospel.

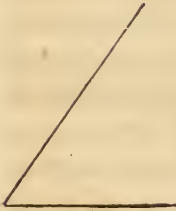
These are all great purposes, and in their furtherance the American Sunday-school Union has been enabled to do much already,—incomparably more than its most sanguine promoters anticipated. Its past achievements are rather the evidences of its capacity than the results of its energy. And if the principle which is wrought into the very joints and marrow of the Society—"UNION FOR THE ADVANCEMENT OF THE COMMON GOOD"—is worth all we claim for it, it deserves a much more liberal and earnest co-operation than it has ever yet received, from ALL the friends of civil and religious liberty.

May we not hope that our brethren and coadjutors throughout the country, will regard with new interest, and support with new zeal, the work which is given us to do? If done at all, it must be done AT ONCE; and to do it usefully, it must be done THOROUGHLY.

RECEIPTS

*Of the American Sunday-school Union, from March 1, 1843, to
March 1, 1844.*

To cash on hand, March 1, 1843	\$82 71
Amount received at the Philadelphia Depository and branches, and from agents for sales of books, &c., and in payment of debts	56,286 77
Donations received during the year	14,343 29



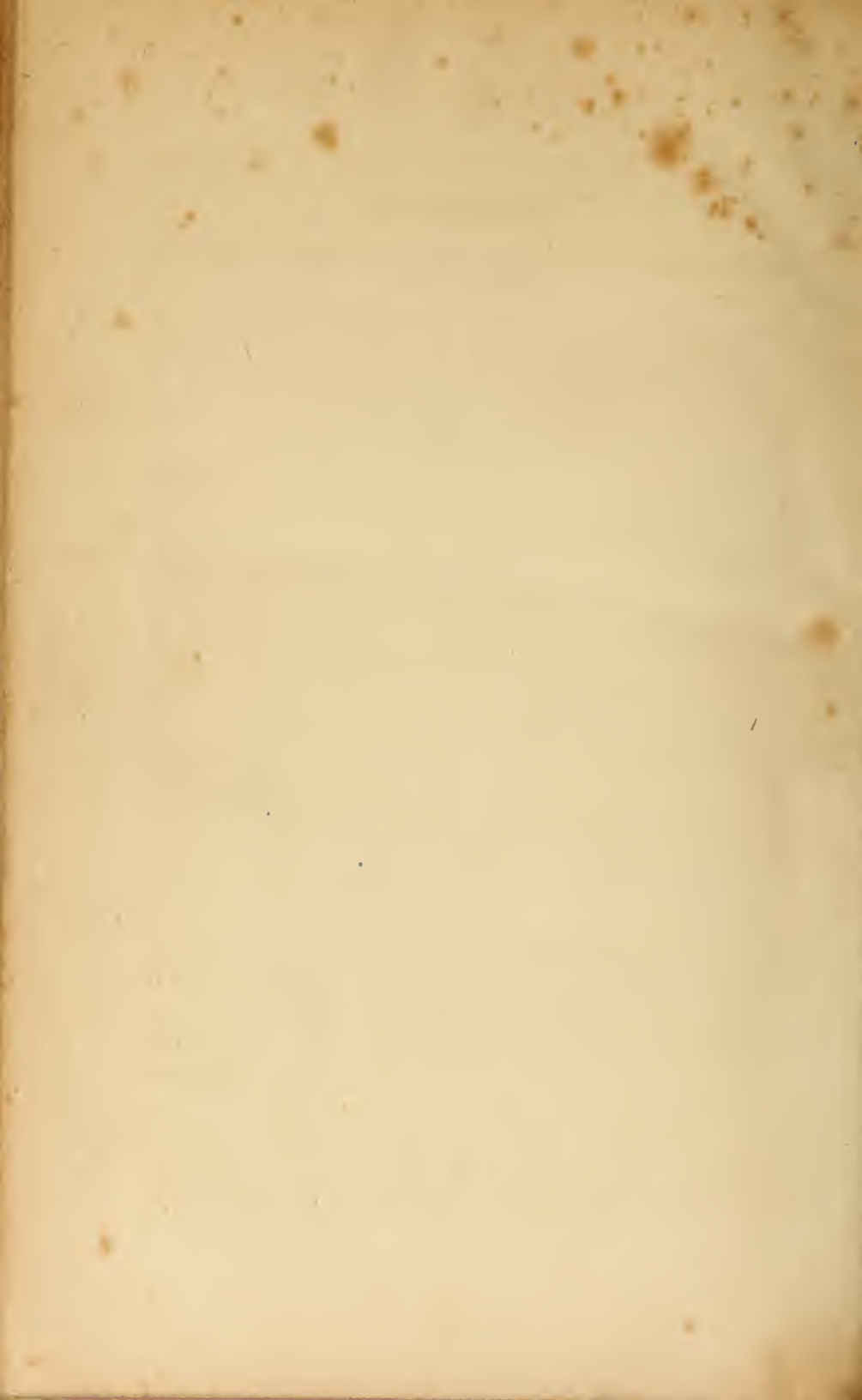
\$70,712 77

EXPENDITURES

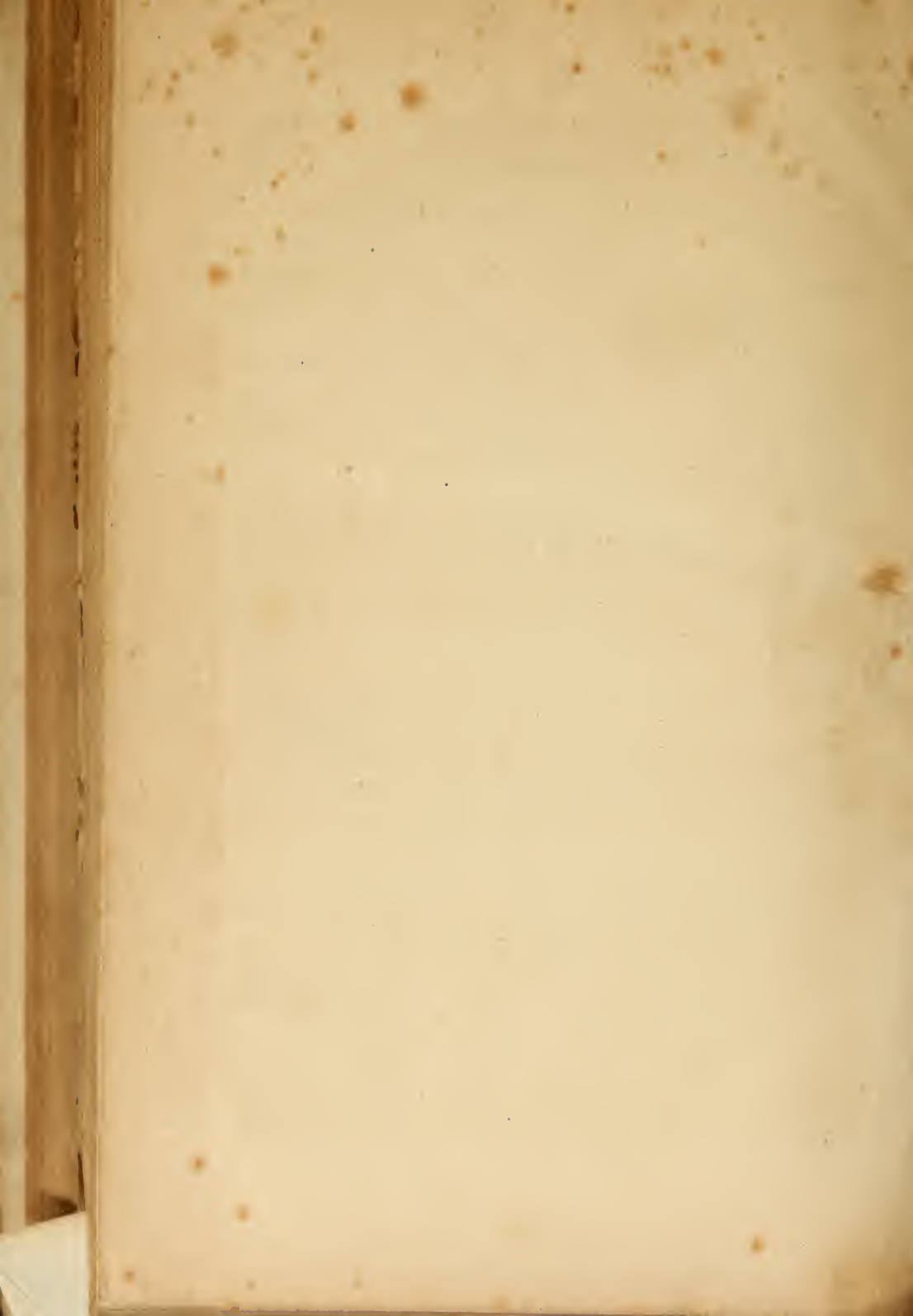
*Of the American Sunday-school Union, from March 1, 1843, to
March 1, 1844.*

By charges to the DONATION ACCOUNT, viz., Salaries, and expenses of missionaries, and agents, clerk hire, &c.....	\$7,919 84
Philadelphia Sunday-school Union	1,200 00
Donations to Sunday-schools of libraries, &c.....	4,684 72
Discount on uncurrent money, rents, freight, postage, advertising, printing, &c.....	517 96
Charges to the BOOK DEPARTMENT, in salaries of secretary, editor, superintendent of bookstore, book-keeper, salesman, clerks and labourers	6,119 19
Loans paid off	1,274 00
Interest on loans, and discount on uncurrent money	2,069 47
Miscellaneous books, including Bibles and Testaments	3,956 49
Binding	15,664 47
Printing	6,280 09
Colouring	256 83
Stereotyping	1,764 10
Paper	14,594 86
Lithographic printing.....	898 33
Copperplate printing	216 13
Wood engraving, steel and copperplates, copyrights, maps, &c....	887 18
Straps, boxes, and library cases	361 32
Newspapers and advertising	102 05
Ruling, blank books and stationery	23 03
Duties and custom-house charges	38 21
Freight and portorage	196 62
Postage	340 42
Insurance	324 25
Taxes, \$335 75; water rent, \$21 00	356 75
Alterations and repairs	66 80
Painting and glazing	32 93
Twine, nails, and tools	36 40
Fuel and light	114 22
Stoves, pipes, &c.....	9 90
Floor-cloth and carpeting	116 61
Platform scales.....	20 00
Commission for collecting, &c.....	25 70
Step-ladders and desk	13 35
Whitewashing, marking-ink, brooms, brushes, and incidental ex- penses.....	27 02
Balance of cash on hand	198 53
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	\$70,712 77









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This vol. of Reports
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portions are omitted

